The Teachings of Elder G. E. Jones

A BRIEF BIOGRAPHY OF G. E. JONES
MINISTRY AND NON-PULPIT AFFILIATION

By (Philip R. Bryan, 2005)
The Spirit of the Times.
It Is Contrary to the Bible Doctrine of Separation.
It Exalts the Wisdom of Men above the Wisdom of God.
It Is Hypocrisy.
It Calls for a Compromise of the Truth.
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It Leads to Modernism.
It Is Preparing the Way for the Antichrist.

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By Eld. G. E. Jones: first printing 1942, second printing 1984.
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Dedicated to Bethel Baptist Church, Morrilton, Ark. Which I organized in 1930 and served as Pastor for six Years.
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A Brief Biography of G. E. Jones[1]

George Elliott Jones was born July 12, 1889, in Morrilton, Arkansas, but spent most of his boyhood in Plumerville, Arkansas, and graduated from high school in that town. In 1914 he graduated from Quachita Baptist College in Arkadelphia, Arkansas. He was ordained to the ministry in 1912. He pastored various churches in Arkansas and Missouri. He was engaged in over 400 revival meetings and Bible schools in 16 different states. For two years he was Bible teacher for young preachers in Missouri and for four years, he served in the same capacity in Arkansas. He was the author of 29 books and booklets. For 12 years he was writer of Sunday School lessons for Associational Baptists. For over 30 years he contributed articles for various Baptist papers.

Ministry and Non-Pulpit Affiliation

By (Philip R. Bryan, 2005)

[1] Information for Biography taken from "THE TRUTH versus NON-MILLENNIAL TRADITION" author G. E. Jones.

George Elliott Jones (1889-1966) wrote two articles which give in detail his objections to pulpit affiliation and unionism. One chapter from his booklet Twenty-Six Doctrinal Lessons from the New Testament is entitled "The Evils of Unionism."(1) This chapter apparently is a revised, abridged version of his earlier discussion in the booklet entitled Is There a Difference in the Churches? (2) Jones developed in these essays a number of related reasons for denying these practices. (3)

The Spirit of the Times.

Jones asserted that "unionism is the slogan of our day. Wherever we look we see things moving toward consolidation, and federation."(4) This movement is seen in the business, labor, political, educational, and religious worlds. "In some places," admitted Jones, "people who claim to be Baptists will exchange pulpits and hold union meetings with other denominations."(5) Jones stated, however, that "God's children are warned" against such practices. (6)

It Is Contrary to the Bible Doctrine of Separation.

Jones maintained that "from the beginning of the Bible to the end, the Word of God calls upon His people to be a separate people."(7) "**The sons of God**" of the antediluvian world who corrupted themselves by marrying "**the daughters of men**" (Gen. 6); Abraham's departure from his people (Gen. 12:1-3); the prohibition of the children of Israel from intermarrying with the nations about them (Neh. 13:23-27; Ezra 10:1-11); Solomon's troubles caused by marrying foreign wives; and Zerubbabel's refusal "to go into a union affair" with ones who wanted to help in rebuilding the Temple (Ezra 4:3) are cited as Old Testament examples of the biblical principle of separation.(8) Jones' chief example, however, of the folly of "one who has the truth, going into a union with one who holds to error, is that of Jehoshaphat's alliance with Ahab."(9) Jehu's cutting question, "**Shouldest thou help the ungodly, and love them that hate the Lord?**" (2 Chron. 19:2) had an effect on Jehoshaphat, but it was too late. Jehoshaphat instituted many reforms to make amends. Unfortunately, the seeds were sown. His son had married the daughter of Ahab. After the death of Jehoshaphat his son and his evil wife undid all the good work of his father. This is a most solemn lesson. It shows us the far-reaching consequence of a compromising step. While in a union meeting with others, seeds would be planted in the minds of the younger generation that might lead them away from the truth.(10)

From the New Testament, Jones also cited Jesus (Luke 12:51-52), Paul (Rom. 16:17-18; 2 Cor. 6:14-17; Gal. 1:9; 5:12); John (2 John 10), and the Apocalypse (Rev. 18:4) to substantiate his position on the biblical doctrine of separation.(11) In conclusion, he charged: "While the Word of God calls upon His people to come out from among them and be separate, the spirit of union calls upon them to break their separation and come out from among them."(12)

It Exalts the Wisdom of Men above the Wisdom of God.

Jones held that, since biblical and unionist teachings are contrary to one another, the acceptance of the spirit of unionism is exaltation of "the wisdom of men above the precepts of the Bible and the wisdom of God."(13) It attempts fellowship when God's Word says there can be no fellowship between believers and unbelievers. (14)

It Is Hypocrisy.

Pretension of agreement and harmony in the absence of such is hypocrisy. (15) Jones also contended that such is the case when Baptist ministers join a "Ministerial Alliance" or "Ministerial Association." Jones himself "steered clear of such an organization and looked upon it as an unholy alliance."(16) If Baptist preachers "do not believe that preachers of all denominations should be recognized as being equally Scriptural with Baptists, then they are being hypocritical when they so pretend by joining their alliances."(17)

It Calls for a Compromise of the Truth.

Jones contended that unionism "calls upon God's faithful children to surrender certain Bible principles for the sake of a man-made union."**(18)** This compromise of truth, moreover, encourages "men to set aside certain Bible truths in order to make an alliance with those who do not believe or like such truths."**(19)** The setting aside of Bible principles is in direct disobedience to God's commandments. "By what process of reasoning," he asked, "can we conclude that it would be profitable to keep silent on some things that Christ told us to teach?"**(20)** Usually the doctrines expected to be set aside are "great doctrinal principles," namely, "Scriptural baptism, and church membership."**(21)** This in effect minimizes these principles; "God's Word teaches," however, "that ALL Scripture is profitable for doctrine."**(22)**

It Leaves the False Impression that One Church Is as Good as Another.

Perhaps this is the reason given most of the time in defense of the denial of pulpit affiliation.**(23)** Pulpit affiliation, Jones asserted, puts "the other churches on the same level with Baptist churches and . . . [gives] the world the idea that there is no difference in the churches."**(24)** He reasoned that, if unionism is an acceptable practice, then one must "assume that they [i.e., different churches] are all of divine origin, or that none are [sic] of divine origin."**(25)**

It Leads to Modernism.

Jones reasoned further that "the same logic that would have us give up one Bible truth for the sake of harmony with others would have us give up two, three, four, five, and finally all Bible truths for the sake of harmony with the enemies of the truth."**(26)** To corroborate this assertion, he quoted Galatians 5:9: "A little leaven leaveneth the whole lump."**(27)**

It Is Preparing the Way for the Antichrist.

Loose practices of unionism and pulpit affiliation, however, apparently are the fulfilment of prophecy, by "preparing the way for the world to finally worship the beast, or Antichrist."**(28)** To substantiate this claim, Jones quoted Revelation 13:8: "And all that dwell upon the earth shall worship him (the beast) [sic] whose names are not written in the book of life of the Lamb slain from the foundation of the world."**(29)**

1. G. E. Jones, "The Evils of Unionism," [cited hereafter as "Evils"] Twenty-Six Doctrinal Lessons from the New Testament (Little Rock, Ark.: Baptist Publications Committee, n.d.) pp. 96-98. **2.** Ibid., "Is There a Difference in the Churches? [cited hereafter as Difference?] (Texarkana, Ark.-Tex.: Baptist Sunday School Committee, n.d.), pp. 30-37. **3.** The headings which follow are taken directly from "Evils." **4.** Jones, "Evils," p. 96. **5.** Jones, Difference? p. 30. **6.** Jones, "Evils," p. 96. **7.** Ibid. **8.** Ibid., Jones, Difference? p. 33. **9.** Jones, Difference? p. 33. **10.** Ibid., p. 34. **11**. E. C. Gillentine, Baptist Doctrine (3rd edition Texarkana, Ark.-Tex.: Baptist Sunday School Committee, 1950), pp. 8-9, used many of these same scriptures to criticize unionism and pulpit affiliation. He also included: Hos 7:11; Col. 2:21-22; Heb. 13:10. Gillentine, Baptist Doctrine in a Nutshell (n.p., n.d.), p. 126, stated. "You will find no where in God's word [sic] where the churches of Christ or that peculiar sect, ever held a union or co-operative meeting with other sects, but they raised and carried on a relentless war, not on other sects as individuals but on their doctrines. Was this right? It surely was for Jesus condemned the doctrines of the Pharisees and Sadusees [sic] and also warned the first church to beware of the doctrines of the same . . . . See Matt. 16:11-12. And so it is today, the Missionary Baptist churches, commonly known as (Landmark churches), [sic] which are the churches of Christ, are refusing to hold union meetings with other sects, and too, we are trying to expose every false doctrine and practice that is sticking its head up, even among Convention Baptist churches." **12**. Jones,

"Evils," p. 97; Difference? pp. 36-37. **13**. Jones, "Evils," p. 97. **14.** Ibid. **15.** Ibid. **16.** Jones, Difference? p. 35. **17.** Ibid. **18.** Jones, "Evils," p. 97. **19.** Ibid., pp. 97-98. **20.** Ibid.; Jones, Difference? p. 31. **21**. Jones, "Evils," p. 98; Difference? pp. 31-32. **22**. Jones, "Evils," p. 98. **23**. Ibid., Jones, Difference? p. 30. See also: D. C. Dove, "Baptists Not Protestants," BP, July 30, 1931, p. 7; and J. L. Ward, "A New Testament Church," ibid., June 11, 1931, p. 3., for similar arguments. **24.** Jones, Difference? p. 30. **25.** Jones, "Evils," p. 98. **26.** Ibid. **27.** Jones, Difference? pp. 32-33. **28.** Jones, "Evils," p. 98. **29.** Ibid.

About the Two Separate Returns of Jesus Christ

[2]The first manifestation of Christ is His return to His churches as the BRIGHT AND MORNING STAR. "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and offspring of David, and the bright and MORNING STAR," Rev. 22:16. Then He closes by saying, "Surely I come quickly," Rev. 22:20. This will be His first manifestation.

The second manifestation is when He shall come to Israel as the SUN OF RIGHTEOUSNESS arise with healing in his wings, - - - and ye shall tread down the wicked; for they shall be as ashes under the soles of your feet IN THAT DAY," Mal. 4:2-3. Here is the Lord's return to Israel to overthrow their enemies who will be gathered against them to battle. So He will be the SUN of righteousness to Israel. To the churches He will be the bright and morning star. The morning star arises before the sun. The morning star heralds the approach of day. The rising of the SUN of righteousness will usher in the day of the Lord.

In the first manifestation Christ will manifest Himself as the Bridegroom that has come for His bride and for His wedding. In the second manifestation He will be revealed as a warring KING, who is coming to put down all opposition and take his rightful place as KING of KINGS. In this manifestation John pictures Him coming with a vesture dipped in blood. Surely the Bible would not give such a picture of the Bridegroom coming to His wedding. Bridegrooms do not go to their weddings with their garments dripping with blood. This is a picture of a warring King, destroying His enemies. Separate these two events and things will become clear. But confuse them and make our Lord's manifestation as Bridegroom and as Warrior one and the same and one will never have anything but confusion. It was unscriptural for Bridegrooms to go out to battle. "What man is there that hath betrothed a wife, and hath not taken her: Let him go and return unto his own house, lest he die in battle," Deut. 20:7. "When a man hath taken a new wife, he shall not go out to war," Deut. 24:5. In 1 Cor. 10:11 it says, "Now all these things happened unto them for our ensamples." So the things concerning Israel were written for our learning. To have Christ going to battle as a warrior and a Bridegroom would be unscriptural.

An Examination of Zechariah 14:1-9

First, all nations will be gathered against Jerusalem to battle, v. 1-2. [3]

Second, the Lord is coming to fight against those nations, v. 3.

Third, His feet are going to stand on Mount Olive IN THAT DAY, v. 4.

Fourth, The mountain of Olives will divide, half moving north, and half moving south, v. 4.

Fifth, All the saints are coming with the Lord, v. 5.

Sixth, They are going to have both Summer and Winter IN THAT DAY, the day of the Lord.

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[2] Excerpt from "THE EARTH'S GREAT JUBILEE" written by G. E. Jones, Check out Hillcrest church library-esn.
[3] Excerpt from "THE EARTH'S GREAT JUBILEE" written by G. E. Jones

This proves the DAY OF THE LORD to be a long period of time, not just a 24-hour day as some presume. It proves that our Lord is coming back to earth to reign on the earth in the day of the Lord. The earth cannot be destroyed by fire until the Lord has reigned on the earth. Not until we reach Revelation 20:11 is anything said in that book about the earth passing away. Revelation 20:6-10 shows this is to come after the thousand years reign and after Satan is loosed following the 1000 years of his imprisonment. THE DAY OF THE LORD evidently reaches beyond the 1000 years reign, to the consummation of all things. It is definitely stated that the saints shall reign with Christ a thousand years. But it is not definitely stated that the time of our Lord's earthly reign closes, when the saints' part of it closes.

If the Bible student will stay with the order of events set forth in Revelation 19:11 to 21:1, he will be placed right. That order is: **First**, the coming of Christ back to the earth. **Second**, the destruction of the beast and his armies. **Third**, the eating of the dead bodies of the beast's armies by the birds of prey. **Fourth**, the binding of Satan. **Fifth**, the 1000 years reign. **Sixth**, the loosing of Satan. **Seventh**, the destruction by fire of those who follow him at that time. **Eighth**, the casting of Satan into the Lake of fire. **Ninth**, the final resurrection. **Tenth**, the final Judgment. **Eleventh**, death and all the lost cast into the lake of fire. **Twelfth**, the new heaven and the new earth. Nowhere else in the whole Bible is the order of events so plainly set forth.

The Subjects of The Millennial Reign

*A careful distinction must be made between the subjects of the reign and the heirs of the kingdom. The heirs will be the rulers of the kingdom. All the people of Great Britain are subjects of the Queen of England. But only those of her blood relations can be heirs. Only those who are bound to Christ by His blood, and who have experienced with Him the resurrection FROM the dead can be heirs and co-rulers with Him. They will not be in bodies of flesh and blood (1 Cor. 15:50), but in their glorified bodies. On the other hand, the subjects of the kingdom will be composed of men and women of flesh and blood. When overcomers will be given power over the nations (Rev. 2:26-27), the nations over whom they are to rule will be people who are still in their natural bodies. Nations have always been made up of such people.

The fact that the Devil is shut up in the bottomless pit that he may deceive the nations no more until the thousand years are over, is proof of the fact that there will be nations on the earth at that time. It is further proof that those nations will be composed of men and women in their natural bodies. Surely the Devil does not have to be bound to keep him from deceiving those who have already been glorified.

When Satan shall be loosed out of his prison (Rev. 20:7) he will go out to deceive the nations which are in the four quarters of the earth. This is proof that toward the end of the thousand years reign there will be nations on the earth composed of people who can be deceived. These will be men and women in their natural bodies at that time. If there are people with natural bodies at that time, it must be the same throughout the duration of the thousand years.

There is much scriptural evidence that children will be born on the earth during this period of time. We read of “weaned children” and “sucking children” in this age. (This will be brought out later in another chapter.) Such children must have parents of flesh and blood. This has always been, and always will be as long as there are weaned children and sucking children.

To some, it seems to be a stumbling block to think of glorified saints dwelling here on earth with people in their natural bodies. That is because they are not now accustomed to such as this. They are looking at the matter and deciding the issue wholly and solely on the basis of their natural reasoning. There is not one scripture that even hints at it being impossible for these to dwell together. On the other hand there are many scriptures which teach it to be so.

Just remember Zechariah 8:3-6, "If it be incredible in the eyes of the remnant of this people - - - should it also be incredible in mine eyes? saith the Lord of hosts."

After the resurrection of Jesus He mingled with His disciples for forty days, and taught them the truth about His word. If such a thing were possible then, it can happen again. Let us not be turned always from the truth of God's word by the philosophy and reasonings of man. That was the trouble with those wrapped up in Greek philosophy. They mocked when Paul preached unto them the resurrection, Acts 17:32. A "Thus saith the word of God" should be sufficient for us. Along with Paul, this writer wishes to warn the reader against the philosophies of men, Col. 2:8. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." God said, "For my thoughts are not your thoughts, neither are my ways your ways," Isa. 55:8. Let man give up his thoughts about the matter and take what the word of God says. "If they speak not according to this word, it is because there is no light in them," Isa. 8:20.

*Excerpt from "THE EARTH'S GREAT JUBILEE" by Eld. G. E. Jones

Israel's Restoration and the Earthly Reign of Christ*

The restoration of National Israel and the earthly reign of Christ go hand in hand. The person who is wrong on one is wrong on the other. Every Premillennialist believes in the restoration of Israel, because it is abundantly taught in the Scriptures, and because in almost every place it is connected with the reign of Christ on earth. It is inevitable that those who do not believe in the earthly reign of Christ should also fight the doctrine of the restoration of Israel. Their unsoundness on the subject of the millennial reign makes them unsound on the subject of Israel's restoration. It causes them to seek to wrest the Scriptures to fit their theory. There is not a single verse of Scripture that says the church is the kingdom. Yet they assume that they are one and the same, and start on this assumption. Starting on this false premise they seek to twist the word of God to support this assumption, and all their interpretations of prophecy must be fitted to this theory. The Encyclopedia Britt. Vol. 15 tells us that Augustine was the first to teach that the church was the kingdom of God on the earth. Read that volume on the millennium.

There is another thing that is very evident, and that is, one's attitude toward the people of Israel can be judged by his attitude toward the earthly reign of Christ. In all the talks and writings of those who oppose the earthly reign of Christ there can be seen a feeling of resentment and prejudice against the Jewish people. One time, in a debate on the subject of the millennial reign, I heard a preacher in an insolent tone refer to the Jews, as "Beer-bellied Jews". I seriously doubt if it could be shown that Jews drink any more beer than Gentile people. I was in the army in the first world war, and was closely associated with two Jews. I saw one of them drunk just one time. Two thirds of the other boys were drunk 3 nights out of four.

On page 7 in his book "Gold Tried in the Fire" the brother, in a spirit of sarcasm, referred to that People as GREAT ISRAEL. He said that if they had a permanent restoration to their land then GREAT ISRAEL (My caps.) could never enter heaven. In other places he referred to the apostles as "Blinded Jews". In still another he referred to the Jews a "Christ rejecting Jews. Man for man I seriously doubt if there was a larger percentage of unbelieving Jews in the days of Christ and the apostles than there is among the Gentiles today. I am not speaking about church members. I am speaking about those who know Christ in His saving power. At least 95 percent of church members today are Christians in name only.

On the streets, in the restaurants, on the buses, in the market places it is a common thing to hear men cursing the Jews. In the last few weeks the newspapers have been full of accounts of outbreaks of hatred and persecution against the Jews in many countries. It is indeed

unbecoming in one who puts himself up as a preacher, one who is supposed to be a servant of the God of Abraham, to indicate either by word or pen a hateful attitude toward the people of Abraham. As a warning to such I shall quote from Goodspeed's translation of Obadiah 10:14.

"Every fighting man shall be cut off from Mount Esau. For violence done to your brother Jacob, shame shall cover you, and you shall be cut off forever. On the day you stood by, while aliens carried off his goods, and foreigners entered his gates, and cast lots upon Jerusalem, you too were as one of them. You should not have GLOATED over your brother, on the day of his adversity. You should not have rejoiced over the Judeans, on the day of their ruin. You should not have made a WIDE MOUTH, on the day of trouble. You should not have entered the gate of my people on the day of their calamity. You should not have GLOATED over his misfortune, on the day of his calamity. Nor should you have stood at the breach, to cut off his fugitives, nor have delivered up his refugees on the day of his trouble". Because of this God said in the 18th verse, "There shall not be any remaining of the house of Esau".

Those who despise the Jewish people should read this passage and the warning Paul gives in the 11th chapter of Romans against the Gentiles boasting against the natural branches. They need to ponder what God said to Abraham in Gen. 12:3. "I will bless them which bless thee, and curse him that curseth thee". Anyone, even preachers, who by word, deed, or pen adds one fagot to the fires of Jewish hatred shall one day give an account to the God of Abraham for doing so. God says that the one who touches that people touches the apple of His eye. "Deliver thyself, O Zion, that dwelleth with the daughter of Babylon. For thus saith the Lord of hosts; after the glory hath he sent me to the nations which spoiled you: for he that toucheth you toucheth the APPLE OF HIS EYE". (Zeph. 2:7-8)

The reader will have observed that all through this book* the Scriptures connected the earthly reign of Christ with the restoration and welfare of national Israel. In Jer. 3:17-18 the sitting of the Lord on His throne at Jerusalem is connected with the regathering of the whole house of Israel to the land which God gave to their fathers. In Jer. 23:4-6 the reign of the Branch of David on the earth is connected with Jerusalem being safely inhabited. In Obadiah 17-21 the possessing of their possessions on the part of the children of Israel is connected with the KINGDOM BEING THE LORD'S. In Micah 4:6-7 the regathering of Israel is connected with the Lord's reign over them in Mount Zion. In Matt. 19:28 Jesus taught that when He sits in the throne of His glory that the 12 apostles should sit on 12 thrones, judging the 12 tribes of Israel. This connects the restoration of that nation, which was composed of 12 tribes, and shall be again, with the reign of Christ on His throne.

Opponents of the doctrine of the 1,000 years reign are often heard to say that Rev. 20:4-6 is the only passage that says anything about a reign of 1,000 years. Micah 5:2 is the only prophecy which foretold that Christ should be born in Bethlehem, but that was sufficient for the wise men and the scribes and Herod in the time of the birth of Christ. It is true that Rev. 20:4-6 is the only passage which states in positive terms that the duration of the earthly reign of Christ will be 1,000 years. But this writer has brought passage after passage which foretell a reign of the Lord on the earth. And here and there are found passages which indicate that the earthly phase of His reign would be limited. In the last part of this book* the reader shall see where the numerical order in the Bible foretold a reign of 1,000 years. This shall be shown in the last part of this work. God's revelation to man was progressive. One place would reveal one thing, and later on another thing would be added to that revelation. At first it was only revealed that the Saviour would be of the seed of woman. Later on God reveals that He should be of Abraham's seed. In the 17th chapter of Genesis we find that He was to be of Isaac's seed. A little later we find that He was to come of Jacob's lineage. In Gen. 49: 10 it is revealed that He was to come through the tribe of Judah. Not until we reach II Kings do we find that He was to be of David's

seed. Not until we reach the book of Isaiah do we learn that He was to be virgin born. Then not until we reach Micah's prophecy do we learn that He would be born in Bethlehem. Each book added something about Christ and God's plan which had not been revealed before. This being so, then we might expect Revelation, being the last book in the Bible, to add something new to what had already been revealed, and help us to get a clearer concept of things that had been revealed before this. Can we think of a person in the days of Christ saying, "Micah is the only one who said anything about Christ being born in Bethlehem, so I am not going to believe it simply on his testimony. Now if Isaiah, Jeremiah, Ezekiel, Daniel, and Hosea had also said that Christ would be born in Bethlehem I could believe it." Which is the consistent thing to believe, that the Book of Revelation was given to us that we might better understand the things about the earthly reign of Christ, or that it was given to confuse the minds of men on these things? To listen to the opponents of the reign of Christ on earth one would think that the whole purpose of the book of Revelation was to confuse the minds of the people of God on this subject.

Such as this has caused the larger part of the ministry to frown on the teaching of the prophetic parts of God's word, and has caused them to shun this part of the truth. As a consequence the vast majority of the people have been left in total ignorance of what is going to come to pass on the earth in the last days. Because of this many Christians have been swept away by movements which come in the name of the Lord, which is not of the Lord at all. They are of the Devil who is setting the stage for a world religion, and a world state, which will head itself up in the manifestation of the man of sin, or beast. Preachers who have not enlightened the people concerning these things will have to give an account unto the Lord for their failure when they meet Him. Especially will the rebuke be severe for those preachers who would not teach the people on these things themselves, but they have done their utmost to hinder the work of those who have been doing their best to instruct the people on this line.

* Taken from "THE TRUTH versus NON-MILLENNIAL TRADITION" by ELDER G. E. JONES

Modern Evangelism vs. Bible Evangelism*

Scripture readings: Gen. 16:1-16; 17:19; 21:1-12 and Gal. 4:21-24. Text: Gal. 4:22-24

"For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory for these are the two covenants; the one from mount Sinai, which gendereth to bondage, which is Agar."

The scriptures given above bring out the difference between an unscriptural method of evangelism, which is among us today, and real Bible evangelism. My years in the ministry convince me that a majority of the people who are brought into our churches today have never known the saving grace of God. This is one reason why we have so much confusion and disunity in our churches. Too many preachers ignore the office work of the Holy Spirit in bringing men to a real profession of faith, which brings to them an experiential knowledge of Christ as Saviour. Too many do not know the difference in a mere intellectual belief in Jesus as God's Son, and a belief from the heart. In Rom. 10:10 we read, "With the heart man believeth unto righteousness." Then in I Cor. 2:4-5 we read, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and power: that your faith should not stand in the wisdom of men, but in the power of God." There are too many people in the churches whose faith stands in the persuasive power of men, rather in the power of God.

If somewhere down life's way we have not come in contact with the power of the Holy Spirit, and He has not wrought faith in our hearts then we do not know Christ as Saviour. In I Cor. 12:3 we read, "No man can say that Jesus is Lord, BUT BY THE HOLY GHOST." There is a

vail over the heart of every lost man which keeps him from understanding the truth of the GRACE of God until the Spirit of God takes away that vail. "But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away: Now the Lord is that Spirit: and where the Spirit of the Lord is there is LIBERTY." II Cor. 2:14-17. Saving faith is the result of a divine transaction which has taken place in the hearts of men. It is a supernatural transaction. The preacher, or personal worker can teach all he pleases, he can read and quote all the scripture he may know, but there is something about it all which the sinners will never grasp, until the Holy Spirit has done His office work. This is where too many preachers make a sad mistake. They assume that the individual is sufficient of himself to grasp the truth when it is preached to him. This is not so. There is a work for the Spirit to do in taking away the vail from a man's heart. Not until that work of the Spirit has been done will the individual know what it is to trust Christ.

Too often preachers and personal workers run ahead of the office work of the Spirit, and force a profession on a person, and that person has not experienced the saving grace of God. The preachers get in too big a hurry to have professions and additions to the church. They often tell the individual that perhaps he is expecting too much of the Lord. This is unsound advice to give to a mourning sinner. He is not expecting too much when he expects God to give to him a deep settled peace in his heart, and a personal assurance that he has been saved. What does the word of God say in I Pet. 1:8-9? "In whom though now ye see him not, yet believing, YE REJOICE WITH JOY UNSPEAKABLE and full of glory: receiving the end (object) of your faith, even the salvation of your souls."

"O happy day, when Jesus washed my sins away.
He taught me how to watch and pray,
And live rejoicing every day."

Time after time in my ministry I have had from five to fifteen church members saved in a meeting which I held. One time there were 30 professions in a meeting which I held in one of our leading churches. Fifteen of these were church members, and still others got under conviction and expressed a doubt of their salvation, but they were prevented by others from coming for prayer. One time I held a meeting in which there were 5 or 6 of the church members saved, and the pastor did not like it. He wanted to claim that they were already saved, and my preaching had put a doubt in their minds. It may be that he also needed to be saved. This is the case with too many preachers. If they too, really knew the Lord, they would not get so many unsaved members into their churches.

Years ago I had a lot of experience of hatching chickens under hens. Some chickens hatch out a few hours before others. Perhaps some morning I would find all but two or three eggs already hatched out. There would be one or two of the eggs left which were already pipped, but not far enough advanced for the chicks to hatch out of the shell. To help the chicks hatch out sometimes I would go to picking at the shell. As a rule those eggs would go to bleeding and the chick would die before getting out of the shell. Sometimes I see preachers trying to pick the chickens out of the shell. The Spirit had not yet brought enlightenment to the individual, and the preacher, to hurry the matter along, just picks his chickens out of the shell. The professions these make do not turn out right. There is never a feeling of personal assurance in the hearts of such people, and there is no evidence of any spiritual knowledge in such. They are people the preacher, not the Lord, saved.

I followed a certain preacher as pastor in a certain church. He had filled the church with unsaved people before I came. The first year I was there five of those church members were

saved, and we had to exclude about 20 more. The next year there were about twenty more saved, sixteen in one service. One young man stayed at an altar of prayer for six hours. One morning there were four church members in the choir on their knees in prayer for themselves. It is a tragedy how loose some preachers are in their evangelistic efforts. It seems that the main thing they are interested in is large numbers and making a big report. Sometimes I am made to wonder if such preachers know the Lord themselves.

Years ago there was a pastor of a Baptist church in Bald Knob, Arkansas. This man had been trying to preach to others for 20 years. They had a preacher by the name of Petroff holding a meeting. In that meeting over 20 of the church members got under conviction and were saved. Some of them were holding leading positions in that church. The pastor, whose name was Stewart, got under conviction, and decided that he had never been saved. He resigned the church and quit the ministry for a few years. A year or two after that Bald Knob meeting this preacher was saved in a meeting in Hot Springs, held by Dr. Hamm. He then wrote his own experience and had it printed in a Baptist paper with his own signature at the bottom of the article. Bro. W. B. O'Neal, a personal friend of mine was in the meeting, and told me in person about how disturbed that preacher was in that meeting. At that time he thought his emotions were overcome because of the great service they were having. Bro. O'Neal told me that he had to take over the business affairs of the meeting. He said he learned later that that preacher was unsaved at that time, but saved later on.

The lost man is not only without any merits, but he is also without any strength. He is without the ability to comply with God's commands to repent and believe. God must enable him to believe. This is illustrated by the paralytic who was brought to Jesus by four men. The man was unable to walk. So great was the crowd of people around the door that they could not take the man through the doorway. It was necessary, therefore, that they take part of the roof off the house and let the man down in the presence of Jesus. The Lord said to him, “Son, thy sins be forgiven thee,” Mk. 2:5. The scribes murmured saying, “Who can forgive sins but God only.” Jesus replied “That ye may know that the Son of man hath power on earth to forgive sins, (He saith unto the sick of the palsy) I say unto thee, Arise, take up thy bed, and go thy way unto thy house.” Mk. 2:6-11. Then the man rose and took up his bed and walked. To those standing around it might have seemed foolishness to have told that man to arise and walk. He came in without strength to walk. Jesus told him to do that which in himself he had no strength to do. But with the Lord's command to him to arise and walk there came from the Lord the strength to do what He commanded him to do.

It is the same way with the lost man. He is commanded to repent and believe, but he has no strength, nor the wisdom to do either. But when the lost man comes to the place where he realizes his utter hopelessness, and turns the matter over to the Lord, then God gives him the grace to believe. When he reaches the place where he says it is up to the Lord, even to grant power to believe, and cries out in tears, as did the man in Mark 9:9-24 “Lord, I believe; help thou mine unbelief,” then the Lord works in a man's heart the ability to believe. Right here is where modern evangelism misses the mark. It proceeds upon the assumption that the natural mind has all the power to do these things, which it does not have. Preachers get in a hurry for the chickens to be hatched and they go to picking the chicken from the shell, so to speak, and they blunder. They run ahead of God instead of waiting upon the Holy Spirit to do His enabling work. This results in the sinner being misled, and making an outward profession, when no inward work has been done in the heart.

Abraham's Effort to Help God

God told Abraham to get out from his country, and from his kindred and from his father's house and that he would make of him a great nation. At first Abraham only partially obeyed

God's call. He, and his father and families left the Ur of the Chaldees, and they went to Haran and dwelt there. See Gen. 11:31-32. Here they remained long enough to come into great possession of flocks and herds and servants. See Gen. 12:5. Then, after Terah, Abram's father died in Haran, Abram took his wife and Lot, his nephew and Lot's family, and with their flocks and herds, and servants they came to the land of Canaan. (Gen. 12:4-5). Since Abram and his wife had no child, and they were now 75 and 65 years old, it appears that he expected Lot to be his heir. But God permitted a quarrel to come up between the herdsmen of Abram and Lot. This brought about a separation between these two. Thus Lot was removed from the plans.

Eliezer

After Lot had departed from Abram, then the patriarch fell back on Eliezer, the chief steward of his house to be his heir. “And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou has given me no seed: and, lo, one born in my house is mine heir. And, behold, the word of the Lord came to him saying, THIS SHALL NOT BE THINE HEIR; but one that shall come forth out of thine own bowels shall be thine heir,” Gen. 15 2-4. This removed Eliezer from Abram's efforts to help God bring about His promise to him.

Resort to the Bondwoman

When God said to Abram “One that shall come forth out of thine own bowels shall be thine heir: this made it certain that the heir should be Abram's own son. This brought about some more planning and efforts on the part of Abram and Sarai to help God out of what seemed to man to be an impossible situation. It did not seem that a woman; like Sarai, who was now 75 years old could ever have a child. If Abram had a child of his own then it seemed necessary that he should have a younger woman for a wife. So we read:

“Now Sarai Abram's wife bare him no children: and she had an handmaid, and Egyptian, whose name was Hagar. And Sarai said unto Abram, Behold now the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened unto the voice of Sarai. And Sarai Abram's wife took Hagar her maid, the Egyptian, after Abram had dwelt ten years in Canaan, and gave her to her husband Abram to be his wife. And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes,” Gen. 16:1-4.

Thus it is that the natural man ever reasons. In Gal. 4:21-24 we are taught that Hagar represents works. Man thinks he must ever be working to help God save him. How often we hear it said, God has his part to do, and we have our part. Man's part is to absolutely quit his doings, and simply submit the whole thing into the hands of the Lord. God needs no help in saving man. He will have none of man's help. He waits until man reaches the end of his own works, plans and schemes, before He takes over. I have often said that not until human works, efforts, and merits go out the back door will God's grace come in the front door.

We shall find that it was not until after Abraham had been in Canaan land 2.5 years that the promised child was born. It was not that it took God that long to fulfil His promise to Abraham, but that it took that long for Abraham to exhaust all his plans and efforts to bring about the promised child. Sometimes we wonder why some people go for days, weeks, months, and sometimes years mourning and seeking to be saved, before they are ever saved. It is not that it takes that long for God to save them. He can and does save in an instant of time. But often it takes the sinner that long to get to the place where he realizes that none of his efforts will avail a thing, and that God must do all the work of saving. And God waits that long before He saves the sinner.

Hagar was a young woman, while Sarai was an old woman. The natural man can understand how a child can be born of a young woman. That is all according to nature. But he could not understand how a child could be born to a woman past 75 years old. Even so the natural man can understand all that is outward about religion. He can understand how a person can walk down the aisle and shake the hand of a preacher and say with his lips that he believes in Jesus Christ, and go down into the water and be baptized. That is all outward, and is easily comprehended by the natural man. But what he does not understand is how the Spirit of God works in the hearts of men to make them new creatures in Christ. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: NEITHER CAN HE KNOW THEM, because they are spiritually discerned," I Cor. 2:14.

Not understanding the things of the Spirit of God the natural man proceeds in the only way that he as a natural man understands to obtain spiritual blessings, and to promote the cause of the Lord, and he always blunders. Sarah and Abraham reasoned that if an heir was ever born to Abraham then he must have a young wife, one whose womb was not dead, as was the womb of Sarah. This would bring our profession down on the plane of the natural. It would take it out of the realm of the supernatural. The world is filled today with that kind of religion. David said, "Behold, thou desireth truth in the inward parts; and in the hidden part THOU SHALT MAKE ME to know wisdom," Ps. 51:6. Here is where so much of our present day evangelism misses the mark. It runs ahead of the office work of the Spirit of God.

Scorning

Abram and Sarai took the bondwoman, and Hagar the bondmaid conceived. And when she saw that she had conceived then her mistress was despised in her eyes. Here is old scornful spirit of the flesh which always manifests itself, when it comes in contact with that which is really spiritual. When the disciples of Jesus shouted when Jesus came into Jerusalem as King of the Jews, riding the colt of an ass, as foretold by Zechariah, the Pharisees were offended. They asked Jesus to bid His disciples to hold their peace. Jesus said, "If these should hold their peace, the stones would immediately cry out." See Luke 19: 35-40. When those who do not have the Spirit of God come in contact with those who are filled with the Spirit, and shout God's praises, they get ill at ease. Knowing nothing of an experience of grace which makes them to rejoice in the inner man, they can do nothing but scorn and mock at those who do.

Abram and Sarai got results by resorting to the bondwoman, but the result was a bondchild, and not the heir. He was a source of vexation and trouble as long as he remained in the family of Abraham. Moreover he was a wild man, and no one was ever able to tame him. God said of him (Ishmael), "And he shall be a wild man; his hand shall be against every man, and every man's hand shall be against him; and he shall dwell in the presence of all his brethren." Even so modern evangelism gets results, but they are only bond children, and not children of God. They are church members, but church members who are in spiritual darkness, and bondage. O how many have been swept into the churches today upon a mere lip profession, who are still in the bonds of iniquity. How many preachers themselves are in the same condition? The blind are leading the blind, and both shall fall into the ditch.

What the majority of church members, including preachers of today, need, is to examine themselves to see if they are in the faith. This is the main reason so many churches are powerless, and why their members are unstable, and unsound in the faith. They have never been saved, and they are without spiritual understanding. They are just chickens which have been picked out of the shell by preachers. We have a lot of dry eyes professions today. In speaking of his salvation David said, "Thou has delivered my soul from death, mine eyes FROM TEARS, and my feet from falling," Ps. 116:8.

Sarah Is To Have a Child

God refused to accept Ishmael, the son of the bondwoman, as heir. We can readily see why when we read Gal. 4:22-23. "It is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise." Then in Gal. 4:28 we read, "Now we, brethren, as Isaac was, are children of promise."

The birth of Ishmael was brought about by the energy of the flesh, and not through faith in the power of God to perform what He had promised. On the other hand the birth of the son by the freewoman was brought about through faith. "Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised," Heb. 11:11.

"And God said unto Abraham, as for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and I will give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. Then Abraham fell upon his face and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? And shall Sarah, that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before thee! And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and his seed after him," Gen. 17:15-19.

In Gen. 18:14 we read, "Is anything too hard for the Lord? At the appointed time I will return unto thee, according to the time of life, and Sarah shall have a son." Then in Gen. 21:1-2 we read, "And the Lord visited Sarah as he had said, and the Lord did unto Sarah, as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which he had spoken."

What we need is a visitation of God's power. Until God works man works in vain. All man's plans, all his schemes, all his methods, will avail nothing at all but failure and disappointment, and confusion. How slow men are to grasp this most vital truth! Like Abraham and Sarah they get tired waiting on God to work out what He has promised, and they set in to bring about the salvation of men before the Spirit of God has done His office work. This is why they fill our churches with unsaved men and women, boys and girls. This preacher has little confidence in a lot of reports about so many saved in certain meetings. I can remember one occasion when people were called to come and give the hand of Christian fellowship to about 20 who were supposed to be saved. While it is true that I cannot read the hearts of men, yet among that group of close to twenty there was only ONE who showed any evidence of having met with God.

The preachers can preach, persuade, read scripture (and all that is good) all they please and the unsaved person will never see the truth, nor receive it in his heart, until the Spirit of God takes over. It is not ours to try to do His work, and pull a profession out of a person, until the Spirit of God has done his enlightening work. I would that our preachers could see this truth and learn to wait upon the Lord. If they would do this there would be more lasting good done.

Sarah Rejoices

"And Sarah said, GOD HATH MADE ME TO LAUGH, so all that hear will laugh with me," Gen. 21:6. Here we see rejoicing when the promised child was born. Sarah was laughing for joy. This is one form of shouting. In Ps. 126:1-2 we read, "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing."

Years ago at Neelyville a young woman, who was already a church member, sat all through the preaching service with her eyes downcast, and with a troubled look on her face. Our son who was in the choir saw her and went to her. He asked her what was wrong. He asked her if she was not satisfied with the profession she had made a few years back. He said if you are not then get down on your knees and call upon the Lord and tell Him about it. Instantly that young woman fell to her knees weeping in deep conviction, and calling on God openly and aloud. In just a few minutes she sprang quickly to her feet with a beaming face turned toward heaven, and this time she was weeping tears of joy and she laughed and laughed and laughed, and we laughed and wept for joy with her.

It seems to me that many of our preachers today do not want a service like this. They seem to be afraid that someone will get embarrassed. Some stylish dignified person might get offended. Maybe the preacher himself would feel out of place in such a service. One time a young city preacher was with me in a meeting in a country church. Several were saved and God's people got to shouting for joy. He thought that was all out of place, and wanted the lights turned off. I made him go home with me that night and I gave him a real Bible lesson on God's people rejoicing. In Ps. 5:11 we read, Let all those that put their trust in thee rejoice: let them ever SHOUT for joy." When the foundation of the restored temple was laid in the days of Ezra there was shouting and weeping for joy.

"Many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a LOUD VOICE; and many shouted aloud for joy: so that the people could not discern the noise of the SHOUT OF JOY from the noise of the weeping of the people: for the people shouted with a LOUD SHOUT, and the noise was heard afar off", Ezra 3:12-13. This sounds like an old time old fashioned revival meeting like we had in our country Baptist churches years ago, and those who have experienced such as this are hungry for such as this again.

But it seems that most of our preachers of today want to so conduct the services today that such as this is shut off. The congregation is asked to bow their heads and close their eyes, so they cannot see who is holding up his hand for prayer, or who is interested. When those who are hungry to find the Lord the Christians are never asked to come to the front and kneel around for prayer, nor are they permitted to talk to the sinners. The preacher takes over and quotes a few passages of scripture and asks the sinners a few questions, and soon he has them on their feet making a profession. Then, instead of giving the congregation an opportunity to come around and give them the hand of Christian fellowship, the services are dismissed, and the congregation is left to go give the hand of fellowship if they desire, while the preacher is at the front door shaking hands with those who are leaving.

Everything has to be carried on in a cold lifeless formalistic way. All this drifts a church into formalism, and shuts off the work of the Spirit. Preacher do you know and understand what I am talking about? If you had about 15 years of experience in some of those old time meetings our churches used to have, and would lay aside some of your dignity and pride, and you and the church members would get rid of a lot of starch you have, you might get your eyes open.

Years ago at old Mt. Pleasant Church out from Plumerville, Ar., we had about 25 or 30 to come forward for prayer. They filled four seats. I called upon the church to come to the front and kneel for prayer. The sinners were weeping from conviction. The Christians had such a burden on their hearts for the lost that for about ten minutes all they could do was to kneel and weep and sob. There were too full to word a prayer. After a while old Bro. Trafford, who is now with the Lord, got control of his emotions enough to word a prayer. Before he got through the sinners came jumping out of the altar like pop-corn popping out of a skillet. At the close of that meeting I baptized 31 happy candidates.

There are some older people living today, who can remember times like this, and their hearts are aching and longing to experience things like that again. But they have been shoved to one side and a younger, more sophisticated generation has taken over. Do the younger preachers ever come around to the older people and let them tell them how things used to be? No! The older people's advice and counsel is neither sought nor wanted. With them, the many years of experience older people have had in the Lord's work in days gone by do not mean anything to this present generation. And they seem not to want to listen to the things the Lord used to do among His people and for His people in years gone by. They are afraid that someone will get happy and shout.

Sarah laughed for joy when Isaac was born. She said, "God hath made me to laugh." I can see some scoffer standing off and saying, "Sarah, you are beside yourself. All this rejoicing is out of place. Don't you know that a woman 90 years old cannot give birth to a son. Now Sarah, just explain to us how that can be." I can hear Sarah saying, "I can't explain it, but here in my arms is the baby as proof that it did take place. All I know is that God said it should come to pass, and I believed and it did come to pass. It is just not mine to explain all the mysteries connected with the birth of Isaac. It is just mine to experience, and rejoice in the same, and give glory and praise to God for His marvellous work on our behalf. So it is with the one who is born again today. We do not have to explain the workings of the Spirit of God. We just have to believe, receive Christ as Saviour, and rejoice in the work of the Spirit in our lives.

A Marvelous Thing

"And she (Sarah) said, who would have said unto Abraham, that Sarah should have given suck? For I have born him a son in his old age." Gen. 21:7. This was something the natural man could not comprehend. But in spite of the cavilling and natural reasonings of man, it did take place. So it is with our new birth. The natural man may try to explain away our experience of grace, but that is because they do not know the work of God, nor the power of God. "The world knowest us not, because it knew him not," I John 3:1.

Ishmael Mocks

"And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned. And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking". Gen. 21:8-9. Here the old nature of the unregenerated man manifests itself in making sport at the things of God. In Gal. 4:29-30 we read, "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless, what sayeth the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman."

Here is a most solemn lesson for us today. According to what Paul said in Gal. 4:21-25 Agar, or Hagar represents the old law covenant which was given at Sinai, and her son represents those who want to hold on to the old law, and still serve it. On the other hand, Sarah and her son Isaac, represent those saved by grace, and who believe in regulating their lives by the leadership of the Spirit, and not by law. These can not long abide under the same roof, and in the same household. Hagar's son brought about trouble and division in the household. Before there could be peace in the family of Abraham there had to be a separation from Hagar and her son. Even so is it today there can be no peace and satisfaction in the church of the Lord as long as legalists, and those who believe they are free from the law try to get along in the church together. There needs to be a separation. But today, in many places, the sons of the bondwoman have taken charge, and if they cannot be cast out there is but one thing to do, and that is for the others to walk out.

* From "Identified With Christ a Book of Sermons" by G. E. Jones

The Sabbath Day*

The question of the Sabbath day has been one over which most of the religious world has been badly confused. One of the ten commandments was "Remember the sabbath day to keep it holy, Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shall not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid servant, nor THY CATTLE, nor the stranger that is within thy gates," Ex. 20:8-10.

This commandment was never given to anyone but the nation of Israel. The sabbath was a sign between God and the children of Israel. "And the Lord spake unto Moses, saying, speak thou unto the children of Israel, saying, verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations," Ex. 31:12-13. Those who have never seen their freedom from the law want to lift this commandment concerning the sabbath out of the place where the Lord put it, and bring it over into this period of time and place it on the believers of today. Those who talk about keeping the sabbath, and preach about it do not do so. The Bible says the sabbath day was the seventh day of the week. Few Christians make any effort to keep the seventh day of the week, and call it holy. For years Saturday has been the main shopping day for believers.

If we are going to keep the sabbath day we will have to go back and cease from our work on Saturday, and try to keep that day holy. No other day of the week is ever called the sabbath but the seventh, which is Saturday. People often call Sunday the sabbath day, but nowhere in the word of God is the first day of the week ever called the Sabbath, or a SABBATH, or The Christian Sabbath. Neither is there a place in the Bible where the first day of the week is said to be a HOLY DAY.

The Penalty for Breaking the Sabbath Was Death

"Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath day," Ex. 35:2-3.

From this passage we see that the penalty for doing any work on the sabbath day was DEATH. If we bring over the law concerning the sabbath day and try to apply it to us today then we will have to bring along with that law the penalty for breaking that law. The penalty cannot be revoked without the law being disannulled. Where in the Bible can we find any other penalty for breaking the sabbath than the penalty of death? In Numb. 15: 32 to 36 we find that a man was stoned to death for picking up sticks on the sabbath day. And he was put to death by the direct commandment of the Lord on that occasion. If the Christian is under obligation to keep the 4th of the ten commandments, then what penalty is to be inflicted on him for breaking the sabbath day? Just where in the Bible will we read the penalty which is to be inflicted on the Christian if he shall work on the sabbath day? Just where in the Bible do we read that the Christian cannot pick up sticks on the sabbath day? Just where do we read that the Christian cannot make a fire on the sabbath day? Such scriptures cannot be found.

Some want to make a holy day out of Sunday and call it a Sabbath. Just where is the scripture that justifies one in doing so? For the believer, the one who has been freed from the law, one day is no more holy than another day. Paul denounced the observance of certain days, months, and times on the part of the believers. He said to the Galatians, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain." He wrote to the Colossians, that they were to let no man "judge you in meat, or in drink, or in respect of an HOLYDAY, or of the new moon," Col. 2:16. For the believer the obligation to observe all these things passed when Christ blotted out the handwriting of ordinances that was against us, taking it out of the way and nailing it to his cross. See Col. 2:13-14. It was just after

Paul had told them that Christ had taken out of the way the handwriting of the ordinances and had nailed them to the cross that he said to the Colossians "Let no man THEREFORE judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath: which are a shadow of things to come; but the body is of Christ," vs. 16-17.

The word "THEREFORE" points back to what Paul had just said about the handwriting of the ordinances being taken out of the way and nailed to the cross. Because Christ has done this then the child of God is not forbidden to eat certain meat. He is not obligated to observe an HOLY DAY. See that word "HOLY-DAY" in Col. 2:16. In Ex. 35:2 God said to Israel "The seventh day shall be unto you an holy day". If therefore the believer is not obligated to observe a holyday, then he is not under obligation to keep a sabbath day. All those things were types and shadows which passed away with the coming of Christ who is the body which the shadows pointed toward. In Gal. 3:19 Paul asked, "Wherefore then serveth the law? It was added because of transgressions TILL THE SEED SHOULD COME to whom the promise was made." In Gal. 3:16 we read, "He saith not, and to seeds, as of many; but as of one, and to thy seed, WHICH IS CHRIST."

So the seed to whom the promise was made is Christ. And Paul tells us that the law was added TILL the seed should come to whom the promise was made. If the law was added until Christ came then it cannot extend its dominion over the believer beyond the coming of Christ. Then, to take our stand under the law, and seek to serve it, is to argue that Christ has not yet come. So those who try to place upon the believer the obligation to keep the sabbath, or to observe tithing, may not know it, but they are by so doing virtually saying that the SEED, Christ, has not yet come. What Paul wrote in II Cor. 3:15 is true of them. "But even unto this day when Moses is read, the veil is upon their heart."

Sunday Is Not a Sabbath

Those who try to bring all the principles of the law over into this dispensation of time and place them on the believer under a new terminology do grossly err. Those who would make a holyday out of Sunday, and place around it the same restrictions that were placed on the seventh day of the week, and invest it with the same sanctity, do so without any scripture for doing it, and they do nothing but confuse themselves and others.

Some may say now I believe this and I believe that, and I see it this way. Let me ask you is it what you may think, or how you see a thing which counts, or is it what does the word of God say? If you say you believe a thing a certain way then you should be able to give the passage of scripture which causes you to believe that way. If you cannot find any scripture to prove what you say, or what you believe, then give up that idea. Do not set yourself in opposition to the word of God. In Rom. 8:2 Paul wrote "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." "If ye be led of the Spirit, ye are not under the law," Gal. 5:15. These passages are plain enough for any child of God to see and believe, and it should cause all argument on the law question to cease. Those who argue against these passages are against the word of God.

Now let us see if we can place the same restrictions around Sunday which were placed on the sabbath. Ex. 35:3 told the children of Israel that they were to kindle no fire on the sabbath day. Is it wrong to make a fire on Sunday? If so, all church members break the law on this point. Every time a preacher, or some other church member strikes a match, and lights a cigarette on Sunday he violates the principle that was connected with the sabbath day. Several years ago I pastored a fourth time church in Wooster, Arkansas. The third Sunday was my preaching day. The first year I preached there, there was a blizzard on the 3rd Sunday in February, on the 3rd Sunday in March, on the 3rd Sunday in April, and a severe cold spell on the 3rd Sunday in May.

Someone had to go to the church house and build a fire in an old wood burning stove on each of these Sundays.

The Sabbath

Israel was forbidden to kindle any fire on the sabbath day in any of their habitations, See Ex. 35:3. If Sunday takes the place of the old sabbath, then are these same restrictions placed around Sunday? If so, did we not break the principle of the sabbath day when we made a fire in the church house at Wooster on the third Sunday in February, March, April and May? Should we just have stayed home from church on those days, and with no fires in our homes, or have gone to the church house and kindled a fire? If you attach the same principles to Sunday which were applied to the old Sabbath day then did we not violate those principles by making a fire on those Sundays?

Then in Ex. 20:10 the children were forbidden to work their cattle on the Sabbath day. Not many preachers of today know anything about ox-wagons. But this writer can remember seeing ox-wagons in his time. They still have such in some places in the world. There used to be an old preacher in a church I pastored by the name of Griswood. I have heard him tell about hitching up his oxen to a wagon and going eight miles to church on Sunday. Under the old sabbath Israel was not to work their oxen on the sabbath day. Does the same principle apply to Sunday? If so, that preacher, and thousands of other Christians in that time violated the principle of the sabbath by working their oxen on Sunday, and going to church.

If those restrictions, the kindling of a fire on the sabbath, and the working of their oxen on the sabbath, do not apply to Sunday, then what other restrictions which applied to the sabbath do not apply to Sunday, then where shall we draw the line, and will some of these law preachers point out to us the passage of scripture which tells us where to draw the line? Sunday is nowhere called a sabbath in the Bible, and there is not a line of scripture which shows that Sunday is clothed with the principles of the old sabbath day.

The old sabbath was a day of rest, not a day of worship under the law, as given by Moses. Sunday is a day God's people gather from far and near to worship the Lord. The end of Sunday usually finds the preacher more tired than any other day of the week. I have often preached three times on Sundays, and occasionally four times. The man who has done this knows that it makes him tired.

When preachers say, “No, I know we are not under the Ten Commandments,” but the same principles are brought over and placed on the child of God today, they are hunting for a place to work in their tithing doctrine for today. The law was called the ministration of death and condemnation in II Cor. 3:7-9. How can the principles of that which brings death and condemnation bring life and justification? We are not under both. We must be under one or the other. Rom. 8:2 teaches that the law of the Spirit of life in Christ Jesus, has made us free from the law of sin and death.

My wife and I raised a family of children. At that time there was a law on the statute books of Arkansas against parents killing their children. But those laws had nothing to do in regulating our conduct toward our children, or our treatment of them. There was another law, the law of LOVE, which regulated our conduct toward those children. Had all those laws been wiped off the statue books of Arkansas my conduct toward my children, my neighbors, and their children, would not have changed in the least. So the child of God has no need for the commandments “Thou shalt not kill” and “Thou shalt not steal.” His life is regulated and motivated by the law of LOVE, and the law of the Spirit of life. Paul tells us that the law was not made for a righteous man. He tells us that “What things soever the law saith, it saith to them

that are under the law, that every mouth might be stopped and all the world might become guilty before God," Rom. 3:19.

There is no command for us to observe Sunday or any other day as a holy day. With the child of God every day should be equally holy. There are a few scriptures which show that the believers met together on the first day of the week, and I thank God for the privilege of meeting together on Sunday for worship. But today two thirds of church members work at some kind of job, working for their living, on Sunday. We can do nothing but bring confusion and bondage and dismay in trying to place the same restrictions on Sunday as were placed on the old sabbath.

Every child of God should know his position and his freedom in Christ Jesus. In his book on "How to Study the Bible" Dr. I. M. Haldeman says, "**The attempt to put Christians and Gentiles under the law of Moses in this dispensation gave this country the witchcraft of Salem, and such modern misnomers as The Christian Sabbath, and the American Sabbath.**" He also said, "**The Christian who goes under the law, goes under the Levitical priesthood.**" See Pages 33-34. How few people know what belongs to the law and what belongs to grace. Their pastors have dismally failed to inform them on that line.

*From "Identified With Christ A Book of Sermons" by G. E. Jones

Gospel Pictures*

Scripture Readings: Ex. 12:24-27: "And ye shall observe this thing for an ordinance to thee and to thy sons forever. And it shall come to pass when your children shall say unto you, What mean ye by the service? That ye shall say, it is the sacrifice of the Lord's passover, who passed over the house of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses".

Joshua 4:4-7: "Then Joshua called for the twelve men whom he had prepared of Israel, out of every tribe a man: and Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according to the number of the tribes of Israel: that this may be a sign among you, that when your children ask their fathers in time to come saying, What mean ye by these stones? That ye shall answer them, that the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever."

TEXTS: "What mean ye by this service?" "What mean ye by these stones?" Ex. 4:6; 12:26

The pictorial or symbolic method of teaching is not only one of the most ancient forms of teaching, but it is one of the most impressive. Everybody loves pictures, and everyone loves monuments. I like to go into the home and pick up the old family album and turn its leaves and look on the faces of loved ones and friends. As I look upon those photographs I see the features of friends and loved ones who have quit the walks of men and have passed beyond the mystic veil. As I gaze upon those faces my mind goes back to other days when those loved ones were walking life's pathway by my side. I love to walk through the city of the dead on a quiet Sunday and gaze upon the monuments of friends and loved ones sleeping beneath. As I read those inscriptions so full of heartbreak, and yet so full of hope, I find tender memories welling up in my heart and my soul reaches out toward that hour when our Lord shall come to wake His people from their sleep and we shall again be reunited to weep no more.

We find that God has made use of this method of teaching in keeping before the minds of the children of Israel the history of His dealings with that people. Here is the passover supper, unique and striking in its observance. At once it suggests to the minds of the beholders a design. It arouses within him a desire to know the meaning of the service. So the young people go to the

elders with the question “What mean ye by this service?” Then there is told the story of that last night in Egyptian bondage, and how the blood of the lamb had been sprinkled on the lintel and side posts; and how the destroyer had passed over the houses of the children of Israel, but had smitten the firstborn of Egypt, and how that night Israel had gone out of the land a free people.

Then here on the bank of the River Jordan we behold a pile of stones erected at the spot when Israel had crossed over dry shod in the days of Joshua. We count the stones in that pile and find the number to be twelve. This number corresponds to the number of the tribes in the nation of Israel. The place of that monument, and the number of stones in the same, suggest a design. As the younger generations behold that pile of stones they desire to know its meaning and its history. So they go to the elders of the land with the question, “What mean ye by these stones?” Then once more there is told the account of the crossing of Jordan by Israel, and how the waters of that swollen stream had been stayed when the feet of the priests who had borne the ark touched the edge of the water.

So over and over again these stories are told and kept alive in the memories of that people. But let those monuments become lost and those happenings would have faded out of the memories of Israel, like a dim tradition of the past. Let them become marred and their teaching force would have been marred. The twelve stones stood for the twelve tribes of Israel. There must be twelve stones, no more, and no less. If one stone had been added to that pile, or one stone had been taken from it, then the monument would no longer stand for the twelve tribes of Israel. It must be kept intact, just as the Lord had commanded that it should be erected.

Not only did God make use of this pictorial method of teaching in preserving for Israel the memory of His dealings with them, but He is making use of this same method of teaching today in keeping before the minds of His people, and of a lost world, the glorious truths of the gospel of His Son. Our Lord knew that His gospel must be preached to other people holding other customs and speaking other languages. He knew that the centuries would come and go bringing their changes with them. He knew that there would come enemies of the truth who would seek to turn men away from the gospel and blot out of their minds the truths of Calvary's cross. How could He secure His gospel truths against all these things and preserve for future generations the story of redeeming grace? Our Lord made use of this symbolic method of teaching. He chose from among the changing customs of men two things which would never change as pictures of His gospel truths. Men were eating and drinking, dying and being buried. Other things might change, but these would not change. In every age and in every clime, they would eat and drink, die and be buried. So He took these things as pictures of His gospel truths and gave them to his disciples: -- Baptism and the Lord's supper. And in these two pictures or monuments we see wrapped up in figures every important truth in the gospel of our salvation.

On that last night that our Lord spent with His disciples before going to the cross to pour out His soul unto death as a ransom for sinners there met in that upper chamber a sad hearted group of disciples with their Lord. The Master had told them that He was going to leave them and go back to the Father. They did not understand it all, but somehow they had sensed that they had come to the parting of the ways. They must soon be separated from Him they loved so dearly. As they met in that upper chamber I think that Jesus must have been the first to break the silence, how full of pathos were His words, “With desire I have desired to eat this passover with you before I suffer,” Luke 22:15. When we come to the place where we must say goodbye to those we love so dearly: when we must wring the hand in silence while the tears flow down our cheeks; in that hour we desire to exchange some gift, perhaps a picture, in token of our love for each other. So the Saviour gave to His disciples something to remind them of His love and suffering in their behalf. He gave them a picture of His broken body and shed blood.

After they had partaken of the passover supper we read where "He took bread, and gave thanks, and brake it, and gave unto them, saying this is My body which is given for you: this do in remembrance of Me." After this He took the cup and gave it unto them saying, "This cup is the new testament in My blood, which is shed for you."

First of all we see in this picture the broken body and shed blood of our saviour. As we come to partake of these sacred emblems once more we see the uplifted cross where our Saviour died for us. We see the cruel nails as they were driven through His hands and feet. We hear the dreadful blow of the hammer which nailed His quivering flesh to that awful cross. We see the marred face of One who loved us so much that He was willing to endure the awful agony of the cross for unworthy creatures like us. We see the fountain opened for sin and uncleanness; the fountain that shall never lose its power till all the ransomed hosts of God be saved to sin no more. And before this scene we feel like falling humbly and prostrate on our faces and say with the poet:

"When I survey the wondrous cross,
On which the prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride."
"See from His head, His hands, His feet,
Sorrow and love flow mingled down:
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown."

Next, as a dark background for this picture we see portrayed the sinfulness of sin. We must not forget that it was for our sins that He died. "Christ died for our sins according to the scriptures," I Cor. 15:3. It was our sins which nailed Him to the tree. Oh the very thought of this! How great our sins become! What guilty wretches are we! God forbid that we should ever lose sight of this solemn fact. May it break our hearts until we pour out our tears of penitence at the foot of His cross. Oh how hard and proud our hearts sometimes become! In this time of formality and coldness of heart let us come back and look upon this picture again until the fountain of our tears is unlocked as we look on Him whom we have pierced.

"Tell of the cross where they nailed Him,
Writhing in anguish and pain;
Tell of the grave where they laid Him,
Tell how He liveth again.
Love in that story so tender,
Clearer than ever I see;
Stay, let me weep while you whisper,
Love paid the ransom for me."

Last of all we see in this monument of the Lord's Supper the picture of our Lord's return. "As oft as ye do eat this bread, and drink this cup, ye do shew forth the Lord's death till He come," I Cor. 11:26. While the Lord's Supper points backward with one finger and shows us the uplifted cross where our Saviour died for us, with another finger it points to that glorious time in the future when He shall come for us.

Oh blessed thought! He who went to the cross for us will some day come for us. Oh blissful hour! As He conquered death when He rose again He is also coming with VICTORY over death for His own. Let us lift up our heads and rejoice as we see His coming drawing near. Oh hearts bowed down with grief and sorrow over the loss of loved ones be of good cheer! Though the time may seem long since He went away, yet He has not forgotten His promise to return and receive His own unto Himself.

Every time we meet together to commemorate His death and suffering we also see a prophecy of His coming. He is coming to take away the bitterness of our sorrows. He is coming back to turn our defeat into victory, and our darkness into day, and our sorrow into a song. Oh how this sinful sorrowing world needs to lay hold of this glorious truth! How sick our souls become of all this world's strife, bloodshed and sorrow! Speed forward O glorious moment when our Beloved shall come to gather us into His presence! Hasten, oh hasten, blessed day, when the Prince of peace shall come to still the tempests of war and destruction which sweep like a mighty flood over the earth today! Our only hope O Lord is in thy blessed coming. Our only true and lasting joy is in thy presence. All nature groans and travails waiting the day of Thy return (Rom. 8: 22-23). We have found that this world's promises do but fail. We have found that its pleasures do but fade and pass away, leaving our hearts empty and disappointed. We can but look to Thee, Thou blessed Lamb of God. Thou art our hope. Thou art our stay. Thou art our anchor in the midst of life's storms and trials. In thy presence is fulness of joy; at thy right hand there are pleasures for evermore," Ps. 16:11.

"It may be at mid-day, it may be at twilight,
It may be perchance, that the blackness of midnight
Will burst into light in the blaze of His glory,
When Jesus receives His own.
While its hosts cry Hosanna, from heaven descending,
With glorified saints and angels attending,
With grace on His brow, like a halo of glory,
Will Jesus receive His own."

The Monument of Baptism

Now let us, for a little while, look at the monument of baptism. Engraven on the front of that monument we read this inscription: "To the memory of Jesus of Nazareth Who was crucified on the Roman cross and buried in Joseph's tomb." Oh what a sad picture this is! The Christ of glory DEAD AND SHUT UP IN THE TOMB! What could be darker than this? How the hearts of His disciples sank beneath their load of sorrow! The darkest three days and nights this world ever saw were those three days and nights Jesus lay in the grave. Oh what a sad picture this brings! How we shudder! We draw away crushed in heart and soul and our minds filled with dark forebodings! We see the still form of one so dear and precious to us borne away to be laid in the cold, cold grave. With despairing hearts we turn away from that monument and that inscription. But STAY! Let us pass around that monument and read the inscription on the other side. There we read "He is not here: for He has risen as He had said, Come see the place where the Lord lay." Thank God for this glorious inscription! Thank God for the blessed truth of His resurrection! There is One whom death could not hold. There is One whom the grave could not conquer. Our Blessed Lord and Saviour broke the bonds of death asunder. He triumphed over principalities and powers. He scattered the darkness of night and brought eternal joy and victory.

That monument of Baptism tells us that our Lord has risen again. Let us weep for joy! Let our mouths be filled with laughing, and our tongues with singing! Death cannot harm us now. Our Prince holds its keys. We can now challenge death to do its worst. We can answer all our enemies with the words of our Saviour. "Fear not; I am the first and the last: I am He THAT LIVETH, and was dead; and, behold, I am alive for evermore. Amen; and have the keys of hell and the grave," Rev. 1:18.

"I know that my Redeemer liveth,
And on the earth again shall stand;

I know eternal life He giveth,
That grace and power are in His hand."

"I know His promise never faileth,
The word He speaks it CANNOT die;
Though cruel death my flesh assaileth,
Yet I shall see him by and by."

I know my mansion He prepareth,
That where He is there I may be;
O wondrous tho't for me He careth,
And He at last will come for me."

As we study this monument of baptism still closer we see pictured our death to sin, the law and all its claims, and our resurrection to walk in the Spirit, to listen to His teachings, and to follow Him in all things, and in all places wherever He may lead. "Therefore we are buried with Him by baptism unto death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life," Rom. 6:4. May we ever have the grace to make our lives conform to the picture.

Not only so, but in this monument we see our death to the law of self-righteousness (Which is the law of Moses, Phil. 3:9), and our life of faith in the merits of Christ alone. By His cross all human merits were forever swept aside and the righteousness and death of that SINLESS ONE is made the only ground of our approach to God. And how gladly we cast aside the filthy garments of our own righteousness for the spotless robe of righteousness which He gives to those who trust Him. Here is something which will never fail us. Here is something which removes all uncertainty. Here is something which can banish all our fears. It takes away the sand foundation of human efforts and works, on which so many try to stand, and places beneath our feet The Rock of Ages that can never be moved.

An Irishman who had been shipwrecked at sea made his way to a huge rock standing out of the waters. He climbed to the top and stayed there until rescued. After being rescued he was asked did he tremble when he was on the rock. He said "I trembled, but the rock did not tremble." So the storms of life may sometimes make us to tremble, but they will never make the Rock of Ages on which we rest to tremble.

Let us look again at this monument of baptism. As we study it closer we see that instead of baptism being an ordinance for those who are seeking to be saved, it is an ordinance for those who have already been freed or justified from sin. Baptism represents a burial. "We are buried with Him by baptism unto death." Not buried in order to be dead, but because we are already dead. We do not take a sick man out to the grave and bury him in order to bring about his death, but because he has already died. It is not a burial which frees a person from the aches, pains, and troubles of this life. It is death which always precedes the burial. The moment a person dies his soul becomes separated from his body. Where has it gone? If he is a child of God His soul has gone to be with Christ. Paul tells us that to be absent from the body is to be present with the Lord. See II Cor. 5:8. It does not wait somewhere around this earthly sphere waiting for the body to be buried before it can go to be with the Lord. No, the very moment a man dies physically his soul is alive in the presence of the Lord.

Even so is it in baptism. Baptism, being a burial in water does not bring about a person's death to sin. It only shows forth the fact that the person has already died to sin. "He that is dead is FREED FROM SIN," Rom. 6:7. The Revised Version reads, "He that hath died is justified from sin." It does not say "He that is buried is freed from sin, but "He that is dead is freed from sin."

Neither does it take a burial to bring about a man's death. His death comes first. So our death to sin, and our freedom from sin precedes our burial with Him in baptism.

But someone asks about Rom. 6:5. We shall read that passage in the American Revised Version of 1900 A. D. "For if we have been UNITED with him in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man was crucified with him, that the body of sin might be done away, that we should no longer be in bondage to sin; for he that hath died is JUSTIFIED FROM SIN", Rom. 6:5-7. How does this say we are united with Him, that is Christ. It says we are united with Him in the likeness of HIS DEATH, not in the likeness of His burial. How did Christ die? He did not die by being buried, but He died by being crucified. Then, after His death by crucifixion, he was buried. Then Paul goes on to say "Our old man was crucified with him." Thus in the crucifixion of our old man we died a death like His, that is, a death by crucifixion. It was through our old man being crucified that we died a death like His, and were united with Him. Then like Christ was buried in the grave after having died on the cross, even so are we buried with Him by baptism, after our old man has died by being crucified with Him. It was the crucifixion of Christ that brought about His death, not His burial in the grave. So it is the crucifixion of our old man, not our burial in baptism, which brought about our death to sin. And Rom. 6:7 says "He that hath died is justified from sin."

Those who would make baptism a condition of justification from sin get the cart before the horse. They get the burial before the death. They take the shadow for the substance. A man might cut a load of wood out of a tree, but he would never get a load of wood out of the shadow of that tree. A man trying to saw a load of wood out of the shadow of a tree would not be any more foolish than the man who expects to receive the forgiveness of his sins through being buried by baptism. In Acts 10:43 we read, "To him give all the prophets witness that through his name whosoever believeth in him SHALL RECEIVE REMISSION OF SINS." This is the only place in the Bible where the expression "RECEIVE REMISSION OF SINS" is found, and it is connected with believing, and not in being baptized. I know that some try to read the meaning of "RECEIVE REMISSION OF SINS" into Acts 2:38, but the words "RECEIVE REMISSION OF SINS" are not there. It is only read into that passage by a false interpretation. Immediately after Peter said to the House of Cornelius that "Whosoever believeth in him shall receive remission of sins," the Holy Spirit fell upon the House of Cornelius. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word," Acts 10:44.

Finally we see in the monument of baptism the doctrine of the trinity. In Matt. 28:19 Jesus commanded His apostle to baptize "in the name of the Father, and of the Son, and of the Holy Ghost." Here the doctrine of the Trinity is set forth in the monument of baptism.

Thus we see how important are these two pictures or monuments of the gospel truths. They do not save the individual. But they do help to preserve the world the truth which does save the individual. A small hole no larger than two fingers in a dike or levy might seem like a small matter to some, but let a small opening be made in a levy or dike and let the water begin to seep through that small opening and as the hours pass by that hole grows wider and wider, until finally the whole levy is broken and all the land behind that levy is flooded. Even so is it with the dike which God placed around His system of truth. Let a small break be made in the wall which God has placed around the gospel truths, and soon the way is opened for all kinds of error to seep in to corrupt the truth and mislead men. These safeguards which God has placed around His gospel truths are important. Just as long as these two monuments which God has left us of His gospel truths are kept intact, just as God gave them to His people, just that long will redemption's story be told. The world must not forget the story of the death of Christ for our sins, and His resurrection from the dead. Just as long as penitent souls, who have been washed in the blood of the cross meet at the water to symbolize our Lord's death and resurrection the story of

His death and resurrection will be told. Just as long as loving hearts gather at the sacred table to partake of that which symbolizes our Lord's broken body and shed blood, just that long shall the truth of Calvary's cross, and our Lord's death on that cross be set forth.

Our Baptist forefathers have brought these monuments down to us intact, undimmed by time and change. They have preserved them for us at the cost of much suffering and bitter persecutions which they have had to undergo to perpetuate these monuments. With bruised and beaten backs, with torn and bleeding feet, ragged, hungry and cold, fleeing through the snows and bitter cold, homeless and weary they persevered, not only giving to the world its most heroic examples of faithfulness and fidelity, but they have preserved for us the truths of the gospel.

Time brings its changes to the pictures of men. Time brings its changes to the monuments of men. I go into the home and pick up the old family album, or book of pictures,. Here is a new one, here is one that is older. And here is one that is older still and the passing of the years is causing it to fade. Here is one so dim that the features of the person pictured in the photograph can scarcely be seen. Time brings its changes to the pictures of men.

Time brings its changes to the monuments of men. I go into some old cemetery and here is a newly erected monument. The inscription is easily read. But here is another which is older, and its inscription is not quite so plain. And here is another that is dimmer. In another place I find an old monument which cannot be read. The winds and rains of the years have been washing away from that monument the inscription which was placed there. Perhaps it has become mossed over with the passing of time. Here is another which has been broken down. Time brings its changes to the monuments of men.

But time has brought no changes to the monuments which Jesus left us of His gospel truths. As we look on them today, when these ordinances are kept as the Lord gave them to us, we see reflected from them the glorious truths God's children love so well as when Jesus first gave them to His church. The same hand which erected these monuments is the hand which has preserved them and has brought them down to us through the centuries. How clear they should be to us.

We should love and cherish these monuments and gospel pictures more clearly than we love the pictures and monuments of our loved ones who have been taken from us by death. In almost every home there are pictures which are dear and precious to the members of that family. In almost every city of the dead there are monuments erected to the memory of loved ones who have passed on. We gather around those monuments on different occasions to plant flowers on their graves and linger there and meditate on other days, and memory brings back to us the faces we loved so well. Those pictures and those monuments may not mean so much to strangers, and to the world, but how precious are they to the loved ones who are left behind. Nothing could wound us more than for someone who would dare to mar and desecrate those pictures and monuments. I have gone into homes where death had taken away a child. The mother would love to get out that child's picture and show it to me, and talk about other days, before the departure of that loved one. Maybe it is the picture of some son who lost his life in defense of his country. Those pictures are dear to us and we love and cherish them.

But more than all we should love the pictures which Jesus left us of His gospel truths. And more than all we should resent any effort on the part of some to disfigure, or change those pictures. Those pictures may not be precious to a lost world, but to us they are most precious and dear. As I look on the picture of the Lord's Supper I see again my Saviour giving His life for me on a cruel cross. My heart thrills as I realize that it was for me that he was willing to die.

"He saw me plunged in deep distress,
And flew to my relief:

For me He bore the shameful cross,
And carried all my grief."

As I look at the monument of baptism I think of Him who broke the seal of death. I see Him as He stands triumphant on resurrection ground and shews Himself alive for evermore. As I look again I think I can hear the trumpet sound. I see the heavens open. I see the Lord descend. I see the heavens lit up with splendor. I see the myriads of angels descending with songs of victory accompanied by the millions of saints who have gone before. I hear the shouts and songs of the Immortals as they cast off the garments of the grave and sweep up to meet their Lord in glory. Halleluiah! The glorious day has dawned. The resurrection of God's people has come. I see my loved and lost as they come forth to die no more. Farewell, vain world we are going home. We hear our Saviour's voice and heaven dawns on our enraptured view. Farewell grief and sorrow. Farewell heartaches and tears. In my Saviour's presence there is fulness of joy. He calls us and the shackles which bind us to this earth break off and our souls sweep upward to meet Him who died for us and rose again that we might have victory over death and be with Him forever and forever.

*Taken from "Identified With Christ A Book of Sermons" by G. E. Jones

Standing Fast In The Truth

Texts: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again in the yoke of bondage."..."Tell me, ye that desire to be under the law, do ye not hear the law?" Gal. 5:1; 4:21

The heart of the Apostle Paul was broken because the Galatians, among whom he had spent much hard and patient labor, had been beguiled by certain legalistic teachers, and had been led away from the simplicity of the truth as it is in Christ Jesus. In his epistles to the Galatians, which he wrote to correct such a grievous error, he spoke in no uncertain terms. He called the Galatians FOOLISH in being misled from the truth.

"O foolish Galations, who hath bewitched you, that ye should not obey the truth., before whose eyes Jesus Christ hath been evidently set forth, crucified among you," Gal. 3:1. And he also said to them. "I marvel that you are so soon removed from him that called you into the grace of Christ unto another gospel," Gal. 1:6.

And in his denunciation of the legalistic teachers who had confused them he did not use sugar-coated words. He said of them, "I would that they were even cut off which trouble you," Gal. 5:12. He also pronounced an anathema upon them. He said,

"If any man preach any other gospel unto you than that which ye have received, let him BE ACCURSED," Gal. 1:9.

Many of the brethren think that I have gone off the deep end in my opposition to the preaching of the law among us today. Some are greatly offended because I have come out so plainly against the legalistic doctrine which is advocated by so many of our preachers today. It is not I, but those preachers, who have departed from the truth. I am standing just where I stood 40 years ago. I am standing where practically all of the Association brethren stood when I lined up with them 36 years ago. I left the ranks of the Convention people because they were seeking to follow the Seventh Day Adventists. I read the writings of the leading Association brethren and talked with some of them and I found out that they did not preach tithing, so I decided I was with the wrong bunch, and left the Convention people and joined with the Association group, and they paid me more than the tithing group.

As an example as to who has changed I could name a certain Association preacher who 10 years ago denounced the Convention church in the same town where he lives for advocating

tithing. Now he is on the bandwagon with the tithing preachers, and that same Convention Church now has a pastor who is opposed to the preaching of tithing to the churches. So who has departed from the truth? It is not I, but those who think I have gone off the deep end.

Now just what did Paul have in mind when he told the Galatians to not be entangled again with the YOKE OF BONDAGE? He was speaking of the law. This is seen by reading Gal. 4:21-31. "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory; for these are the two covenants; the one from mount Sinai, WHICH GENDERETH TO BONDAGE, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children . . . Now we brethren, as Isaac was, are children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what sayeth the scriptures? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free. So then, brethren, we are not children of the bondwoman, but of the free. STAND FAST therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage," Gal. 4:21-5:1.

From the above passage we see that Agar, the bondwoman, represented the covenant which was given at Mount Sinai, which Paul said genders to bondage. So when he admonished them to not be entangled again with the yoke of BONDAGE, he was admonishing them to not become entangled again with the things which belong to the old covenant which was given at Mount Sinai. He asked them "Tell me, ye that desire to be under the law, DO YOU NOT HEAR THE LAW?" v. 21. Then he went on to show that the law covenant which was given at Mount Sinai brings BONDAGE.

Now let us see something about the law concerning tithing. We shall find that it was given at Mount Sinai, and was only given to the children of Israel. "And all the tithe of the land, whether the seed of the land, or the fruit of the tree, it is the Lord's: it is holy unto the Lord . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord . . . These are the commandments, which the Lord commanded Moses for THE CHILDREN OF ISRAEL IN MOUNT SINAI," Lev. 27:34. From this we see that the command to give tithes was a part of the covenant given to Israel in Mount Sinai. In Gal. 4:24 Paul makes it plain that Abraham's bondwoman represented the covenant which was given at Mount Sinai, and he said it gendereth to BONDAGE. Lev. 27:30-34 makes it plain that the command concerning tithing was given in Mount Sinai.

1. That which was given at Mount Sinai belongs to the old covenant, and genders to bondage, Gal. 4:24.

2. The command given to Israel to tithe was given in Mount Sinai, Lev. 27:30-34.

3. Therefore the command to tithe belongs to the old covenant, and it genders to bondage.

But someone says that tithing was practiced before the law was given to Israel. So was fleshly circumcision practiced before the giving of the law on Mount Sinai. See Gen. 17:9-25. In Gal. 5:3 Paul makes it plain that fleshly circumcision was part of the law. "I testify again to every man that is circumcised, that he is a DEBTOR TO DO THE WHOLE LAW." Not only does this show that circumcision was part of the law, but it shows that when a person obligates himself to keep one part of the law he thereby obligates himself to keep all the law.

1. Circumcision was practiced before the law. See Gen. 17:9-25.

2. But Gal. 5:3 shows that circumcision was a part of the law.

3. Therefore, the practicing of circumcision before the law was given at Sinai does not prove that circumcision was not a part of the law.

1. Abraham paid tithes before the law given at Mount Sinai. Gen. 14:20.

2. But the command to Israel to pay tithes was given at Mount Sinai, and the old covenant is connected with Mount Sinai. Lev. 27:30-34 and Gal. 4:24.

3. Therefore, the obligation to tithe was part of the covenant given to Israel at Mount Sinai, which Paul says genders to bondage.

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1. The obligation to tithe was placed upon Israel at Mount Sinai.

2. Paul said that the covenant given at Mount Sinai genders to bondage. Gal. 4:24.

3. Therefore to place the obligation to practice tithing upon the New Testament believer is to place him under a yoke of bondage.

When some were trying to place the Gentile believers under the law Peter said, "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear," Acts 15:10. So to put the Gentiles under any part of the law is to TEMPT GOD. Is it pleasing to tempt God? Well this is exactly what the preachers are doing who place the obligation to tithe upon the believers today. They are tempting God. They shall see when they stand before the judgment seat of Christ that they have been building wood, hay and stubble, to be heaped up in the day of the Lord Jesus.

The word "Tithe" is found only three times in the four gospels. It is found in Matt. 23:23. It is found in Luke 11:42 and Luke 18:9-12. I ask the reader to read these passages and see if Jesus was not speaking directly to the unbelieving, hypocritical Pharisees who were under the LAW. In Matt. 23:23 Jesus said, "Woe unto you, scribes and Pharisees, hypocrites! For ye pay tithes of mint, anise and cummin, and have omitted the weightier matters of the LAW (See this word), judgment, mercy, faith: these ought ye to have done, and not to leave the other undone."

Here Jesus was not speaking to His disciples, but to the unbelieving Pharisees, who were under the LAW. But the believer is not under the LAW. "For ye are not under the LAW, but under GRACE," Rom. 6:14. It is a gross misapplication of the word of God to take what was spoken to people under the law and make the application to people who are not under the law, but under GRACE. "We know that what things soever the law saith, it saith to them who are under the LAW," Rom. 3:19. It does not say that to those under GRACE. It looks like the tithing preachers do not know that yet. In Matt. 23:23 Jesus had tithing as a matter of the LAW.

Let the tithing teacher find where Jesus ever said to His disciples "These ought ye to have done" speaking of tithes. He just cannot find it for Jesus never spoke such words to His disciples. One man said he would not condemn what Jesus commended. Neither will I. But where is the place Jesus ever commended the giving of tithes in His disciples? Where can it be found that Jesus ever used the word "Tithe" when He was talking to His disciples? The tithers have been asked to find the place and they have to admit that there is no such place to be found in the ministry of Jesus. Since they cannot find where Jesus ever commanded His disciples that they should observe tithing, then the proof cannot be found that the teaching of tithing is in the great commission.

The great commission reads, "Go ye therefore, and teach all nations, baptizing them in the name of the father, and of the Son, and of the Holy Ghost: teaching them to OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU." To obligate the churches to practice tithing the preachers will have to find where JESUS TAUGHT HIS DISCIPLES TO OBSERVE

TITHING. This they cannot find. Therefore Jesus did not commission His church to teach those they baptize to observe tithing. We do not have to assume that Jesus taught them to observe the Lord's supper, (Luke 22:19-20). We do not have to assume that he taught them to BAPTIZE, Matt. 28:18-20. But when it comes to the observance of tithing preachers can only get it into the great commission by ASSUMPTION. I ask is it safe and sound policy to go on assumption, when there is no command to do that thing? Does this not lead us away from the word of God to human reasoning, which is fertile soil for modernism? In I Pet. 4:11 we read, "If any man speak, let him speak as the oracles of God." In I Tim. 6:3-5 Paul said, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, KNOWING NOTHING, but doting about questions, and strife of words, whereby cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."

I asked a certain tithing preacher if he could answer what I had in my book on **"Freedom from the Law and Spiritual Growth."[**see **Questions for Tithers]** He said maybe not, but he had found out that he could get more money by preaching tithing, and he was going to continue preaching it. This looks like he thinks that gain is godliness. I would like to ask the question, is God more concerned about how much money we raise, than He is in the way we raise the money?

But some say I think it is a good system to follow. If that is so, then why did not Jesus teach His disciples that it would be a good system to follow? It is not a good system to follow, because it is legalism, and we are not under the law. It is not a good system to follow because Israel failed under the system, and brought a curse upon that whole nation. In Mal. 3:7-11 we read, "Even from the days of your fathers ye are gone away from mine ordinances, and HAVE NOT KEPT THEM. Return unto me and I will return unto you saith the Lord of Hosts. (This title is only used in connection with Israel) But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and in offerings. Ye are cursed with a CURSE; for ye have robbed me, even this whole nation (ISRAEL). Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now wherewith, saith the LORD OF HOSTS, (THE EXPRESSION LORD OF HOSTS IS NEVER CONNECTED WITH THE CHURCHES) if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your (Israel's) ground; neither shall your vine cast her fruit before the time in the field, said the Lord of host. And all nations shall call you (Israel) blessed: for ye shall be a delightsome land."

Anyone should be able to see that these words were addressed to the nation of Israel, and not to the churches. They should also see that the command to Israel to tithe brought a curse upon the whole nation. This is enough proof that tithing is a command which belongs to the law, and that it brought a curse. Let us read Gal. 3:10, "For as many as are of the works of the law are under the curse: for it is written, CURSED is every one that continueth not in ALL THINGS which are written in the book OF THE LAW TO DO THEM." The nation of Israel did not continue to keep that part of the law which commanded tithing. They had robbed God in TITHES and offering (animal sacrifices, see Mal. 1:78), and God had cursed that whole nation. Why? Because the law of tithing brings a curse on all who do not keep all the law. No wonder Peter said, "Why tempt ye God, to put a yoke upon the neck of the disciples, which neither OUR FATHERS nor we are able to bear?" Acts 15:12.

1. Failure to keep the commandment concerning tithing had brought a CURSE on the whole nation of Israel, Mal. 3:8-9.

2. That which brings a CURSE belongs to the works of the LAW. "For as many as are of the works of the LAW ARE UNDER THE CURSE: for it is written CURSED is everyone that continueth not in all things written in the book of the law to do them," Gal. 3:10.

3. Therefore tithing, which brought a CURSE ON ISRAEL, IS ONE OF THE WORKS OF THE LAW. It is legalism.

1. Moses taught his disciples to TITHE. "These are the commandments which the Lord commanded **MOSES FOR THE CHILDREN OF ISRAEL IN MOUNT SINAI."** Read Lev. 27:30-34 where the command concerning tithing was given.

2. Christ nowhere taught His disciples to observe tithing. If so, in what chapter and verse can we find it? Give proof if you can.

3. Therefore tithing was for the disciples of Moses, and not for the disciples of Christ. "The law was given by Moses, but grace and truth came by Jesus Christ," John 1:17.

1. Christ did not teach His disciples to tithe. He taught them **GRACE AND TRUTH,** John 1:17.

2. Moses taught the law, and he taught his disciples to tithe, Lev. 27:30-34 and John 1:17.

3. Therefore those who preach tithing, have left the ground of GRACE AND TRUTH, and are following Moses, and not Christ.

Please find in the Bible where God ever pronounced a CURSE on those under GRACE, or where they were ever called thieves and robbers. I read and hear of preachers trying to browbeat God's redeemed children by calling them thieves and robbers. Christ never called them that. The apostles never called them that. So why should you? You make a gross misapplication of scripture by taking what was spoken to Israel under the law, and applying the same to those under GRACE. Why do you not learn to rightly divide the word of truth? Don't you know you are sowing error and confusion by applying what belonged under the law to those under grace?

You are trying to place God's children under BONDAGE AGAIN. Paul said, "Ye have not received the spirit of BONDAGE AGAIN to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father," Rom. 8:15. Please notice the words BONDAGE AGAIN. Paul said they had NOT RECEIVED THE SPIRIT OF BONDAGE AGAIN. "If the Son therefore shall make you FREE, **YE SHALL BE FREE INDEED,"** John 8: :36. How dare you to try to place one in BONDAGE AGAIN whom the Son of God has made free? Listen to me young preachers, (and some older ones too). DON'T you know that you are doing insult to the spirit of GRACE when you preach tithing to God's freeborn children? You are doing insult to those the Son has made free. A few days ago, a deacon of a church in our county, and a very devoted and faithful member for over 30 years, said he was getting tired of hearing these young preachers who are not yet dry behind the ears telling him that he is a thief if he does not practice tithing. (He is a liberal giver, but he does not like to be put under the law.) Listen young preachers. Who are you to seek to drive God's freeborn children as slaves by the whip lash of the law? The motive of service under GRACE is LOVE, not the fear of the law.

Paul said, "The LOVE OF CHRIST constraineth us." Again he said "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh BY LOVE." Gal. 5:6. A few years ago I was talking to three tithing preachers, and I said "Under grace the impelling motive must be LOVE." They replied, "Love won't get the job done." Bro. Tom Walker was listening to the conversation, and can verify what I say. Paul evidently thought that LOVE

would get the job done for he said, "Charity (Love R.V.) NEVER FAILETH." He also said "The love of Christ constraineth us."

The preacher who would have his people to do anything for Christ through any other motive than LOVE, not only cheats that person out of a reward for what he does, but he himself will get no reward for what he preaches. These were tithing preachers who made that remark. They seem to have no spiritual discernment. No wonder Paul said, "But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ," II Cor. 3:14. "But even unto this day, when Moses is read, the veil is upon their heart," II Cor. 3:15.

We who are under grace are not driven to service by what the law says, but our service is Spirit led, and Spirit directed. "If ye be led of the Spirit, ye are not under law," Gal. 5:18. If we are under law then it follows that we are not being led of the Spirit.

Now let us go back to Mal. 3:7-11 which the tithers seem to love so well. That passage was written to Israel which was under the law,. When we accuse tithing preachers of preaching law, they will deny it, and then they will go right back to Mal. 3:7-11, and other like proof texts under the law to prove their tithing doctrine for today. They do not know how to distinguish between what belongs to Israel, and what applies to the churches. They do not know how to distinguish between law and grace. In the same connection where God told Israel that the whole nation was cursed with a curse, He also said "From the days of your fathers ye are gone away from MINE ORDINANCES, and have not kept them." Hear Col. 2:13-14 in the connection. "You, being dead in your sins and in the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all your trespasses; blotting out the handwriting of ORDINANCES THAT WAS AGAINST US, which was contrary to us, **and took it out of the way,** NAILING IT TO HIS CROSS."

So Jesus nailed to the cross the ORDINANCES from which Israel had gone astray, from the days of their fathers (Mal. 3:7); sabbath keeping, animal sacrifices and other things which were against them. This shows that the ORDINANCE concerning tithing was taken out of the way when Jesus died on the cross. It was against Israel for it had brought them under a curse.

The offerings mentioned in Mal. 3:8, where God said Israel had robbed Him in tithes and offerings, has no reference to a money offering they were due to give above their tithes. By reading Mal. 1:7-8 we find that is has reference to animal sacrifices, which were to be offered on the altar of sacrifice." If ye offer the blind FOR SACRIFICE, is it not evil? and if ye offer the lame and the sick, is it not evil?" How often we hear preachers when taking up the regular collection say, "Let us honour God with our tithes and OFFERINGS." Instead of just making a blind stab at this passage, the preachers, if they would, could study the book of Malachi, and find out how Israel had robbed God in their offerings as well as tithes. But ignoring the fact that God was speaking to Israel under the law, and not to us, they just make a blind stab, and come up with the idea that we today owe God a tenth, and money offerings above that. I heard such as this a thousand times while I was with the Convention people, and now Association Baptists are following in their steps.

Few preachers really study the connection in a passage. They just take what some leader among us has said and follow him blindly without studying for themselves. God's word tells us to "Prove all things; hold fast that which is good," I Thess. 5:21. If we have been robbing God in tithes and offerings, as did Israel in Mal. 3:8, then have we been taking lame, blind, and sick animals to an altar of sacrifice? Are these tithing preachers going to get us back to offering burnt offerings on an altar? Their blindness on the tithing question has led them into this error. Truly Paul said that those who would be teachers of the law "understand neither what they say, nor whereof they affirm," I Tim. 1:5-7.

Every preacher should study the notes on the book of Exodus by C. H. Mackintosh, a great English preacher of the last century. (The books may be bought from our book store in Little Rock). I studied his notes years ago. On pages 262-63 in his notes on Exodus he has this to say: "How could we admit the thought that those whom God had received in grace he would rule by law? Impossible . . . Both the Jews who had received the law, and the Gentiles who never had, were now to be saved through grace. And not only were they saved by grace, but they were to stand in grace (Rom. 5:2) and to grow in grace, (II Pet. 3:18). To teach anything else was to tempt God. Those Pharisees were subverting the very foundations of the Christian faith; and so are all those who seek to put believers under law. There is no error or evil more abominable in the sight of the Lord than legalism." End of quotation.

I quote again from Bro. Halff: "According to the New Testament, born again believers are led by the Holy Spirit. We are not led by the preachers in the pulpit or by a denominational machine. We now have the Spirit of God dwelling in us to convict us of things that are wrong and to comfort us when we are walking in the steps of our Lord and Master. When we believe on Christ we receive a new teacher - one who not only can teach us what to do, but one who can give us strength to do it as well. Listen to this scripture. 'For the grace of God which bringeth salvation hath appeared to all men, TEACHING US that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world," Titus 2:11-12. Bro Halff goes on to say, "The law IS NOT THE RULE OF LIFE (my caps) for He redeemed us from the law; so today we have a new teacher, GRACE." End of quotation.

This has been exactly my position for over 40 years. I studied these things out before nine tenths of our tithing preachers were ever born. We neither got life through the law, nor is it to be the rule by which we live after being saved. The old Jew had to turn away from the law to be saved. Then why should he have to turn back to the law after being saved to promote his spiritual growth, or to regulate his service? **"As ye have therefore received Christ Jesus the Lord, so WALK YE IN HIM: rooted and built up in him, stablished in the faith, as ye have been taught, abounding therein with thanksgiving."** Paul asked the Galatians **"This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"** Gal. 3:2-3. We certainly do not receive the Spirit through observing the Sabbath day nor by tithing. We are to continue in Christ in the same way we received Him, which is by faith and the leadership of the Spirit, and not by trying to observe any of the precepts of the law. We received Him by FAITH through the enabling power of the Spirit. Even so must we walk in Him, grow in Him, and serve Him by FAITH, through the enabling of the Spirit.

This is why Paul could say in II Cor. 5:17, "If any man be in Christ, he is a new creature: old things have PASSED AWAY; behold **ALL THINGS ARE BECOME NEW."** If old things have passed away, then animal sacrifices, sabbath keeping, and tithing which were observed under the old system have passed away. ALL (not a part) THINGS ARE BECOME NEW. We have a new life. We have new standards of service. We have a new standard of giving. Every man, yielding himself to the Spirit is to give "According as he purposeth in his heart." See II Cor. 9:7. That was not the way the old Jew, under the law should give. Each Jew, both saved and unsaved, was under a direct command to bring in his tithe. But those were the old requirements. That has passed away for the man who is in Christ. For him ALL THINGS ARE BECOME NEW. We also have a new principle.

How often we hear preachers say this principle and that principle of the law has been carried over into this DISPENSATION. Tell me then what Paul meant when he said, "ALL THINGS ARE BECOME NEW"? How could the old unsaved Jew, who was required to give tithes, and a Spirit filled, born again person, serve under the same principle? Impossible. Their

motive of service was fear. Our is LOVE. This new principle of LOVE is planted in our hearts by the Holy Spirit, Rom. 5:5. The old Jew under the law did not have this indwelling Spirit. The Spirit led person does not need the commands "Thou shalt not kill," "Thou shalt not steal," "Thou shalt not commit adultery." The indwelling Spirit drives out of his heart such desires. "Now the end of the COMMANDMENT is charity (love) out of a pure heart, and of good conscience, and of faith unfeigned," I Tim. 1:5, "The law is not for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them which defile themselves with mankind, for menstealers," I Tim. 1:9-10.

The kind of people mentioned above are the ones for whom the law was made. In fact it was given to pronounce such guilty before God. "What things soever the law saith, it saith to them who are under the law: that every mouth might be stopped, and all the world become guilty before God," Rom. 3:19. The law only speaks to those who were under the law, not those under grace. The one under grace has already had all his guilt removed. He no longer needs the law to pronounce him guilty before God. Grace has already come in and has pronounced him justified before God for his faith in Jesus Christ.

If we yield ourselves to the Spirit, and live in the center of God's will, we need no law to tell us to give, or how much to give. The Spirit of God will lead us to give freely of our means. Here I wish to quote from Dr. W. L. Pettingill in his notes on the Second Book of Corinthians. "The contrast is apparent between this New Testament giving and the almost universal practice among us in financing of God's work. The emphasis upon tithing, and pledging, and budgeting, and pleading, and urging, and begging, tends to rob giving of its pleasure. Christian giving should be spontaneous. Christian giving should be free. It should be joyous. Christian giving should be "Out of the abundance of the heart." . . . "If all Christians could be induced to tithe their incomes through pressure for co-operative programs, denominational enlargement, etc., it would still be hateful to God unless those tithers were motivated by LOVE . . . Get the people in love with God, there will be no lack of money, there will be no need of human schemes to raise money." See Dr. Pettingill's notes on Second Corinthians, pages 76-77.

Recently an old acquaintance of ours, who is now an independent missionary in Brazil, and his family came by and spent most of a day with us. My heart was moved as I heard him relate how he and two others went out by faith, with no board, or associational committee behind them. They went to Brazil about eight years ago. I saw the pictures of the great baptizings they have been having, out in open streams, and in lakes. They are doing a great work. He only had the endorsement of the church where he holds membership. When he resigned that church in Owensburg, Ky., and had paid all his bills he owed, he only had a $10 bill and some change in his pocket. He and his wife and two children started on their way to the airport in Florida, not knowing where the passage money was coming from. But he said by the time he arrived at the airport he had sufficient money to buy their tickets and have a few dollars left over after arriving in Brazil. From day to day, from week to week, the money has come in to supply their needs, and now they have more children to support.

He said he had rather have it that way than to have a promised salary. He said it is a great joy, and it brings great spiritual blessings, just to see how the Lord provides from unexpected sources. For years I have found this so in my experience. My wife and I have often started on a 5,000 mile trip (round trip) with not a penny promised to us. By the time we get back home our expenses have been more than paid. I accept invitations from small churches, and from larger churches. Usually the small churches give the most, and the largest offerings come from people who are not tithers.

Too many preachers want to walk by sight, and not by faith. Paul said "We walk by faith and not by sight. "If we will trust God, and not the people, nor the churches, nor leaders, in some way God will provide. And our joy will be all the more abundant when we see how He is able to provide. Several years ago I got an invitation to hold a meeting with our church in Oklahoma City. I had already held one for this church and received $100. I got a letter from them asking me to return on a certain time for another Bible school. But I already had promised to teach one in a small church, worshipping in an old school building with a young pastor. He had already told me the church was weak, and would probably not be able to pay much. But I had given them my promise so I declined the invitation from Oklahoma City. I went to the small church, feeling sure I would not get over $50 at the most. When the school was over they paid me $120. Of course I was more than satisfied with the offering, but the joy that little church got in making that offering was the best part of the whole thing. And they did not have a pastor who preached tithing.

The Moral and Ceremonial Parts of the Law

While I see no scriptural ground for dividing the law into the moral part and ceremonial part, yet how often we hear preachers say the ceremonial part has passed, but the moral part remains. The scripture teaches that the law stands or passes as a whole, not in parts. Jesus said, "One jot or tittle shall in no wise pass from the law, till all be fulfilled," Matt. 5:18. If any of it has passed then all has been fulfilled and has passed. Jesus said He did not come to destroy the law, but to fulfil, Matt. 5:17. I ask did He do what He came to do? When he died on the cross He said "It is finished." On the eve of His crucifixion He said to the Father, "I have FINISHED the work which thou gavest me to do," John 17:4. So then He completely fulfilled ALL the law, and He set it aside. In Heb. 10:9-10 it is said, "He taketh away the first, that he may establish the second. By the which will (or covenant) we are sanctified through the offering of the body of Jesus Christ once for all." So all the law covenant with its sacrifices, its holy days, its feast days, its sabbath day observances, and its tithing obligations has forever passed for every believer. "Christ is the end of the law for righteousness to every one that believeth," Rom. 10:4. "For ye are not under the law, but UNDER GRACE," Rom. 6:4. We cannot mix law and GRACE. It must be one or the other. It cannot be both.

Under the law the Israelites were considered servants. "For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt," Lev. 25:55. This position they occupied until Christ redeemed them from under the law. "When the fulness of time was come, God sent forth his Son, made of a woman, made under the LAW, to REDEEM them that are under the Law, that we might receive the adoption of sons. And because ye are sons God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father. Wherefore thou art no more a servant, but a son," Gal. 4:4-7. When Christ redeemed believing Jews from the LAW, they no longer occupied the place of servants (Lev. 25:55), but of SONS.

Let the reader study this closely. It will help him to understand the case of the UNPROFITABLE servant in Matt. 25:30, who shall be cast into outer darkness. He will see that he will be a Jew, who refused the redemption which is in Christ. He will still be occupying the place of a servant (Lev. 25:55), and has never become a SON, as in Gal. 4:4-7. The unprofitable servant said to his lord, that he was a hard man. Indeed the LAW is a hard taskmaster. It is a YOKE OF BONDAGE. But to all such Jesus offers a yoke that is easy, and burden that is light. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my YOKE upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your soul. For my YOKE IS EASY and my burden is light," Matt. 11:28. Why will men insist on wearing that old yoke on their necks which Peter said, "Neither our fathers nor we were able to bear," Acts 15:10? Why will they listen to the legalists who wish to keep them under a heavy

burden, and under the yoke of the law which they are unable to bear, when Jesus offers to remove that heavy burden, take away that galling yoke, and give rest. He says His yoke is easy, and his burden is light. On the other hand the yoke of the law is a heavy one. It is a yoke of bondage. Just why will men insist on being under that yoke again? Why will they exchange their freedom in Christ for the old law yoke of bondage?

Contrast Between the Ministration of the Spirit and the One Written in Tables of Stone

In Deut. 10:1-5 we find Moses telling about receiving the ten commandments, written in stones. In II Cr. 3:6-11 Paul contrasts the ministration of the Spirit with the ministration written and engraven in stones. In v. 5 he said, "The Spirit giveth LIFE". But in the 7th verse he calls the ministration engraven in stones (10 commandments) the ministration of DEATH. In the 9th verse he calls the one written in stones the ministration of CONDEMNATION. WHILE HE CALLS THE MINISTRATION OF THE SPIRIT (GRACE) THE MINISTRATION OF RIGHTEOUSNESS. THEN IN THE 11TH VERSE HE SAID, "FOR IF THAT WHICH IS done away BE GLORIOUS, **much more that which REMAINETH is glorious."**

Here we find contrasted the ministration of the Spirit (grace) with that of the law (10 commandments). One gives life. The other brings death. Does the Spirit bring life or death? Does the law bring death or life? Does the ministration of the Spirit bring righteousness or condemnation? One has been DONE AWAY, and one REMAINS. Has the ministration of the Spirit been DONE AWAY or does it remain? Does the ministration written in stones (the 10 commandments) remain, or has it been DONE AWAY? To say that the 10 commandments written in stones remain is to say that the ministration of the Spirit has been done away, because, according to the 11th verse, one has been done away, and one remains. To say that the ministration of the Spirit remains is to take the position that the ministration written in stones (10 commandments) written in stones has been done away. This writer takes the position that the ministration of the Spirit remains, while the ministration of the law (10 commandments) written in stones has passed away.

Now of you who say that the ceremonial part of the law has been done away, while the moral part remains, I ask were the 10 commandments the moral or ceremonial part? So something else about the law besides the sacrificial part has been done away. The part containing the 10 commandments, according to II Cor. 3:6-11, has been done away. In fact it has all been done away for the believer, the 10 commandments, sabbath keeping, the observance of holy days, feast days, animal sacrifices and TITHING.

But you say tithing was not part of the law. Heb. 7:5 says that it was. "The sons of Levi who receive the office of the priesthood, have a commandment to take tithes of the people ACCORDING TO THE LAW." Now just where did they receive that commandment to receive tithes of the people? They received it in Mount Sinai, where the law was given. Proof: "and all the tithe of the land, whether it be the seed of the land, or the fruit of the tree, it is the Lord's: it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed. These are the commandments which the **Lord commanded Moses FOR THE CHILDREN OF ISRAEL IN MOUNT SINAI,"** Lev. 27:30-34.

That which is connected with MOUNT SINAI belongs to the old COVENANT and genders bondage. "But he who was born of the bondwoman was born after the FLESH, but he of the freewoman was by promise. Which things are an allegory: for these are the TWO COVENANTS;

the one from the MOUNT SINAI, which gendereth to BONDAGE, which is Agar," Gal. 4:23-24. This leaves no room for argument. Gal. 4:23-24 definitely connects the LAW with MOUNT SINAI. And Lev. 27:30-34 positively shows that at MOUNT SINAI Israel received a command to TITHE. Men may say that tithing does not belong to the law. But the Bible proof shows that it does. It belonged to the law in Heb. 7:5 and Lev. 27:3-34. When the law was abolished then tithing was abolished. It belonged to the OLD SYSTEM of the LAW. If old things passed away for those in Christ, and ALL THINGS ARE BECOME NEW (II Cor. 5:17), then for the one in Christ tithing has passed away. "Now we are delivered FROM THE LAW, that being dead wherein we were held; that we should serve in NEWNESS OF SPIRIT, and not in the oldness of the letter." Why? Because for the one in Christ **"ALL THINGS ARE BECOME NEW."**

The Old Commandment Disannulled Because of Its Weakness and Unprofitableness

"There is verily a DISANNULLING of the commandment going before for the weakness and unprofitableness thereof," Heb. 7:18. Just why was the commandment concerning tithing unprofitable? Because it brought a CURSE ON ISRAEL. "But ye say, wherein have we robbed thee? In tithes and in offerings. Ye are CURSED with a CURSE; for ye have robbed me, even this whole nation," Mal. 3:8-9. Why would God take out of the old covenant a commandment which was unprofitable, and which brought a curse, and bring the same unprofitable command over into the new order of things? In Gal. 3:13 we read, "Christ hath redeemed us FROM THE CURSE OF THE LAW." This being so, He redeemed His people from that which brought a CURSE. Tithing brought a CURSE, Mal. 3:8-9. Therefore the believing Jew is redeemed from the old law of tithing. Just why would He place one back under something from which He redeemed him by His death on the cross? This is as weak and inconsistent as the false doctrine that after a child of God has been saved he can be lost again.

Abraham and Melchisedec

Hebrews 7:1-10

In the case of Abraham giving a tenth to Melchisedec the tithers think they can prove their point. The argument is all against them.

First, the book of Hebrews was not written to the churches, but to the Hebrew people who wanted to go back under the old law system. In this very chapter in which the writer speaks of Abraham giving a tenth to Melchisedec the writer says, "The law made nothing perfect, but the bringing in of a better hope did." I have shown that tithing belonged to the law. Well, when this better hope was brought in, then the law, which was not so good as this better hope, passed away. Tithing was part of it. Proof: "The sons of Levi, who received the office of the priesthood, have a commandment to **take tithes of the people ACCORDING TO THE LAW,** that is, of their brethren, though they came out of the loins of Abraham," Heb. 7:5. So when the law passed away, and the better hope came in, then tithing which was part of the law passed away.

Second, notice the words "Out of the loins of Abraham" (v. 5), and "Out of his loins" in v. 10. It was the Hebrew people, not the Gentiles who came out of the loins of Abraham. Tithing only concerned Abraham, and those who came out of his loins. The children of Israel to whom was given the command at Mount Sinai to give tithes (Lev. 27:30-34) came out of the loins of Abraham. Why is it that the word "TITHE" is not found one time in letters to the churches? Why is it that nowhere in all the Bible the word tithe can be found in connection with any people but Abraham, and those who came out of his loins?

Third, they claim that Melchisedec is a type of Christ, and that proves we are to tithe today. I ask the question was Melchisedec a type of Christ in His relationship to the churches, or

in His relationship to Israel, and His reign as priest and king on David's throne in Israel? Why is it that the name Melchisedec is not found a single time in the letters to the churches? His name is only found in Gen. 14:18; Ps. 110:4 and in Hebrews. It is found in the 110th Psalm in connection with a prophecy of Christ's return in battle to overcome Israel's ENEMIES, and rule on His throne over that nation. The words "King of Salem means "King of Peace." See Heb. 7:2. Christ is not now KING OF PEACE. In fact He said in Matt. 10:34, "Think not that I am come to bring peace on earth." Not until He sits on David's throne in Jerusalem will He be King of Peace, and bring peace to this earth. See Isa. 9:5-7; Jer. 3:17-18 and Micah 4:1-8. Not till then will he reign as "KING OF PEACE". Then He will be a KING and PRIEST on his throne, as was Melchisedec. See Zech. 6:12-15. So Melchisedec is not a type of Christ in His relationship to the churches, but in His relationship to Israel, those who came out of the loins of Abraham.

1 Cor. 16:1-2

This passage has reference to an emergency, or relief offering for the impoverished saints in Judaea, and nothing else. Some try to make a play on the Greek word "Titheto" found in the second verse. But this word is never used in connection with tithing. The word for "Pay tithes" in Matt. 23:23 and Luke 11:42 is "Apokekatoute." The word for "I tithe" in Luke 18:12 is "Apodekato." The word for TENTH in Heb. 7:4 is "Dekatan." The word "TITHETO", translated "Lay by" in I Cor. 16:2 is the word Jesus used in inquiring about Lazarus. He asked "Where have ye laid him." The same Greek verb is found in John 13:4 where it says, "He riseth from supper and LAID ASIDE his garments." Neither the word "Apodekatoute" (Pay tithes), nor the word "Dekatos" meaning a TENTH is found in I Cor. 16:1-2. There was no certain specified per cent they were commanded to lay by in I Cor. 16:1-2.

"Do ye not know that they which minister about the holy things live of the things of the temple? and they which wait at the altar are partakers with the altar. Even so hath the Lord ordained that they which preach the gospel should live of the gospel." I Cor. 9:13-14

In this place Paul is not speaking of tithes which were given to the Levite, but about the PRIESTS, who ministered at the altar where the sacrifices burned, eating certain parts of those animal offering. "The priests shall burn the fat upon the ALTAR: but the breast shall be Aaron's and his sons'. And the right shoulder shall ye give to the priest for a heave offering of your peace offerings. See also Lev. 7:1-6. "Every male among the priests shall eat thereof: it shall be eaten in the holy place." Tithing is not under consideration in I Cor. 9:13-14.

Three Churches Which Paul Did Not Teach To Tithe

I. - The Church at Ephesus

In Acts 20:27 Paul said to the elders of the church at Ephesus "I have not shunned to declare unto you ALL THE COUNSEL OF GOD." It evidently is not part of the counsel of God to teach tithing to the churches for Paul did not teach this church to support preachers with tithes. He said to them, "I have coveted no man's silver or gold, or apparel. Yea, ye yourselves know, that these hands have ministered to my necessities, and to them that were with me. I have showed you all things, how that so labouring (as he had done) ye ought to support the weak, how he said, It is more blessed to give than to receive," Acts 20:33-35. Since Paul worked to support himself and his preaching companions then the Ephesus church did not support them with tithes. They did not build church houses until the 3rd century. See Dr. Newman's Church History, page 295, vol. I. If they paid a tenth it could only have gone to support the weak. Tithing churches today do very little in supporting the weak. They let the welfare do that. So this is one church Paul did not teach to support the preaching of the gospel by giving tithes.

II - The Church at Thessalonica

The church at Thessalonica is a second example of a church Paul did not teach to support the gospel with tithes. “For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you,” II Thess. 3:7-8. This proves that this church did not support him with tithes.

III - The Church at Corinth

This is the third church Paul did not teach to pay tithes. He said to them, “Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and we have no certain dwellingplace: and labour, working with our hands,” I Cor. 4:11-12.

Why did he not preach tithing to them? Because he said in II Cor. 3:6 that God had made him an able minister of the NEW TESTAMENT, not of the letter, but of the Spirit, for the letter killeth, but the Spirit giveth life. Tithing belonged to that of the letter, the old covenant, which did not bring life, but bondage.

Now let the tithers bring just one example where Paul taught tithing to a church. I have brought three examples of churches to which he did not teach tithing. There is evidence that he did not teach others to tithe. In Phil. 4:15 he said, “Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, NO CHURCH COMMUNICATED WITH ME as concerning giving and receiving, but ye only.”

Sometimes Paul was supported, and sometimes he was not. In Phil. 4:12 Paul wrote, “I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.”

But Paul did teach giving to support preaching. Yet there is no evidence that he taught tithing. In Gal. 6:16 he said, “Let him that is taught in the word communicate unto him that teacheth in all good things. In II Cor. 9:7 we read, “Every man according as he purposeth IN HIS HEART, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.” Do you not think when a man is yielded to the Spirit, and fully surrendered to God, that the Spirit will put in his heart to give, how much he should give, and to what he should give? One thing today we are called upon to give to things which are not pleasing to God. The Spirit condemns the pleasure loving spirit in His people, and we are called upon to give to build gymnasiums. This is conforming to this world which God's word forbids. No man need tell me that our leaders were led by the Spirit to build gymnasiums. Such as that grieves the Spirit and cultivates in the minds of the people a love of worldly pleasures which God's word condemns. “Be not conformed to this world,” Rom. 12:2. In building gymnasiums we are falling into a pit the modernists dug for us, in order to capture all religious schools for modernism, and we are already going that way at a rapid pace. We are trying to be like other schools. The Devil has us sleeping in the lap of Delilah while he shears us of our spiritual strength. We need to stand up and be counted. We need more men like Shadrach, Meshack, and Abednego who will dare to stand for the truth even if it endangers their lives. We need to let the world know that we need none of their standardization plans, and we will get ours out of the Bible.

We need more Spirit led giving, and less law led and preacher led giving. Spirit led giving always honours God, and promotes scriptural things. Law giving and preacher led giving too often caters to the desire of the flesh. Spirit led giving never surrenders to the spirit of this world. Many, many times law led and preacher led giving is for the purpose of keeping step with what world schools are doing. I hear someone say we have to do these things to gain credit before those who set the standards of creditation. If we have to surrender to this world's standards to have Christian schools, we will have Christian schools in name only. Instead of being a blessing

to God's cause they will be a drawback to God's cause. I am 75 years old, and have gone to two colleges, and hold a degree from one of them, and one by one I have watched Christian schools slip into the folds of modernism, and turning out hundreds of preachers who are worldly minded, and not sound in the faith. Their chief aim is to get a church which will pay them a fat salary. Where is the old time spirit of self-denial?

We do not have to have these houses of pleasure. We have them because we want them. As we read in Jer. 5:31, "My people love to have it so: and what will ye do in the end thereof." "Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." No, I am not too narrow but many are too compromising, and too loose.

When I was a young preacher no Baptist preacher would have thought of rushing through with a religious service so that the church members could go to a ball game. But that very thing is being done now, and I have proof. Then the churches would not have had a youth revivalist who would gather up the young people after the service at the church, and ride all over town, and go to the picture show, and call it YOUTH FELLOWSHIP. We are fastly becoming a pleasure loving, world conforming group of people. We are sleeping in the lap of Delilah. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play." Our schools are trying to mix worship and PLAY.

"What will ye do in the end thereof," Jer. 5:31.

*Taken from Identified With Christ A Book of Sermons by G. E. Jones

The Things Which Must Be After These*

(Further proof the church won't go through the Great Tribulation.)

"After these things I saw, and behold a door was opened in heaven, and the first voice which I heard was as of a trumpet speaking with me, saying, come up hither, and I will shew thee what things must take place after these things", Rev. 4:1. (Dr. Berry's Interlinear Trans.)

The Greek words which are translated "After these things" in the opening words of this verse are identically the same Greek words which Dr. Berry translated "After these things" in the closing of this verse. They are "Metatauta" in each case. This shows us that John was now going to be shown the things which should come to pass after the things foretold in the second and third chapters. This, along with many other things we shall find, lead us to believe that the last part of the book deals with the things which shall happen after the churches are taken away from the earth. This becomes more evident after we go further into this fourth chapter.

In the first chapter John heard a voice like a trumpet. When he turned to see who was speaking unto him he saw the Son of man standing in the midst of the candlesticks. Here in this chapter he again hears that voice like a trumpet. This time that voice was not speaking to him from the candlesticks, which represents the churches, but from the open door in heaven. Christ now speaks to us from the midst of His churches. But the time is coming when He will no longer speak to us from the midst of the churches, but from an open door in heaven. Like John, we will go up through that open door and will enter into the glorious realities of the things which shall be after the things concerning the churches. Twice in the book of Revelation John saw a door open in heaven. The first time is here in Revelation 4:1. The next time is in Rev. 19:11. Here it opens for God's children to go up, as represented in the ascension of John into heaven. In Rev. 19:11-14 it opens for Christ to come back from heaven with His saints.

The Throne in Heaven

"And immediately I was in the spirit; and, behold a throne was set in heaven and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone:

and there was a rainbow round about the throne, in sight like unto an emerald," Rev. 4:2-3.

This person whom John saw sitting on the throne was not Christ, but God the Father. This is shown in the next chapter where John sees the Lamb (Christ) come and take the book of seven seals out of the hand of the ONE on the throne. Though John heard the voice of Christ speaking to him from the open door in heaven, yet at first he does not see Him. He is not seen in the part of the vision which is recorded for us in the fourth chapter. It is not until after a call is made for someone worthy to take the book and open its seals that Christ appears on the stage. He holds Himself in the background, unseen in the act, until the strong angel proclaims, "Who is worthy to open the book, and loose the seals thereof". When John weeps because no one was found worthy to take the book and loose its seals then the Lamb comes on the stage to fulfil the angel's request and John ceases to weep.

As I said when discussing Rev. 3:21 that is the last place any mention is made of Christ being seated by the Father on His throne. When He ascended to heaven He sat down at the right hand of God to make intercession for us", Rom. 8:34. "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God", Heb. 12:2. But when we go into the fifth chapter of Revelation we see Him, not sitting at the right hand of God, but STANDING in the midst of the throne, the elders and the living creatures. He is not filling His role as intercessor, but He is taking His place as Redeemer, not only of man, but of the earth as well. As the ONE who died to redeem us by His blood He is the ONLY one who is worthy to take the book and loose its seals. This in itself is significant. It shows Him occupying a different role. Our study will show us that He is getting ready to reign on the earth.

"And round about the throne were four and twenty seats (Gr. thrones) and upon the seats (thrones) I saw four and twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold", Rev. 4:4.

Most other translations translate the word "THRONES" instead of seats in the fourth verse. In fact the Greek word is "Thronos", and it is the same word translated THRONE in the second verse. Often the King James Translation, to save repetition, will translate a word one way in one verse and another way in the next verse. A seat does not mean anything other than a place for a person to sit down. On the other hand thrones indicate kingship or rulership. Crowns denote the same thing. The thrones on which the elders were sitting, and the crowns they were wearing show us that they represented KINGS and PRIESTS unto God and that they shall reign ON THE EARTH.

John said these elders had crowns of gold on their heads. The saints of God will not receive their crowns until Jesus comes. In writing to the elders of the church to feed the flock and take the oversight of the church Peter said to them, "And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away." See 1 Pet. 5:1-4. When nearing the end of his life the Apostle Paul said, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing", 2 Tim. 4:7-8.

Since John saw the elders wearing their crowns when the vision takes us in prophecy beyond the appearing of Jesus. This is still further proof that Christ will take His churches and believers away before the Beast comes into power and the great tribulation comes.

*Excerpt from "On Revelation" by author G. E. Jones.

AFTER TAPS

In the coolness of the evening
After all the lights are out,
And throughout the camp is silence
Save the sentry's hailing shout,
Comes the hour of deep reflection
For the resting soldier chaps;
And the weary oft find comfort
In the stillness after taps.
In the darkness gleam the faces
Of the folks we've left behind,
There are mother, wife and sweetheart
And our friends so true and kind
Once again there comes the vision
Of that homeland, and perhaps
One can even hear the voices
Of those loved ones, after taps.
Oft the aching heart grows weary,
Oft it almost seems to break
Midst war's mad and hellish turmoil
And the sufferings they make.
How we bless the starlit gloaming
As the busy day it caps,
And there comes escape from torment
In our dreaming, after taps.
To the soul there comes assurance
That the cause is good and just,
That we can't be doomed to failure
While in God we put our trust;
And should death's cold arms enfold us
There'll be peace when life's cord snaps,
For we know we'll find our loved ones
Over yonder, after taps.

Written in France in 1918 by G. E. Jones and used in the memorial service of his son, Emerson, who died in England, June 14, 1944, in the U. S. Army Air Forces. Used also in his own funeral service, Feb. 2, 1966.

Freedom from The Law and Spiritual Growth

DEDICATION

This book is affectionately dedicated to Big Creek Valley Church, near Jonesboro, Arkansas, where I had many delightful hours in the service of our Lord when I was their pastor; to its elderly members who are nearing the end of life's pilgrimage; to Eld. Luther McCrackin, its present pastor, one of the most humble men I have ever known, and who has been one of the most faithful, influential and successful pastors in Jonesboro Association; to his good wife who has been faithful to him, and to the Lord's service through many years; and to all in that church who have endeared themselves to both me and my wife through their love and kindness to us through the years. May God's abundant grace and mercy ever be upon them, and may His Spirit ever lead them and keep them until we shall all gather around our

Lord's throne, where we can worship Him in a better way, and mingle our voices in never ending praise and songs of joy unto Him who loved us and washed us in His own blood.--G. E. Jones

PREFACE

For some time I have felt that there is a great need for a work to be put out against the legalistic teachings which are becoming more and more prominent among our people. This is dishonoring to God. It is confusing our people and leading them into unscriptural methods of service and worship. It is sapping our churches of their spiritual power, and it is causing great dissatisfaction among many of our people, and it is disrupting fellowship in many of our churches. It is a high time that someone call attention to this radical departure from the old time preaching which we had in our churches in the early days.

There are many who hold to the same truths which this writer shall put forth in this work. But for some reason they have played shut mouth concerning the departure from the truth which is among us. I have talked with them and know their position on these things. They well know that the new generation of preachers among us is teaching legalism, but they are not speaking out against this evil. I have spoken against such in my preaching. When I was writer of the Sunday School literature whenever the opportunity presented itself I wrote against this legalism. Now I feel like the time is due to put out a book against this departure from the old time paths. Not only is this departure found among this new generation of preachers, but I could name some older preachers who have fallen in with the popular trend and are now advocating things which they once condemned.

I well realize that some things which I shall put out in this work will not meet with the approval of many of my best friends, and shall probably bring discrimination against me in many places, and among many preachers, but these things have long been burning within my soul, and I am obligated to my Lord to put forth the truth, regardless of the consequences to me, and in spite of any and all opposition that might come my way from some of our prominent men, and those who are under their influence.

I beseech the readers to hear me through to the end. Let us study the word of God together and prove all things by the scripture, and hold only to that which conforms to its teachings. I have not reached the conclusions set forth in this work hastily, but after a careful examination of God's word for more than 40 years. Many of these things I had studied out before most of the preachers of our day were ever born. Some things I shall say may not be popular, but I am fully convinced that they are in keeping with the truth of God's word. The truth has never been popular, and God's messengers have never been popular in the eyes of men. So study the word with me with an open mind, and after reading this book through you may see some things differently, and, if you have been wrong, surely you want to get right, regardless of what may be popular in the sight of men.

When I first made known my intention to write this book, a certain one, who sees many of these things as I do, said I would never get my money back which I will put into this book. But, be that as it may, I am not writing for any profit I may make out of the book, but to get the truth over to the people, and in response to a burden I have long had on my heart. Jeremiah said in Jer 20:8-9,

"For since I spake, I cried out, I cried violence an' spoil because the word of the Lord was made a reproach unto me, and a derision daily. Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

What Jeremiah foretold and said to the people was very unpopular. He was derided and persecuted for what he prophesied. But God caused him to see the destruction and captivity which was coming on his people. When his prophecy was not received, or heeded by his people, he said within himself, I will not speak any more in his name. He would just keep his mouth shut, as what he said was not heeded by the people. But the word of God so burned within his soul that he was compelled to speak out.

I have long seen some things taking place among us which are leading our people into LEGALISM, an error bitterly denounced by Paul. It is sapping the spiritual life of our churches, and is sowing dissatisfaction among a lot of members, and it is driving some away from our churches. Some seem determined to put over certain things they want done, scripture or no scripture. If they desire to put over what they consider a great project they set out to do that even though they can find no scripture to justify them doing so. I know the drift among us forebodes no good thing, and I, like Jeremiah, have the word burning in my heart like a fire in my bones, and I must speak out.

All my ministerial life I have been a student of prophecy, and I have tried to look beyond the present moment and see where certain departures from the word of God will ultimately lead. When I was with the Convention people I saw certain things creeping in that tended toward modernism. I was considered a pessimist and alarmist. Today the very things I foresaw 40 years ago are now in the Convention ranks. Very few of them are against alien baptism and open communion, and the observance of Easter services. Back then they had their Easter egg hunt for the children. Today some of their churches observe Lent services.

Back then I saw the error of modernism creeping into the text books in their colleges. Back then they dismissed Allen Hill Autry(1), one of the soundest preachers among them, for opposing the compromising stand of the president of Louisville Seminary on the evolution question. The charge brought against Bro. Autry was "He is not loyal to our leaders." He was not charged with being unsound in the faith, or in the word of God, but of "Not being loyal to their leaders." A member of the Home Mission board went before that board and recommended that he be fired. After he was fired the papers would not publish Bro. Autry's reply. He had to put out a tract defending himself, and pay for the same.

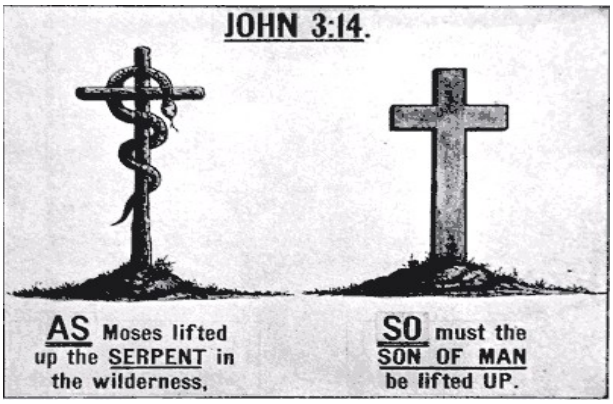
Later on Dr. E. P. Alldredge(2) was another man who was crucified by them. He bitterly opposed the Southern Baptists having anything to do with The Federal Council of Churches, now called The National Council of Churches. He pointed out the downward trend in Convention Baptist ranks and did his best to get things remedied. He was pushed to one side, and laid on the shelf, and died a broken-hearted man, all because he dared to point out the modernistic trend among Baptists.

While I was a small fry, yet I dared to show the modernistic trend, and denounced some of their text books. The cry was we must not let the people know about these things. It will hurt the contributions to our co-operative program. What do we see today? Some four years ago 13 modernistic teachers were dismissed from the Louisville Seminary. A group of young preachers, one of them a close friend of mine, informed the sounder preachers in the Convention ranks, men of strong influence, and they had these 13 modernistic teachers dismissed. That seminary was told by the association of seminaries to which it belonged that it would lose its rating if those 13 modernistic teachers were not reinstated. A movement was started to do that very thing. Brooks Hays, a former congressman from Arkansas, and one time the president of the Southern Baptist Convention made a strong plea for those 13 unsound teachers. He said that the seminary could not afford to lose its rating.

In the first place I would like to know what business a Baptist Seminary has in lining up with Methodist, Episcopalian, Congregational, and a lot of other seminaries which are tainted with modernism? It was the spirit of compromise, and a desire to be broad and liberal in the first place. In most of the larger towns and cities they have their ministerial councils. In these are the ministers of the various churches, men of all stripes, and of all convictions, or of no convictions concerning the word of God. Yet some of our prominent NABA preachers belong to these councils and buddy with Catholics, Methodists, Jewish Rabbis, and what have you.

I am speaking out against the downward trend in our group of Baptists lest they go the way of Convention Baptists. The trend has already gone far in that direction. An editor of one of our Baptist papers said to me not long ago that a group of our younger men are just waiting until the older and more experienced preachers die off to take over and guide our churches in the way they want them to go.

It has been predicted that this book will not sell. I have reason to believe that it will. Many church members are anxious for it to come out. Already I have about 25 advance orders which have not been solicited. Many people are wanting a book like this. Some preachers will not be strong for it. They will not



try to answer it, for if they read the book they will see that it cannot be answered scripturally. A lot of church members are going to read it, and they are going to see that some of their pastors have been misleading them. Already I know of some who have been forced to resign for preaching the very thing I am exposing in this book.

Now, you preachers, don't lay this book down and refuse to continue to read it, when you see I have proven you wrong by the word of God. Are you going to be like a young woman I once knew. I heard her say, "If I am wrong I do not want to know it." Is this your attitude? Listen to me! The time will surely come when you will wish you had found out your error before it was too late to make amends. So I beg you to hear me through to the end. Let us investigate the word of God together. Try what I shall say, not by the wisdom of men, not by human reasoning, nor by what is popular, or what may seem to you to be expedient, but by the infallible word of TRUTH. My sincere desire is that this work shall stand or fall by "What sayeth the word of God"? "Prove all things; hold fast that which is good," I Thes. 5:21. — G. E. Jones

Paul wrote the epistle to the Galatians to combat and expose the error of legalism which had been brought into these churches by false teachers. He charged the Galatians with being removed from the grace of Christ to another gospel, but which he said was not another, but that there were some who would pervert the gospel of Christ. See Gal. 1:6-7. He said to them, "If any man preach any other gospel unto you than that which ye have received, let him be accursed," Gal. 1:9. He even went so far as to say, "I would that they were even cut off which trouble you." See Gal. 5:12.

After severely rebuking the Galatians for their unstability and denouncing the legalistic teachers who were troubling them he said, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5:1.

Man, by Nature is a Legalist.

Men are by nature legalists. Instead of being concerned about what Christ has done for them, and will do for them, and in them, they are more concerned about trying to do something for Christ. This has led men away from the simplicity that is in Christ unto unscriptural methods and a multiplicity of organizations which have sapped the spiritual life of the churches, and have burdened the people with many unnecessary and unprofitable things. Little time is left for meditation, devotion and scriptural study. It makes us think of the question Jeremiah asked Judah, "Why gaddest thou about so much to change thy way?" See Jer. 2:36.

A few years ago I was visiting a college friend in his home. We were talking on certain scriptural subjects. He was pastor of a large Convention Baptist Church. He was uninformed on those scriptural subjects. I asked him why he did not study up on them and inform his people on those things which they needed to know. He said, "Brother, I do not have time. I have to speak once a week to the Men's Brotherhood, and once a week to the boys' organization, and once to this organization and that organization, and I have this committee meeting and that committee meeting." He was so busy looking after things the Lord had not told him to do, that little time was left for doing what the Lord did tell him to do. The word of God tells the servant of God to study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. He is to teach the same to his people. The average church member today knows little about the book of Revelation. Why? The preachers themselves do not know. They are too busy operating, and keeping up with an hundred and one different organizations we could well do without. Too many, like Martha, are troubled about many things, and they have not chosen the good part as did Mary.

Men are prone to put the emphasis on that which is outward, rather than that which is inward. They are more concerned about that which makes a show before men, than they are with that which is pleasing to God. They think more about the things which can be put in statistics, and will make a good report before the churches and religious leaders and men, than they are about the record that is being made in heaven. They are more interested in greenback than they are in grace. They are more concerned about that which brings glory to themselves, than they are with that which glorifies God. Paul said, "As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ." Gal. 6:12. He also said, "Neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh." Gal. 6:13. Many of our churches today, like the church at Sardis, have a name that they live, but they are dead. See Rev. 3:1.

We need to go back to the word of God again and study anew the law, and our freedom from the same. This writer believes that at least nine church members out of ten, and four preachers out of five are in some measure entangled in the meshes of the law.

As a proof that the above statement is true I refer to an article which recently appeared in one of our papers. The writer said that he was under eleven commandments, the ten which were written on tables of stone, and the new commandment which Jesus gave that we should love one another. And he thanked God that he was under eleven. Well, we shall see that the ten commandments which are written in tables of stone are called the ministration of DEATH and the ministration of CONDEMNATION. II Cor. 3:7-9. So this man was thanking God that he was under the ministration of DEATH and the ministration of CONDEMNATION. I thank God that I have been made FREE from the law of sin and DEATH, and am standing in the liberty wherewith Christ has made me free, and that I am not under the ten commandments. Such persons still have the veil over their hearts. After speaking about the ministration of DEATH and of CONDEMNATION in II Cor. 3:7-11, and saying that this ministration had been done away, Paul went on to say, "But even unto this day, when Moses is read, the veil is upon their heart," II Cor. 3:15.

The main purpose of this book which I am now writing is to get the people, preachers and others, to see our freedom from the law, and teach the people the same. If I thought I was under the ten commandments I would go and join the Seventh Day Adventists. This man claims he is under the ten commandments. One of those ten enjoins the observance of the sabbath, and plainly says that the seventh day is the sabbath. See Ex. 20:8-10. This man does not belong to the Advents or he would not be writing to a Baptist paper. And I will say that he makes no attempt to observe the seventh day of the week. If he is a preacher he needs to study his Bible closer. If he is not a preacher he needs a pastor who can teach him the truth on this line.

The Law Stands or Passes as A Whole

Many think that some part, or parts of the law have been fulfilled, and we are not under obligation to keep them, while other parts of it remain which we as believers are under obligation to observe. This is a mistake. The law stands or passes as a whole, not in parts. Jesus said, "One jot or tittle shall in no wise pass from the law, till all be fulfilled," Matt. 5:18. If we are under any part of it, we are under all of it. It we have been made free from any part of it, then we have been made free from all of it. If we are under the ten commandments, as the Adventists teach, then we are obligated to observe the seventh day of the week, as the law commanded Israel to do. "Remember the sabbath day, to keep it holy. Six days shall thou labour and do all thy work: but the SEVENTH day is the sabbath of the Lord thy God," Ex. 20:8-10. Do we observe the seventh day of the week as a day of rest? We cannot say that this commandment has been fulfilled and abolished, but the other nine remain. Jesus said, "One jot or tittle shall in no wise pass from the law, till all be fulfilled," Matt.

5:18. To say the believer is under nine of them is to teach that he is under all ten of them, and that he must observe the seventh day of the week, as did Israel, and as the Advents claim to do.

Neither can we say that the sabbath has been changed from the seventh day to the first day of the week. There is not one line of scripture which teaches that. Neither is there one place to be found where the first day of the week is called the sabbath, or a sabbath. We often hear it called such by people in their prayers, conversation, and sometimes in sermons. But there is an abundance of scripture which teaches that the law has been abolished, and that the believer is not bound by the law of days. Paul certainly taught this when he wrote the Galatians, "Ye observe days, months, times, and years. I am afraid of you, lest I have bestowed upon you labour in vain," Gal. 4:10-11. The believer is not bound by a law of any day. He is privileged to assemble on the first day of the week, or any other day. But there is no specific command which makes it obligatory upon him to assemble on the seventh day or the first day, any more than any other day. There are examples found where the believers met on the first day of the week, (Acts 20:7) and also on all the days of the week. "And they continued daily with one accord in the temple, and in breaking bread from house to house," Acts 2:46.

Three Parts In The Law

In the law, commonly known as the Mosaic law, or covenant, there were three parts or divisions, each essential to the other. They were **the ten commandments** which expressed God's righteous will. Then there were **the ordinances** which regulated Israel's religious life. In these they were told what feasts and days they must keep, and the different sacrificial offerings they should bring, and what they were to contribute of their means for the support of the religious work. Third, there were **the judgments** which governed the social life of Israel; laws concerning marriage, business, contracts, the sale of lands, and houses, the employment of servants, and the management of the land; what they could eat, and could not eat.

Now let us take up each of these parts and see if the New Testament teaches that the believer is bound by any part of the law.

The Ten Commandments

The ten commandments were written in tables of stone and they have been abolished. This is learned by reading Deut. 10:1-5 and II Cor. 3:7-11.

"At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were written on the first tables which thou breakest, and thou shalt put them in the ark. And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, THE TEN COMMANDMENTS, which the Lord spake unto you in the mount (See Ex. 20:1-17) out of the midst of fire in the day of the assembly: and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made, and there they be," Deut. 10:1-5.

This passage makes it plain that it was the ten commandments which were written in TABLES OF STONE. When we read 2 Cor. 3:7-11 we learn that the ten commandments are called the ministration of DEATH and CONDEMNATION and that this ministration has been abolished and has been done away.

"If the ministration of DEATH, written and engraven IN STONES, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the spirit be rather glorious? For if the ministration of CONDEMNATION be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no gory in this respect, by reason of the glory

that excelleth. For if that which IS DONE AWAY was glorious, much more that which REMAINETH is glorious."

In the above passage Paul is contrasting the ministration of the law, which was written in TABLES OF STONE, with the ministration of the Spirit which he said is written "IN THE FLESHY TABLES OF THE HEART," II Cor. 3:3. He calls the ministration which was written in TABLES OF STONE the ministration of DEATH and of CONDEMNATION. He said that this was DONE AWAY. This is plain enough for any to understand, if he is not spiritually blind. In this same connection Paul said, "Seeing we have such hope, we use great PLAINNESS of speech," v. 12.

Paul called the ten commandments the ministration of DEATH. The 10th commandment concerns coveting. It was this tenth commandment that brought spiritual death to Paul. He said, "I had not known sin but by the law; for I had not known lust, except the law had said, thou shalt not covet. . . . For I was alive without the law once: but when the commandment came, sin revived, and I died." See Rom. 7:7-9.

We have seen in the third chapter of Second Corinthians how that Paul contrasted the ministration of the Spirit which he said in the 6th verse gives life, with the ministration of DEATH, which was written in TABLES OF STONE. Now we read in Rom. 8:2, "For the law of the Spirit of life in Christ Jesus hath made me FREE from the LAW of SIN and DEATH."

Thus we have positive proof that the ten commandments, called the ministration of condemnation and death, have been fulfilled and done away for the believer.

The Ordinances and Judgments

The ordinances, which regulated the religious life of Israel were abolished by the death of Christ on the cross. This is plainly taught in Col. 2:13-14.

"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Then he goes on to say in the 16th verse, "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath." (The word "days" in this verse is in italics, and is not found in the Greek in this verse, so I did not quote it.)

From this we see that the believer is set free from the law concerning the eating of certain kinds of meats, and the observance of holy days, or of a sabbath. In Lev. 11:1-8 we find that Israel was forbidden to eat the flesh of any animal which did not split the hoof and chew the cud. Thus they could not eat swine meat. If we are under this part of the law then we break it if we eat bacon or ham meat. In Lev. 11:9-12 we find that the law forbade Israel to eat of any fish unless it had both fins and scales. The cat-fish does not have scales. Are we under this part of the law? If so, then we are not permitted to eat cat-fish.

The law commanded Israel to let the land rest on the seventh year. See Lev. 25:1-4. Do we do this? According to the law no Israelite could sell his land forever. Sec Lev. 25:23. He could only sell it until the next jubilee year came, which was every fifty years. See Lev. 25:24-28. Do we practice this? God made this law for Israel only. Israel was commanded to circumcise their male children in their flesh. See Gen. 17:12 and Lev. 12:1-3. De we practice fleshly circumcision? Israel was commanded to bring certain animals as offerings for their sins. See Lev. 1:1 to 7:38. If we are under the law we should do the same. All this talk about the ceremonial part of the law being done away, and the other part being binding on the believer today has no scriptural foundation at all. If any part is binding on us, then the whole law is binding on us. Paul said to the Galatians, "I testify again to every man that is circumcised, that he is a debtor to do the whole law," Gal. 5:3. To obligate ourselves to keep one part of the law means to obligate ourselves to keep all the law, fleshly circumcision, animal sacrifices, the seventh day of the week and all the rest.

The Believer Is Free From The Law

That the believer is free from the law and all its demands is made plain by the New Testament. Not only is he free from part of the law, but all of the law. None of its demands are binding on him. and over and over he is admonished to recognize this fact and act accordingly.

"Christ is the end of the law for righteousness to every one that believeth," Rom. 10:3. "Ye are not under the law, but under grace," Rom. 6:14. "If ye he led of the Spirit, ye are not under the law," Gal. 5:18. "Wherefore then serveth the law? It was added because of transgressions, **till** the seed should come to whom the promise was made," Gal. 3:19. "The law **was** our schoolmaster to bring us to Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster," Gal. 3:24-25. "The woman which hath an husband is bound by the law to her husband so long as her husband liveth; but if the husband be dead, she is loosed from the law of her husband. . . . Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him that is raised from the dead, that we should bring forth fruit unto God," Rom. 7:2-4

In the above passages we learn that the believer is no longer under the law, and he is not to serve the law. It was added because of transgressions UNTIL the seed should come to whom the promise was made. That seed is Christ. "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ," Gal. 3:16. **Therefore to seek to serve the law and to follow its demands is to take the position that Christ has not yet come, which is the spirit of the anti-christ.** "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of the anti-christ," I John 4:3.

Paul compared the law to a woman's first husband. As long as that husband lives she is bound by the law to him. But if he dies she is made free from the law of that husband and is free to marry another. By the death of Christ we were made free from the LAW, the first husband. To seek to serve the law, while professing to follow Christ is like a woman trying to live with two husbands at the same time.

The Roman TOGA and Gal. 3:27.

"For as many of you as have been baptized into Christ have put on Christ."

There was a garment called the Toga, which the Romans "Put on" and wore in public as an outward declaration of their position or circumstances in life. (See Webster's New International Dictionary, 1923 Edition, Page 2166. See also works on Roman Antiquities.) The "Toga Candida" was a white toga worn by those who were candidates for office. The "Toga Picta" was a toga adorned with golden stars, and was worn by a great general. From this comes our present day custom of army officers wearing bars and stars on their uniforms to indicate their rank. The "Toga Pulla" was a black toga. It was worn by those in mourning. From this came our present day expression "put on mourning." The "Toga Virilis" was the manly toga. It was worn by young men when they became free from their schoolmaster, pedagogue, tutor, or governor.

Now if we will study Gal. 3:24-29 to Gal. 4:1-5 in the light of the above Roman custom we can better understand what Paul meant when he spoke about "Putting on" Christ in baptism.

"Wherefore the law was our schoolmaster (R.V. Pedagogue) to bring us to Christ, that we might be justified by faith. But after faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. ---- Now, I say, that the heir as long as he is a child, differeth nothing from a servant, though he be Lord of all; but is under tutors and governors until the time appointed of the father." (Here Paul is referring to the Roman custom of putting young boys under the care of a tutor, or schoolmaster, until the time appointed of his father when he should be set free from that schoolmaster.) "Even so we, when we were children, were in bondage under the elements of the world," (referring to the law) but when the fullness of the time was come, God sent forth His Son,

made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 3:24 - 4:5.

When the young Roman reached the time in life when he was set free from his schoolmaster or tutor he publicly declared his freedom by "Putting on" the manly toga and wearing it in public. So, when the Galatians had been made free from the law, through faith in Christ Jesus they "Put on" Christ in baptism as an outward declaration of their freedom. The manly toga the young Roman "Put on" did not make him free from his schoolmaster or tutor. It was a declaration of his freedom. When a woman "Puts on" black it does not make her a widow, but declares her to already be a widow. A general does not put on his uniform with stars to become a general, but to declare that he is a general. So we "Put on" Christ in baptism for the purpose of declaring our freedom which we already have in Christ. Always, everywhere it is the child of God who is to do the "Putting on." "As many of you as have been baptized into Christ have put on Christ." The antecedent of the pronoun "You" in this verse is "Children of God" in the above verse. It was the saints at Rome (Rom. 1:7) whom Paul admonished to "Put on the Lord Jesus Christ" in Rom. 13:14. It was the "Elect of God" whom Paul tells to "Put on" bowels of mercies, kindness, humbleness of mind, meekness and long-suffering. Col. 3:12. It was the Ephesian brethren whom Paul told to "Put on" the whole armor of God. Eph. 6:11. As the Roman put on the various kinds of togas as an outward declaration of his circumstances, so God means for us to demonstrate our relationship to Him by "Putting on Christ" in baptism, to demonstrate ourselves as soldiers of Christ by "Putting on" the whole armor of God, and to demonstrate ourselves as "The Elect of God" by "Putting on" a kindly disposition which becomes us as children of God.

So far as the writer knows this is a new exposition of this passage of scripture in Galatians. Last spring he ran across this word "Toga" in the dictionary. After this he went to the public library at Poplar Bluff, Mo., and read some books on Roman antiquities. At once it became evident that Paul had in mind the Roman custom of putting their young boys under the care of a servant, called the schoolmaster, or tutor. This passage in Gal. 3:24 to 4:5 shows this to be the case. When he spoke to the Galatians about "Putting on" Christ by being baptized, it was evident that he had in mind the custom of the young Roman "Putting on" the manly toga to declare his freedom from his schoolmaster. Baptism is to the child of God, what the manly toga was to the young Roman. The law was the schoolmaster, baptism is our manly toga.

"Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father.

Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons."

Gal. 3:24-4:5.

[From the book *Spiritual Understanding* by Eld. G. E. Jones, 1942.-added by the editor]

The Law Was Not Made For The Righteous Person.

"Now the end of the commandment (Law) is charity (love) out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved have turned aside to vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. But we know that the law is good, if a man use it lawfully; knowing this, that the law was not made for the

righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine," I Tim. 1:5-10.

From the above we see that when one seeks to place himself under the law, that he is classing himself with murderers, liars, thieves, whoremongers, the unholy and profane, and those who defile themselves with mankind. We also see that such persons do not understand what they teach or affirm, and are only vain janglers, and are unsound in the faith.

Why Look to The Law?

The law can tell us what we ought to be, but it can not enable us to be that. It can tell us "Thou shalt not kill," (Ex. 20:13), but it has no power to keep a man from hating. The New Testament teaches us that "whosoever hateth his brother is a murderer," I John 3:15. While the law might restrain a person from committing the act of murder, it can never remove the disposition to kill. On the other hand the Spirit of God takes away this evil disposition and replaces it with LOVE.

The law says "Thou shalt not commit adultery," (Ex. 20:14), but it cannot keep a person from lusting. And Jesus said "whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart," Matt. 5:28. The law may restrain a person from the outward act of adultery, but it can never remove the lustful desire from his heart. On the other hand when we have been made free from the law and are under the power of God's grace and Spirit that takes care of that evil lustful disposition. Our freedom in Christ does not give us liberty to do those things the law forbids, but it takes away the desire to do those evil things, something the law is powerless to do. The law can forbid us doing those evil things, but it can never place in our hearts that new principle which alone can give us victory over the desire to do those evil things. So victory can never come by listening to the law and its demands. It can only come through yielding ourselves to the Spirit to follow His desires. Never until one sees this truth and follows it can he have victory over the flesh.

There was nothing wrong with the law. Paul tells us "The law is holy, just and good," Rom. 7:12. But at the same time he said, "I am carnal, sold under sin," Rom. 7:14. The trouble is in man himself. Because of man's sinful disposition the law was weak through the flesh. Therefore it can never bring forth in man that which it demands. "For what the law COULD NOT DO, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, BUT AFTER THE SPIRIT," Rom. 8:3-4.

From the above we learn that the law was weak through the flesh. It is still weak through the flesh. That is why Paul said in another place, "By the deeds of the law shall no flesh he justified in His sight: for by the law is the knowledge of sin," Rom. 3:20. That is why he also said, "But now the righteousness of God WITHOUT THE LAW is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe," Rom. 3:21-22. This is why, when contrasting the ministration of the law and the ministration of the Spirit in 2 Cor. 3:6-11, he called the law (that which was written in tables of stone) the ministration of DEATH and CONDEMNATION, while he called the ministration of the Spirit the ministration of RIGHTEOUSNESS. The righteousness of God has to be through faith apart from any deeds of the law because the law is weak through the flesh. The law is right in what it demands. But it is weak and ineffectual in that it is unable to enable sinful man to keep its precepts. There is no provision made in the law whereby man may receive the Spirit, and only through the Spirit can the righteous acts which the law demands be performed.

In Gal. 3:2 Paul asked the Galatians, "This only would I learn of you, Received ye the Spirit by the works of the LAW, or by THE HEARING OF FAITH?" This makes it evident that the Spirit is not received through the ministration of the law, but by faith in the crucified and risen Son of God. We cannot

be under both the ministration of death and the ministration of life at the same time. That which kills does not give life. A man might take a gun and with it shoot another to death. In this case the gun becomes the ministration of death. But he can never take that same gun and give life to the dead man by continually pumping lead into his lifeless body. Only the power of God can bring the man back to life. So the law can bring death, but it can never give life. Paul said, "The Spirit giveth life," 2 Cor. 3:6. The Spirit does not make us alive to put us back under the law that brought death.

Paul also said, "Where the Spirit of the Lord is, there is liberty," II Cor. 3:17. On the other hand he calls the law the yoke of bondage in Gal. 5:1. Surely the ministration of the Spirit does not make us free only to put us under the yoke of bondage again. We are justified through the righteousness of faith. See Rom. 3: 22-24. Would God justify us through His grace to put us back under the law which is the ministration of condemnation? We cannot be free from sin and under bondage to sin at the same time. We cannot be dead in sins and alive through the Spirit at the same time.

In Gal. 4:21-31 Paul brings in the allegory of Abraham's two sons, the one who was born of Agar, the bondwoman, and the other who was born of Sarah the freewoman He shows that Agar and her son represent the law which was given at Mount Sinai. On the other hand, Isaac represents the children of promise. "Now we, brethren, as Isaac was, are the children of promise," Gal. 4:28. If we are under the law as well as under grace, then why was the bondwoman and her son cast out? Ishmael should have been equally heir with Isaac. But "what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman," v. 30. This makes it plain that the one who has been made free from the law of sin and death by the law of the Spirit of life in Christ Jesus (Rom. 8:2) is free forever from any and all demands the law might make. He is to listen no longer to its demands.

Love Is the Fulfilling of The Law.

"He that loveth another hath fulfilled the law. For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law," Rom. 13:8-10.

It is through the Spirit of God, not through the demands of the law, that we are enabled to love one another. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us," Rom. 5:5. We do not acquire this love by seeking to observe a sabbath day, by observance of any rituals, or by giving any or all of our means to feed the poor, or to support the work of the gospel. We can only acquire this love by the direct operation of the Spirit of God in our hearts. Paul makes it plain that nothing which we might do which is not motivated by love will profit anything. He said, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity (Greek, Love) it profiteth me nothing," 1 Cor. 13:3.

The Law Does Not Bring Salvation Neither Can It Promote Spiritual Growth.

In writing to the Galatians Paul said, "This only would I learn of you, received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect (mature) by the flesh," Gal. 3:2-3. If we had to turn away from the law and its works in order to obtain salvation by grace, then after being saved by this grace, apart from any works, why should we turn to the law again to promote our growth, or for a standard of service? One of the most foolish of all things is to try to mix law and grace, either for salvation, or to promote our spiritual growth or to render acceptable service unto the Lord. "As ye have received Christ, so walk ye in him." We received Christ by faith, not by the deeds of the law. Even so must our walk be by faith. "In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but FAITH which worketh by LOVE," Gal. 5:6.

In the opinion of this writer, one of the main reasons for the lack of spiritual power in our churches is that there is too much legalistic preaching by our preachers, and too much substitution of man-made organizations in the hope of creating spiritual power. There can be no real substitute for the preaching and teaching of the truth and for the work of the Spirit among us. We have a lot of Methodist Baptist among us today. The word "Methodist" came from the word "method" and that people were called by that name because of the methods they introduced into their churches. Today, through fear of losing their young people to these other churches, Baptists are following their example and bringing in like innovations into the churches. Years ago I was with a preacher friend in a meeting. The church was having its church parties. I knew that he did not believe in such as that, and I told him so. His reply was "No, I do not like it in the church, but we must do something or these other churches will get all our young people." We may as well try to fatten a hog on sawdust as to grow a spiritual church on entertainment.

A few years ago I was teaching a few nights in a certain Baptist church in California. My part of the service was to be followed by a business meeting and the election of officers. The church had between thirty and forty members. I was given 25 minutes to speak on a Bible subject. They used almost two hours in electing about 80 officers for the multiplicity of organizations. Some were elected to three or four positions. They had enough organizations for a church of a thousand members. The emphasis was put on those organizations, rather than learning the word of God. Today the preaching of the word must take a back seat, while organizations occupy the prominent place. I frequently go to a place to preach. After all the announcements are made, and a number of special songs are rendered, about 25 minutes of time is left for the reading of the scriptures and the preaching of the word. Then we wonder why people do not come to church. If we did not have so many organizations the preaching of the word would not be crowded out by the time consumed in making announcements about the same. Most of the people go to church for worship and to hear a message from the word of God, not to hear announcements for twenty minutes.

When this writer began his ministry, the preacher was ready to take over by the 11 o'clock hour. After about ten minutes of congregational singing, in which most of the people took part, and an opening prayer, the preacher read the scripture lesson and preached until the 12 o'clock hour. In those days, people filled the house of worship. The complaint today is that people do not like long sermons. The truth of the matter is that they are worn out with so many preliminaries and are bored to death with so many announcements before the preacher has an opportunity to begin his message. If this preacher knows how to read his Bible, it puts the emphasis on the preaching of the word, not on organizations. Today this is reversed. All other things have the preeminence over the preaching of the word. Let us put the emphasis where the Bible places it. It says, "It pleased God by the foolishness of preaching (not by the multiplicity of organizations) to save them that believe," I Cor. 1:21.

Let us get back to the old way of preaching the grace that makes us free from the law and all its demands, and put the emphasis on the preaching of the word, and not on organizations which men have forced upon us, and we will see a difference. I have known of people walking from three to five miles, and traveling ten miles in wagons to hear sermons which were from an hour to an hour and a half long. I have seen them stand that long on the outside by the windows with their hands cupped to their ears to hear the word preached. There was not room in the buildings for all the people. Do you think they would have done that to hear 30 minutes of announcements and a 20 minute message from the word of God? People who were very faithful in church work move to the towns and cities. Many of them after being in the services a few times cease to come. The preacher wonders why. They do not get what they have been accustomed to in rural sections. You can call up a bunch of hogs and throw a basket full of corn to them and they will come every time they are called. But throw them a basket full of shucks and shavings and soon they will pay no attention to your call. So when we call upon

people to come to church and everything else is given the preeminence over preaching, soon church attendance drops off.

A Disannulling of The Commandment Going Before.

"For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof," Heb. 7:18. As Paul wrote in Rom. 8:3 the law was weak through the flesh. He did not say that certain parts of the law were weak through the flesh, and other parts were not, and some things were unprofitable, and others were profitable. He meant that the whole law, as a system, was weak through the flesh, and was unprofitable, and was disannulled. In James 2:10 we read, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." This definitely shows that the law stands or passes as a whole so far as the believer in Christ is concerned. To have some parts disannulled and other parts remaining is to put a child of God in a position where he can and will break one point and thus become guilty of the whole. Not until men see that a child of God is entirely free from the whole law, and thus free from the law of condemnation and death, can they understand the Bible doctrine of the eternal security of the one who has trusted Christ for salvation. The preaching and teaching of so many preachers and teachers have confused the minds of so many people until they do not see and understand where they stand or what is their position before God.

God's grace not only operated in saving us, but it also operates in promoting our spiritual growth, and empowering us for service. But, if we put ourselves back under the law we cut ourselves off, not from the grace that saved us, for that has already been done, and "What God doeth, it shall be forever," Eccl. 3:14, but we cut ourselves off from that grace which promotes our spiritual growth and power. (Gal. 3:2-3).

We Are to Serve in Newness of Spirit—Not in Oldness of The Letter.

"But now we are delivered FROM THE LAW, that being dead wherein we were held; that we should serve in NEWNESS of spirit, and not in the OLDNESS of the letter," Rom. 7:7. In contrasting the ministration of the law and the ministration of the Spirit in II Cor. 3:3-18 Paul said "The letter killeth, but the Spirit giveth life," v. 6: This certainly makes it plain that no part of the law is to be the basis or standard of service for the child of God. He has not only been made dead to some parts of the law, but to all the law. If a woman's husband is dead, she is not just made free from the law of that husband in some respects, but in every respect. Even so has the child of God been delivered from the law in every respect. He no longer owes obedience to that law in any way. The law of the spirit of life in Christ Jesus has lifted him out of all bondage to the law, and has placed him on a higher plane. It fulfills for him, and in him, all that the law demanded of him. Moreover it has given to him an inward and an abiding principle which the law could never give. Then why should he seek to serve any part of the law. It brought failure and bondage in the first place, and it can never bring anything but failure now. Any service we might seek to render from the standpoint of what the law might demand is not unto Christ, but unto ourselves. "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again," II Cor. 5:14-15. Then Paul went on to say, "Therefore if any man be in Christ, he is a new creature: OLD THINGS ARE PASSED AWAY; behold, ALL THINGS ARE BECOME NEW," II Cor. 5:17. The old demands made of him by the law are passed away. The old methods of service, whether it be the observance of certain feast days, the circumcision of the flesh, the abstaining from certain meats, or the keeping of certain holy days, or the law standard of giving are all PASSED AWAY. He is not partly, but altogether under something that is new and better. He no longer needs the commandment "Thou shalt not kill." He is now controlled by the law of LOVE, and God's word tells us "Love worketh no ill to his neighbor: therefore LOVE is the fulfilling of the law." We can never fulfill the law's demands by giving heed to and trying to follow its precepts. We can only do so through being born again, and receiving the Holy Spirit, and yielding ourselves to His leadership. He will keep us looking to Christ, and not to the law. Paul tells us that the righteousness of the law is fulfilled in us, "Who walk not after the flesh (or law), but AFTER

THE SPIRIT." See Rom. 8:4. "Wherefore then serveth the law? It was added because of transgressions, TILL THE SEED SHOULD COME to whom the promise was made," Gal. 3:19.

Those To Whom The Law Was Given Did Not Keep It.

Those to whom the law was given did not keep it. Paul said to the Galatians, "For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh." When some legalistic teachers desired to put the Gentile converts under the law Peter said, "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear," Acts 15:10. In Mal. 3:7 God said to Israel "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them." In Rom. 3:19 we read, "What things soever the law saith, it saith to them who are UNDER THE LAW: that EVERY MOUTH may be stopped, and all the world may become guilty before God."

This does not mean that just some of the things the law says it says to them UNDER THE LAW, but whatsoever it might say, that is each and everything it says it says to those under the law, (Not those under grace) and for the purpose of pronouncing the whole world guilty before God. So then, why try to put the believer in Christ under any part of the law? To do so is to tempt God as Peter said in Acts 15:10. To seek to do so is to seek to place the child of God under a yoke of bondage again. Yet, this is just what many preachers are trying to do today. They are trying to drive God's children to service by the whip lash of fear. They are saying to them if you do this or that, or if you fail to do this or that God will curse you with a curse. I recently read where a prominent writer said that the passage in Malachi teaches that when a man refuses to tithe he is (1) guilty of robbing God; (2) is subjected to a CURSE (My caps.), and (3) is denied the right of the blessings of God."

I resent the application of such a passage to the children of God. This means to place God's children under the law, and to seek to drive them to service with the whip lash of fear. Paul said, "For as many as are of the works of the law are under the CURSE," Gal. 3:10. He also said, "Christ hath redeemed us from the curse of the LAW, being made a CURSE for us," Gal. 3:13. Such handling of the scriptures shows an ignorance between that which is of the LAW and that which is of GRACE. God does not CURSE His children. There is no such a word as "CURSE" in the dictionary of GRACE. It also ignores the fact that Christ has redeemed us from the curse of the law through the shedding of His blood on the cross. God's children are not galley slaves to be driven with a whip lash of fear. They are freeborn. In Rom. 8:15 we read, "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." Paul did not say a fear of the curse constraineth us, but "The LOVE OF CHRIST CONSTRAINETH US," II Cor. 5:14. When Malachi said, "For ye are cursed with a curse: for ye have robbed me, EVEN THIS WHOLE NATION," he was not writing to those whom Christ has redeemed from the curse of the LAW, but to the nation of Israel which was under the LAW. It is a gross misapplication of the word of God to take that which was written to the nation of Israel, which was under the law, and apply the same to those under GRACE who have been redeemed from the curse of the law. More shall be said about this passage in Mal. 3:6-10 at another time. We shall see that this passage sounds the death knell to the teaching of tithing as a New Testament system of worship and service.

Tithing, or Giving a Tenth, is Not a New Testament System of Giving.

I am aware of the fact that it is getting to be an unpopular thing among Baptists, the NABA and ABA, the Convention Baptists, and also some Independent Baptists, for one to raise his voice against tithing (the giving of a tenth) as a New Testament system of doctrine and practice. I am also aware of the fact that I have already brought criticism and discrimination on myself by refusing to stand for this kind of preaching and teaching. But I cannot and will not advocate that which I firmly believe to be legalism. I object to the movement among us to bring those whom Christ has made free from the law back under the yoke of bondage again. When I was in the Convention ranks I was persecuted and discrimination was made against me when I ceased to preach tithing. It was a matter of conviction with me when I ceased to preach it then. It

is still a matter of conviction with me. and, regardless of the cost to me, I am raising my voice against it again. I ask the reader to bear with me until we have made a close scriptural examination of this subject. There are many things involved in this question which tithing preachers have never considered. Too many are prone to accept a thing because some of the leading men say it is right. I learned years ago to study the word of God for myself, and not to take a thing because it is popular, or because some of our leading men say it is right.

Another reason why I am speaking out against the modern day preaching and teaching among us is that I am tired of hearing the motives of those who cannot agree with the tithing preachers impugned. I have seen the feelings of older people grievously wounded because they will not swallow everything the tithing preachers want to feed to them. I have seen old people, people with scarcely enough income to feed and clothe themselves severely criticized and their feelings wounded because they would not give a tenth of their relief check to the church. In the New Testament times the churches were taught to support the poor. Today the tithing preachers would reverse this and have the poor supporting the church. A good example may be found in Big Creek Valley Church near Jonesboro, Ark. I was one time pastor of that church and the members were liberal and spiritual and humble.

They did not come behind in giving to missions, or in supporting me, or in giving to various other things in the Lord's work. I did not preach to them that they were under obligation to give a tenth of their income. When I went to that church it was small in number, and had only been having half time preaching. I suggested that we go to full time preaching. They said "We are not able to support full time preaching." I told them that I had not said anything about what they were to pay me, and did not intend to say anything about it. If they wanted to go to full time preaching they could just take up a freewill offering every Sunday morning and whatever it might be I would accept it, and all they would ever hear about it from me would be "I thank you."

This church took me up on my offer, and we went to full time preaching. In just a short time the offerings had gone up to three times what they had been before. Interest began to grow, the lost were saved, and God's people would be on the mountain top. They worked and gave and gave and worked and soon added some Sunday School rooms to the building voluntarily, and without any high pressure methods. At that time I was teaching in the Jonesboro Bible School for preachers. During my second year as pastor I had a severe heart attack, and came near dying. The doctor told me I was going to have to slow down in my work. So we soon closed out the school at Jonesboro, and when my year as pastor was finished I told them not to recall me. And my wife and I moved back to our home in Morrilton. But, some years after I left, that church called some preachers who seemingly wanted to do nothing but drill tithing into the minds of those people.

In that church there are two old couples who draw a small welfare check. In one of the families neither the man nor his wife are able to do any work to earn a cent. They have a large drug bill every month. Because they would not consent to give a tenth of their welfare check to the church the preacher would get up in the pulpit and wound their feelings. In the other family the man's hands are so drawn with arthritis that he is unable to work. His wife is past 70 years old, and has to wear a large bandage around her body because of some severe operations which left her in a bad shape. But in spite of her infirmities she gets out in the cotton patch and picks cotton to add to their meager funds. The preacher went to her and tried to make her believe that she was under obligation to give to the church a tenth of what she got in the relief check and what she made in the cotton patch. Then he would get up in the pulpit and say, "Tell me how much you give to the church, and I will tell you how much you love the Lord." His abusive preaching not only drove these old people from the church, but many others. I feel compelled to lift my voice in the defense of those good old people, who were doing all they could for the church. The tithing preachers were trying to drive them as though they were slaves to the law.

It is assumed by the tithing preachers, or by most of them, that those who will not submit to the doctrine of tithing are stingy, closefisted and tight wads. And they do not hesitate to say as much from the pulpit. They ignore the fact that many of those people have studied the Bible on the question of tithing

much longer than they have, and that they are motivated by principle, and not by greed and stinginess. We could, if we were so unkind as they, say that they are also motivated by greed, and a desire for more money in their preaching tithing for today. Peter admonished the elders "To feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for FILTHY LUCRE (money), but of a ready mind," I Pet. 5:1-2. Personally I think that the motive which prompts some to preach tithing is that they might raise more money for themselves, or to give to various things sponsored by the denomination, and thus raise their standing in the eyes of men. However I do not think this is the motive which prompts all. It was not my motive when I preached tithing. Had it been so I would not have ceased to preach it. I shall have more to say about this later on.

Once An Advocate of Tithing.

As I have already implied there was a time in my life when I preached tithing. I was a young preacher at that time, and was working with the Convention brethren. Why did I preach it? Because the leading preachers in Convention ranks advocated it, and the passages which they used to sustain their contention seemed (I SAY SEEMED) to support their contention. So I went ahead and preached tithing without studying the Bible closely to see if they were using rightly the scriptures they quoted. And in blindly following the leaders I, like them, was guilty of misleading the people, and of planting in their minds false hopes. And many today are doing the same thing. They have taken some things for granted and have not really gone into a scriptural study of the question.

But there came a time when I got a severe jolt which caused me to stop and consider and go to the Bible and study this question for myself. When I did I found out that I had been preaching legalism, and not the truth in Christ as is revealed in the New Testament. In 1919 the Convention people put on a drive to get $75,000,000 in pledges, which was to be paid in five years. Somehow I had a feeling that there was something wrong about the whole thing. But since I was not able to formulate a reason for that feeling I went ahead and took part in that campaign. Along with the campaign the country was sown down with preaching on tithing. Mal. 3:8-10 was quoted over and over and the people were told if they would only give a tenth that God would open the windows of heaven and pour out on them a blessing which would be so great there would not be room enough to receive it. They would be prospered financially and spiritually. Not knowing that this passage of scripture had its application to the nation of Israel only, and that under the law, I followed in line and preached the same.

Not only did they receive pledges for $75,000,000 to be paid in five years, but the pledges went over $90,000,000. They had adopted a World War term of "Going Over the Top." There was great jubilee in their ranks, and the papers were filled with great cries about going over the top, and of a great victory. They had great plans for expensive buildings, more, larger and better equipped schools, hospitals and things like that. The churches I pastored went above what they had been assessed, or the leaders had figured they should give. I myself pledged a tenth, and so did many other of my church members. Most of us paid our pledge at once. And the Convention launched out to do big things for the Lord. But the whole thing turned out to be one big bubble that bursted the next year.

When those pledges were made everything was prosperous. There were bumper crops of cotton and corn. Cotton was bringing 46 cents per pound, and corn was selling for $2.00 a bushel and up. But one year later a depression was on. Cotton was selling for 8 cents a pound. People were going broke all over the country. Farmers were unable to pay their taxes, and no one scarcely had any money. When I made my pledge I was drawing $700 from two country churches, and that year I had received $500 from a farm which two of my brothers and I had bought, borrowing money to buy the same. This money was borrowed by mortgaging some land our father head left to us. That year I gave at least $200 to the church work. I pledged and paid $100 a year to the big drive. I helped on associational missions, other local expense, and made my contribution to the preacher who held our meeting that next summer. After one year I was receiving about $200 from the churches, and I never received another penny from the farm. We lost the farm, and also the other land we had mortgaged. That next winter my wife and I almost lived off of canned blackberries I had

picked the year before and rabbits the boys would kill and bring to us, along with some milk we got from a cow. It is true the church members brought us some corn and hay and cotton seed for feed. But no one scarcely had any money.

Right then and there I stopped and began to think. Had I not been preaching and practicing tithing? Had not the preachers all over the country been doing the same, and had not many, many people paid a tenth of their income in 1919? Didn't Mal. 3:10 say if we would bring all the tithes into God's storehouse that He would open the windows of heaven and pour out a great blessing. Why then had my income dropped from about $1200 to $200 in one year's time? Why were other people so broke that they could not pay their taxes, and some of them were also losing their farms? Had God forgotten to keep his promise, or had we made a wrong application of Mal. 3:10? I could not believe that God would fail to keep a promise. Then we must have made a wrong application of the scripture. Some would come to me with the question as to why our tithing had not worked? I had to have an answer. I went back, not only to Mal. 3:8-10, but I also read from Mal. 3:7-12. The tithers had only been quoting the part of that passage which they thought they could apply to us today. I read and studied the whole passage. Let us read it all and we will see the application, and that the promise was only to the nation of Israel, a people under the LAW.

The Whole Passage

"Even from the days of your fathers ye are gone away from mine ordinances and have not kept them. Return unto me, and I will return unto you, saith THE LORD OF HOSTS. But ye said, wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are CURSED WITH A CURSE: for ye have robbed me. even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith THE LORD OF HOSTS, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground: neither shall your vine cast her fruit before the time in the field, saith THE LORD OF HOSTS. And all nations shall call you blessed: for ye shall be a delightful land, saith THE LORD OF HOSTS," Mal. 3:7-12.

Anyone should see that the LORD OF HOSTS was speaking directly to the nation of Israel, and to them only. The command to bring in all the tithes into the storehouse was made to A NATION. The promise to open the windows of heaven and pour out a blessing on them was made to the nation of Israel. That it was a material blessing which was promised is seen by reading the verses which follow the 10th verse, which so many preachers try to quote and miss it. God promised to rebuke the devourer, and their land should be a delightsome land, and all NATIONS should call them blessed.

Then I noticed that God had CURSED with A CURSE. "Ye are CURSED with a CURSE; for ye have robbed me, even this whole NATION." What nation? The nation of Israel. Here we see a CURSE connected with the tithe. Israel was cursed because she had failed in the matter of tithes. Then I found in Gal. 3:10 where Paul said, "For as many as are of the works of the LAW are under THE CURSE: for it is written, CURSED is every one that continueth NOT in ALL THE THINGS WHICH ARE WRITTEN IN THE BOOK OF THE LAW to do them." Right there, when I brought Mal. 3:9 and Gal. 3:10 together I could see that tithing was a part of the law. Israel had failed to keep that part of the LAW, and because they had failed to keep the part of the LAW which commanded tithing they were CURSED. Then I asked myself does God curse those whom Christ has redeemed? I got my answer in Gal. 3:13. "Christ hath redeemed us from THE CURSE OF THE LAW." If Christ has redeemed us from the CURSE OF THE LAW then He has redeemed us from any and all parts of the LAW which bring a CURSE. The command concerning the tithe brought a CURSE on Israel. If Christ has redeemed us from the CURSE of the LAW, then we are not under the LAW OF TITHING.

To preach the law of tithing as binding on the children of God today is to preach LEGALISM. It is to seek to put those whom Christ has redeemed from the CURSE of the law, back in bondage to the LAW again. It is to go behind the redemptive work of Christ and place every redeemed child of God on the ground of the nation of Israel which was under the law. When I saw this my sermon on tithing went into the waste basket to be preached no more. Not for the pleasure of any man, or any set of men, will I ever preach legalism any more. And may God forgive me because I one time in my ignorance followed those who were supposed to be leaders. But I did it ignorantly. Preachers blunder by following other men and not studying the matter out for themselves.

I said that almost all tithing preachers do not rightly quote Mal. 3:10. I have paid close attention when this passage is quoted. They almost always quote it "And prove me now herewith saith the Lord." But the passage reads, "And prove me now herewith saith the LORD OF HOSTS." I did not know when I was preaching tithing that the term "LORD OF HOSTS" is the Lord's title as the GOD OF ISRAEL, or GOD OF JACOB, and that such a title is nowhere found in connection with anything said to the churches. The tithing preachers would do well to look up on this title "LORD OF HOSTS" and see how it is used, and how and when it is never used. It would save them from many a blunder. At another time I shall bring proof that the words "LORD OF HOSTS" are only used in connection with God's dealing with Israel.

In that same passage in Malachi we read, "Even from the days of your fathers ye have gone away from mine ORDINANCES and have not kept them," Mal. 3:7. Then we read in Col. 2:13-14, "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting OF ORDINANCES that was against us, which was contrary to us, AND TOOK IT OUT OF THE WAY, nailing it to his cross." So the ORDINANCES from which Israel had gone away from the days of their fathers, and which had brought a CURSE on that whole nation, Christ took OUT OF THE WAY, and nailed them to His cross. Why do you tithing preachers try to pull the nails out of those old ORDINANCES which Christ nailed to the cross, and bring them back and place them on the redeemed children of God? Christ nailed them to the cross and why not leave them there? Why try to undo what Christ has done?

Tithing Before the Law.

But someone says tithing antedated the law. So did animal sacrifices, the observance of the seventh day of the week, and circumcision in the flesh. They point to the fact that Abraham gave a tenth to Melchisedec. Yes, he gave him a tenth of the spoils of war, not a tenth of the increase of his flocks and herds. Abraham also practiced fleshly circumcision, and offered animal sacrifices. Are we therefore under obligation to offer animal sacrifices, or to practice circumcision in the flesh? The offering of animal sacrifices, circumcision in the flesh, and the observance of the seventh day of the week were all brought over and embodied into the law, and made a part of the LAW. But the question is not were animal sacrifices offered before the law, and under the law, but it is are we under obligation to offer animal sacrifices today? The question is not did Abraham practice circumcision in the flesh, and was it observed under the law, but the question is are we to practice circumcision in the flesh today? The question is not did they keep the seventh day of the week before the law (Ex. 16:22-26), and under the law, but the question is are we to observe it today. Neither is the question as to whether tithing was practiced before the law, and under the law, but it is are we under obligation to observe tithing today?

I shall bring proof that Jesus nowhere commanded His disciples to observe tithing, nor did He command them to teach their converts to observe it, and there is not one shred of evidence that they taught the churches to observe the law of the TENTH, nor is there any evidence that the churches ever made a practice of observing the law of the tenth, but there is plenty of evidence that they did not observe it.

Matthew 23:23 Considered.

The advocates of tithing nearly always use Matt. 23:23 to prove that we should practice tithing today. This passage is against them, and proves that it is legalism.

"Woe unto you scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have neglected the WEIGHTIER MATTERS OF THE LAW, judgment, mercy, and faith: these ye ought to have done, and not to leave the others undone." This very passage puts tithing as a matter of the LAW, but not one of the weightier matters of the law. If tithing is a matter of the LAW, and we try to make it binding on the believer then we are trying to tie that much of the LAW on the believer. This is LEGALISM, unadulterated, and is not pleasing to God.

But the tithers lay stress on the words "These ought ye to have done." But we would ask to whom was Jesus speaking in this place, to His disciples, or to the Pharisees who were under the law? Certainly the Pharisees, since they were under the LAW, and were endeavoring to keep the law, should have observed that part of the law which commanded tithing. The Pharisees were unbelievers, and hypocrites, and rejected Christ. Should we apply what Jesus said to a class of unbelievers and Christ rejecters to those whom Christ has redeemed? One recognized law of interpretation is to always notice to whom certain words are addressed. Is it right to take what Jesus spoke to unbelieving Pharisees, and who were under the law, and seek to apply the same to those who are under grace? The tithers are certainly in a bad way for scriptural proof when they have to bring up a scripture which applied only to a bunch of unbelieving and hypocritical Pharisees who were under the law, and try to apply the same to those whom Christ has redeemed from the law. The law only speaks to those who are under the law. "Now we know that what things soever the LAW saith, it saith to THEM WHO ARE UNDER THE LAW: (not to the one under GRACE,) that every mouth may be stopped and all the world may become guilty before God," Rom. 3:19. Then why try to apply words spoken to those under the LAW to those who are NOT under the LAW? Paul said, "For ye are NOT UNDER THE LAW, but under GRACE," Rom. 6:14.

I shall show that Jesus never used the word **TITHE** except when talking to the unbelieving Pharisees. He never said one word about tithing when speaking to His disciples. So He never said to any believer or saved person "These ought ye to have done," speaking of paying tithes. He spoke those words only to them who were under the LAW, and to people who were unsaved. It cannot be found where He ever said one word to saved people about paying tithes. This shall be proven in due time. Now isn't that the strangest kind of logic? Jesus never told the saved they should have paid tithes, but He told only unsaved people (The Pharisees) that they should have paid tithes. Therefore we should teach the saved, not the unsaved to pay tithes. Jesus taught only them who were under the law (The Pharisees) that they should have paid tithes. Therefore this proves that we should teach them under GRACE that they should tithe. Christ never said a thing about tithing but to the Pharisees, who had not been redeemed from the law. Therefore that proves that we should teach those whom Christ has redeemed from the law that they should tithe.

This is the logic of those who use Matt. 23:23 to try to prove that God's redeemed children of today are under obligation to pay tithes. The man who would call this logic certainly has a warped sense of reasoning. But this is the force of their logic when they use Matt. 23:23 to prove that we should observe tithing today.

Will Tithing Preachers Follow the Example of Jesus?

It can be shown where Jesus said to the hypocritical unbelieving Pharisees that they should have paid tithes. Who will say that those unbelieving Pharisees were saved people? So Jesus taught unsaved people that they should have paid tithes. Where is the Baptist preacher today who will follow the example of Jesus and preach to the lost who hear them that they are under obligation to practice tithing? I have never yet heard a Baptist preacher preach this. The Catholics and others have taught it and have enforced it by the law of the state. I shall bring proof of this. But I never heard of a Baptist preacher preaching that the unsaved should observe tithing. But, to follow the example of Jesus, they must teach tithing to unsaved people. Why did Jesus teach those unsaved Pharisees that they should have practiced tithing? Because they were under the LAW, and the law demanded it.

On the other hand Jesus, so far as the Bible record is concerned, refrained from teaching His disciples, saved people, that they were under obligation to observe tithing. Unlike Jesus, the tithing

preachers teach the saved that they are under obligation to observe tithing. If they think they can find where Jesus ever said one word to His disciples about tithing then let them produce the passage which shows that He did. They cannot find that passage. We only find 3 places in which Jesus ever used the word TITHE. Those three places are in Matt. 23:23; Luke 11:42 and Luke 18:9-13. In each of these places Jesus was speaking directly to the Pharisees. So Jesus refrained from teaching tithing to His disciples. But, unlike Jesus, the tithing preachers teach the saved that they should practice tithing. In this they have departed from the example of Jesus.

Is there a reason why Jesus never said a word to His disciples about tithing. There is, and it is a good reason. Tithing is a matter of the LAW, and the Lord's people are not under the law. "Ye are not under the LAW, but under GRACE," Rom. 6:14. "Christ hath redeemed us from the CURSE OF THE LAW," Gal. 3:13. The law of tithing brought a CURSE on the nation of Israel. "But ye say, wherein have we robbed thee? In tithes and in offerings. Ye are CURSED with a CURSE, even this whole nation," Mal. 3:8-9. If Christ has redeemed us from THE CURSE OF THE LAW, He has also redeemed us from that which brought the CURSE. To go back to the law of tithing is to go back of the redemptive work of Christ. It means to cease to follow Christ and go back to follow Moses. "But even unto this day, when Moses is read, the veil is upon their heart," II Cor. 3:15.

The tither can find no proof where Christ, during His personal ministry, ever taught His disciples (saved people) that they were to observe tithing. Therefore the tithing preachers are not following the pattern of teaching laid down by Jesus Christ. They have departed from His way of teaching in this respect. We are not to infer that Christ taught His disciples to practice tithing any more than we are to infer He taught infant baptism. We must not infer it. We must find the proof. We can find where He commended the unsaved Pharisees for tithing, and blamed them for neglecting the WEIGHTIER MATTERS OF THE LAW. The words "Ye pay tithe of mint and anise and cummin, and have omitted the WEIGHTIER MATTERS OF THE LAW," shows definitely that TITHING was a matter of THE LAW. This can by no means be used as a proof text to prove that the one under GRACE, the one who has been redeemed from the CURSE OF THE LAW, is under obligation to observe tithing. The Pharisees were under the old system of things. The redeemed children of God are under a New system of things.

"If any man be in Christ, he is a new creature: old things are passed away; behold ALL THINGS ARE BECOME NEW." The old system of service, worship, and giving, has passed away. He is under a new system of worship and service. Christianity is not just a piece of patchwork to patch up the old LAW. Jesus said, "No man putteth a piece of new cloth on an old garment, for that which is put in to fill it up, taketh from the garment, and the rent is made worse," Matt. 9:16. The tithers are trying to patch up the law with the new system which Jesus brought in.

Proof That Tithing Belongs To The Law.

When Jesus said to those tithing Pharisees that they had ommitted the weightier matters of the LAW He was showing that TITHING is a matter of the LAW. Another passage which teaches that TITHING is a matter of the LAW is Heb. 7:5. "And verily they that are of the sons of Levi, who received the office of the priesthood, have a command to take TITHES of the people, **ACCORDING TO THE LAW**, that is, of their own brethren." Still another passage which shows that tithing is a commandment of the LAW and belongs to the LAW is Lev. 27:30-34. "And all the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord, and if any man will at all redeem ought of his tithes, he shall add thereto a fifth part thereof. And concerning the tithes of the herd, or of the flock, even whatsoever passeth under the rod, the TENTH shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall ye change it at all, then both it and the change thereof shall be holy; it shall not be redeemed. These are the commandments, which the Lord commanded Moses **FOR THE CHILDREN OF ISRAEL IN SINAI."**

This last passage states that God gave these commandments FOR THE CHILDREN OF ISRAEL, and that He gave them in Sinai. We find that Sinai is inseparably connected with the LAW and with

BONDAGE:" Tell me, ye that desire to be under the LAW, do ye not hear the LAW. For it is written that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these ARE the two COVENANTS; **the one from mount Sinai, which gendereth to BONDAGE**, which is Agar (or Hagar), Gal. 4:21-24.

The last passage quoted shows that Agar, called Hagar in the Old Testament, represents the old covenant which was given at mount Sinai. We are also told that this covenant, given at Sinai, gendereth to BONDAGE. We have also learned that it was at Sinai that God gave to Israel the command about tithing. This connects tithing with the law, the old covenant, and connects it with BONDAGE. Thus those who would put God's children under the command to pay tithes would put them under the old covenant, and bring them under BONDAGE to the Law. Surely, as Paul said in I Tim. 1:5-7, those who would put us under the LAW, have "Turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." See I Tim. 1:5-7. Since tithing is a matter of the LAW, and I have proved it was with three different passages of scripture, then, to preach tithing for today is to preach LEGALISM.

To Place One Under One Point of the Law is To Place Him Under ALL THE LAW.

The word of God teaches that when one obligates himself to keep one part of the LAW he obligates himself to keep all the LAW. "I once more protest and testify to every man who receives circumcision that he is under obligation and bound to practice the whole of the Law and its ordinances," Gal. 5:3. Amplified New Testament. "For as many as are of the works of the LAW are under THE CURSE: for it is written, CURSED is every one that continueth not in ALL THINGS which are written in the book of the LAW to do them," Gal. 3:10. Since tithing is a matter of the LAW, then the one who obligates himself to keep the law concerning the tithe has obligated himself to keep all that is written in the law. That means he is under obligation to practice circumcision in the flesh, to observe the old law of the seventh day of the week, to offer animal sacrifices, and the laws which forbid the eating of pork and cat-fish. There is nothing to justify the idea, that we can pick and cull over the law, and take out this part and say we will keep that, and will leave out other parts. Neither can we find any justification for bringing any part of the old covenant over and incorporating it into the new system which we have after the reformation.

"Then verily the first covenant had ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick and the table, and the shew bread; which is called the sanctuary. And after the second veil, the tabernacle which is the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was a pot of manna, and Aaron's rod that budded, and the tables of the covenant (the old covenant); and over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as yet the first tabernacle was yet standing: which were figures for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and CARNAL ORDINANCES, imposed on them UNTIL THE TIME OF REFORMATION," Heb. 9:1-10.

From this passage we find that the carnal ordinances of the old covenant were only imposed UNTIL THE TIME OF THE REFORMATION, and not beyond that time. In Heb. 10:9 we read, "He taketh away the first, that he may establish the second." Now Jesus did not just take away part of the old COVENANT,

and bring another part over into the NEW SYSTEM OF THINGS, but He took it all away, bringing no part of the LAW over into the new system of worship and service. "But now we are discharged from the Law and have terminated ALL INTERCOURSE (My capitals) with it, having died to what once restrained and held us captive. So now we serve not under (obedience to) the old code of written regulations, but (under obedience to the promptings) of the Spirit in newness (of life)," Rom. 7:6. The Amplified New Testament Translation. The words in the brackets with the exception of "My capitals" are not mine, but found in the translation.

This is in keeping with Gal. 5:18. "But if ye be led of the Spirit, ye are not under the LAW." This means that if we are led of the Spirit we are not under any part of the law. The passage quoted above tells us that "We are discharged from the LAW and have terminated ALL INTERCOURSE WITH it." This word ALL takes in ALL that was embodied in the law of Moses. Since it has been proven that tithing was a part of the LAW, if we have been discharged from the LAW and ALL INTERCOURSE with it has been terminated then all intercourse with tithing has ceased. That law of tithing was given to Israel at Sinai, as I have shown with Lev. 27:30-34, and belongs to the old covenant, symbolized by Hagar (Gal. 3:21-24), and as Paul says, it "Gendereth unto bondage." The law of tithing passed away with the law concerning keeping the old sabbath, which was the seventh day of the week (Ex. 20:8-10), with the offering of animal sacrifices, the observance of certain feasts, fleshly circumcision, and the laws concerning the eating of certain kinds of meats.

Tithing and The Bible Numbers.

I have given proof with Matt. 23:23; Heb. 7:5 and Lev. 27: 30-34 that tithing, or the giving of the TENTH, belonged to the LAW. Now I shall prove the same by the use of Bible numbers. The number TEN is the number which stands for the LAW. There were TEN commandments which were written in tables of stone. In Gal. 4:21-24 Paul makes it plain that Agar, called Hagar in the old scriptures, represents the LAW. When we read Gen. 16:3 we find that Sarai gave Hagar to Abram to be his wife after they had dwelt TEN years in Canaan. In this same verse the name of Sarai occurs for the TENTH time in the Bible. There are TEN references to tithing in the New Testament. I list below the places where it is mentioned:

1. Matt. 23:23
2. Luke 11:42
3. Luke 18:12
4. Heb. 7:2
5. Heb. 7:4
6. Heb. 7:5
7. Heb. 7:6
8. Heb. 7:8
9. Heb. 7:9
10. Heb. 7:9

In Heb. 7:2 and 7:4 the word "Tenth" is used, but in the other places the word "Tithe" is used. In Heb. 7:1-2 it says that Abraham gave a tenth to Melchisedec. In Heb. 7:6 it says that he (Melchisedec) received tithes of Abraham. This makes just 10 references to the giving of tithes, or the TENTH, in the New Testament scriptures. This is the number for the LAW.

Tithing Was Not Included In The Great Commission.

I have already shown that Jesus only used the word "Tithe" 3 times, and in every case He was talking directly to the Pharisees, and in no case was He speaking to His disciples. Those 3 places are Matt. 23:23; Luke 11:42 and Luke 18:12. When Jesus gave the great commission He said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU," Matt. 28:19-20. Since no proof can be brought that Jesus taught His disciples that they were to OBSERVE TITHING, then they were not commanded to teach others to OBSERVE TITHING. Baptist preachers will condemn others for changing the great commission with reference to baptism, and rightly so. Then some of those same preachers will turn around and add tithing to that commission, and will teach their church members that they should OBSERVE TITHING. Do they have any more right to add to the commission than others have to take away from it? When they condemn those who take baptism away from the commission, they, at the

same time, condemn themselves for adding the teaching of tithing to that same commission. Let them get themselves straight before they sit in judgment on the other man.

The use of Bible numbers prove that the law concerning tithing was only for Israel. In Lev. 27:30-34 we read where God gave the commandments concerning tithes to the children of Israel in mount Sinai. In Gal. 4:24-25 we find that Abraham's bond-maid Agar, or "Hagar," represents the law and the children of Israel who were in BONDAGE. "These are the two covenants; the one from mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children." The numerical value of the Greek letters which spell Sinai and Agar is 63, which is the exact numerical value of the Greek letters which spell Israel, to whom the law was given.

SINAI (4 Greek letters)	**AGAR**
Sigma. 18th Greek letter	Alpha 1st letter
Iota 9th Greek letter	Gamma 3rd letter
Nu 13th Greek letter	Alpha 1st letter
Alpha . 1st Greek letter	Rho 17th letter
Sum . 41, Sinai	Sum . . . 22, Agar, or Hagar

Numerical value of the letters which spell Sinai 41 + Agar 22 = Sum 63

ISRAEL	
Iota	9th letter
Sigma	18th letter
Rho	17th letter
Alpha	1st letter
Eta	7th letter
Lambda	11th letter
Sum	63, **ISRAEL**

The same as the sum of the numbers found in Sinai and Agar, which shows that the law of tithing was given only to Israel.

Inferring and Adding To The Commission.

When it comes to inferring one man has as much right to infer as the other man. He has as much right to build doctrine on inference as the other man. The Methodists infer that Jesus taught infant baptism, which they cannot prove. Some Missionary Baptists infer that Jesus taught His disciples to practice tithing, but they can find no more proof that He did so than the Methodists can for infant baptism. Because the Methodists infer that Jesus taught infant baptism they have added that to the great commission. Because some Missionary Baptists infer that Jesus taught His disciples to tithe they add that to the great commission. In this they are as guilty of distorting the word of God as the Methodists are. If these tithing Missionary preachers are going to claim the right of inferring that Jesus taught His disciples to tithe, and add the same to the great commission, then they should concede the Methodists the right to infer that Jesus taught infant baptism and add that to the commission also.

Then why do not these tithing Baptist preachers and the Methodists get together and preach tithing together and baptize babies together? "A little leaven leaveneth the whole lump," Gal. 5:9. These are the exact words of Paul in writing to the Galatians about wanting to get back under the LAW. So these tithing preachers who have gone back to the law by trying to teach tithing, which I have proved is legalism, are putting leaven into the lump. Unless it is purged out, and these Missionary Baptists cease preaching tithing for today, then many of the Baptists will be leavened with other errors and drift into unionization with anything and everything which claims to be Christian.

In fact the ideas of New Testament doctrine of tithing and that of infant baptism came from the same source. Both are outcroppings of the philosophical catechetical school at Alexandria Egypt. In a book which I now have before me which a certain man wrote on tithing he has this to say, "The first man we wish to quote on this subject is Clement who presided over the catechetical school in Alexander Egypt . . . This was

one of the influential schools of the early Christian era. He taught that the Mosaic law concerning tithing was binding upon Christians."

Here he conceded that tithing was part of the Mosaic law. What does the word of God say about the Mosaic law? Hear the word of God. "Even unto this day, when Moses is read, the vail is upon their heart." "Wherefore then serveth the law? It was added because of transgressions, TILL THE SEED SHOULD COME to whom the promise was given," Gal. 3:18. So to try to serve the law is to say that Christ, the seed has never come. This is taking the same stand as the unbelieving Jews.

After giving Clement as one of the early fathers who taught tithing the writer went on to quote Origen, who was head of that same catechetical school at Alexander Egypt at a later date. He quotes Origen as teaching tithing. But let us listen at what Dr. Newman in his church history says about Origen. "Origen (third century) held it easy to justify INFANT BAPTISM, since he recognized something sinful in the bodily birth itself.—The oldest attempt to justify infant baptism, accordingly, goes back to a philosophical doctrine." See Dr. Newman's History, Vol. 1, page 136.

The opposition to the 1000 years reign of Christ on this earth came from this same catechetical philosophical school in Alexander Egypt. See Ency. Britt. V. 15. The origin of the doctrine of baptismal salvation also has its beginning in the teachings of Origen. On page 285 of Vol. 1 in his History Dr. Newman has this to say, "Believing, as he did, that children are born into the world polluted by sin, hence that little children need remission of sins, and believing as he did in the efficacy and necessity of baptism for the remission of sins, Origen spoke approvingly of the baptism of little children," See Newman's History Vol. 1, page 285.

From this we see that the doctrine of tithing for the churches, infant baptism and baptismal regeneration and opposition to the 1000 years reign of Christ all had a common origin. This finally developed the vast religious-political hierarchy. How do you tithing preachers like your bedfellows?

Most Convention Baptists have been strong for tithing for a long time. Look where they are going. Recently Dr. Elliott, one of their seminary teachers in Kansas City wrote a book which practically denied the inspiration of Genesis. And that same modernistic preacher held a meeting in The First Baptist Church at Conway, Ark., this year. A few years ago there was such a complaint made by some of the students about the modernistic teaching of some seminary teachers in Louisville that Dr. Lee of Memphis, Dr. Criswell of Dallas, and some other sound men in the Convention had 13 seminary teachers dismissed for their unsound teaching. Yet such teachers are supported by the tithing money which pastors wheedle out of church members who blindly follow their leaders.

The few who dare to have convictions of their own, and refuse to sign tithing cards, are humiliated, and discriminated against. Only today I heard of such a thing taking place, and one who was humiliated, and discriminated against I know to be about the most devoted, consecrated and spiritual member in that church. It is a burning shame. Some of the tithers go to football games in Little Rock and pay $5 for a seat at the game. But not this person. What little she has she spends it for the glory of God. But she reserves the right to give it as she feels led of the Spirit and the word, and not as the preacher may try to dictate.

Inconsistence of Tithing Preachers.

I have shown that the only ones to whom Jesus said a word about tithing were hypocritical, unbelieving Pharisees, who were hell-bound sinners. Jesus said to them, "Ye serpents, ye generation of vipers how shall ye escape the damnation of hell," Matt. 23:33. Jesus told them they should have paid tithes, but said they had neglected the weightier matters of the LAW. Being under the LAW, they should have paid tithes, because the law commanded it.

These unsaved Pharisees were the only ones to whom Jesus ever said a word about tithing. No place can be found where He ever used the word "Tithe" when He was speaking to His disciples. Now if you tithing preachers are going to use such passages as Matt. 23:23 to establish your tithing doctrine, then, if you follow the example of Jesus you will have to quit preaching tithing to the SAVED and go to preaching it to the UNSAVED. Do you dare to follow the example of Jesus in this matter? Jesus was within His rights

when He told the unsaved Pharisees that they should have paid tithes, because the law of Moses enjoined tithing on all that nation, saved and unsaved alike. He was also within His rights when He refrained from teaching His disciples to tithe, because what He taught them they were to teach others. The Bible is plain when it says, "Christ is the end of the law for righteousness to everyone that believeth," Rom. 10:4. It is plain where it says, "He taketh away the first (Covenant), that he might establish the second," Heb. 10:9.

Let the preacher who thinks that Jesus ever said a thing about tithing to a SAVED person, one of His disciples, please find that book, chapter and verse. If he cannot find it, then in all consistency, and faithfulness to the Lord why don't he quit telling SAVED people they are obligated to tithe?

The Drowning Man's Straw, Matt. 23:2.

Like a drowning man grabbing at a straw tithing preachers will quote Matt. 23:2-3. "The scribes and Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do, but do ye not after their works: for they say and do not."

The tithers are welcome to all the comfort they might get out of this passage. When Jesus spoke these words He had not yet died and nailed the law to the cross. The Pharisees do not now sit in Moses' seat, for the Mosaic system was abolished with the death of Christ. The Pharisees would have told them to offer animal sacrifices for their sin, to observe the old sabbath day, the 7th day of the week, and to keep all the old feast days, and not to eat with Gentiles, and to refrain from eating any swine meat or cat-fish. But you can be sure of one thing those Pharisees would never have told them to give a tenth to the church of the Lord Jesus Christ, for they hated the church and tried to get the Apostles not to speak any more in the name of Christ. "Did we not straitly command you, that ye should not teach in this name? And behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, we ought to obey God, rather than men," Acts 5:28-29. If the Pharisees who sat in Moses seat had commanded them to pay of their tithes they would not have commanded them to pay them into the church, but into the old Jewish economy.

So if the tithing preachers want to follow the advice they would have received from the Pharisees on the tithing question, then let them quit telling the saved to give their tithes to the church, but to hunt up some Jewish synagogue and give their tenth to it.

I ask again are you tithing preachers willing to follow Jesus in His teaching on tithing? Then, since He never told a saved man that he ought to observe tithing, then you quit telling saved people that they are under obligation to observe tithing. Since the unsaved, legalistic, hypocritical Pharisees were the only people Jesus ever said a word to about tithing, then see that you never say anything about tithing but to unsaved hypocritical hell-bound sinners, who are trying to keep the law. You tithing preachers do not have an inch of solid ground on which to stand. You have just been following a line of Convention Baptist propaganda, which they in turn borrowed from the Adventists and Methodists. When I lined up with Association Baptists if they had one preacher among them who preached tithing I never heard of it. This infiltration from that source is drifting Associational Baptists far off from our original moorings. I lift my voice in solemn protest against this heresy of legalism which has crept into our ranks. It forbodes nothing but evil.

Abraham and the Tithe.

In the case of Abraham giving a tenth to Melchisedec the tithers think they have an unanswerable argument. But neither does this prove their contention, but, when rightly examined it proves that tithing was only for those who came out of the LOINS of Abraham, or for his fleshly descendants.

In studying any subject we must know something about whom a thing was written to, and to whom it applies. It is in the book of HEBREWS where we read about Abraham giving a tenth. Who were the Hebrews? They were people who were descended from Abraham through the flesh. Why is it that we find no mention of Abraham giving a tenth in the letters written to the churches? Is it without significance that the Holy Spirit waited until He was ready to have the book to the Hebrew people penned to say a word in the New Testament about Abraham giving a tenth? Surely not. The very name of the book, "HEBREWS,"

shows that this epistle was not written to the churches, but to people of the stock of Abraham. The people of Israel, the people for whom Moses received the command concerning tithing, were Hebrew people. They were flesh and blood descendants of Abraham. The Gentile people are not.

In Lev. 27:30-34 we read, "And all the tithes of the LAND, whether the seed of the LAND, or the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even whatsoever passeth under the rod, the tenth shall be holy unto the Lord.—These are the commandments, which the Lord commanded for THE CHILDREN OF ISRAEL IN MOUNT SINAI."

This plainly states that the commands which Moses gave concerning the giving of tithes were FOR THE CHILDREN OF ISRAEL. Moses was not giving commands to the churches of the Lord Jesus Christ. These commands were given to the children of Israel at MOUNT SINAI. Mount Sinai is where Moses gave the LAW to Israel. "The LAW was given by Moses, but grace and truth came by Jesus Christ," John 1:17. The tithers say Moses commanded tithing. Sure he commanded tithing, but Lev. 27:30-34 states plainly that he gave those commandments to the children of Israel. It shows that this was part of the LAW that came by Moses. That in no wise makes it binding on the churches. But it most certainly shows that TITHING IS PART OF THE LAW. But the churches of Christ are not under any part of the LAW. "If ye be led of the Spirit, ye are not under the LAW," Gal. 5:18. Anyone who tries to put a child of God under the law today is not being led by the Spirit.

Now we are ready to study the passage about Abraham giving a tenth. As we read the passage in Heb. 7:1-10 let us keep in mind that the people of Israel, to whom Moses gave the commandments concerning tithes were Hebrew people. They were flesh and blood descendants of Abraham who gave a tenth to Melchisedec. They came out of the LOINS of Abraham. This fact is mentioned twice in Heb. 7:1-10. This means that they were the natural descendants of Abraham. In giving a tenth Abraham was a pattern for the Hebrew people who came out OF HIS LOINS, and not for any Gentile, saved or unsaved. Now let us read the passage.

"For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of Righteousness, and after that also King of Salem, which is King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the TENTH OF THE SPOILS. And verily they that are of the sons of Levi (Hebrew people), who receive the office of the priesthood, have a commandment to take tithes of the people ACCORDING TO THE LAW, that is, of their own brethren (Israelites or Hebrew people), though they came out of the LOINS OF ABRAHAM: but he whose descent is not counted from them received tithes of Abraham, and blessed him that had THE PROMISES. And without all contradiction the less is blessed of the better. And HERE men that die receive tithes; but THERE he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, paid tithes IN ABRAHAM. For he was yet in the LOINS of his father, when Melchisedec met him," Heb. 7:1-10.

Several things in this passage arc worthy of our notice. The 5th verse states positively that the Levites who received tithes of their brethren, received those tithes ACCORDING TO THE LAW. This is positive proof that the commandment concerning tithing belongs to the LAW, and not to grace, for "The Law came by Moses, but grace and truth came by Jesus Christ." It also says they received tithes according to the law from those who came out of the LOINS of Abraham. So tithing was for the people who came out of the LOINS of Abraham, that is, the flesh and blood descendants of Abraham. Since the Gentile people did not come out of the LOINS of Abraham the command concerning tithing cannot be applied to them. This command to pay tithes was given to the children of Israel, flesh and blood descendants of Abraham, whether they were saved or unsaved, whether they loved God, or did not love Him, whether they could give through love or not. To apply this to the Gentile people it will have to be applied to the saved and unsaved Gentiles alike, whether they love God or not.

It is said that Melchisedec blessed him that had the promises. What promises did Abraham have? First he had the promise that God would make of him and his seed (Hebrew people) a great nation. See Gen. 12:1-2. Next God gave to him and those who should come out of his LOINS the land of Canaan for a possession. See Gen. 13:14-17. It was of this LAND the children of Israel, who were Hebrew people, and who coming out of the loins of Abraham, also had a promise of Canaan land, were to bring their tithes. So tithing is directly connected with Canaan, the Land of Promise, and with those who came out of the LOINS OF ABRAHAM, or his flesh and blood descendants. No one can produce one verse of scripture where anyone who did not come out of the LOINS of Abraham were ever commanded to observe tithing.

Then we notice that it is said, "HERE (in this time) men that die receive tithes, but THERE (In that time) he receiveth them of whom it is witnessed that he liveth." The word "HERE" refers to the present time, the time the writer of Hebrews was penning those words. Israel's temple was yet standing, and being ignorant of the fact that the law had been fulfilled and abolished in Christ, the Levites were still receiving tithes. When it says "But THERE he receiveth them of whom it is said he liveth" it was pointing to a time in the past when Melchisedec received them. Please notice it does not say "HERE" (in the present time) he receives tithes who LIVES, but HERE he received them who die, having reference to the Levites.

In this same chapter the writer says, "For the priesthood being changed, there is made of necessity A CHANGE ALSO OF THE LAW," Heb. 7:12. Then in Heb. 7:18 it is said, "There is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof." The LAW with all its commandments, the offering of animal sacrifices, the keeping of the 7th day of the week, the keeping of certain holy days, tithing, and all that was connected with the law was disannulled.

Tithing Preachers Badly Confused.

One writer on the tithing question says Abraham gave tithes 700 years before the giving of the law. Another tithing writer says he gave it 600 years before the law. Still another says he gave a tithe 800 years before the law. Where did they get all this information? Certainly they did not get it from the Bible, for the Bible would not contradict itself like these tithing writers contradict each other. I have heard it preached that Abraham gave a tenth 800 years before the law. None of these are correct. They all show ignorance of the Bible record as to the dates in Abraham's life. It could not have been more than 515 years from his birth to the law, if we are going to accept the written Bible record concerning Abraham.

The Bible emphatically states that there were 430 years between the covenant made with Abraham and the law covenant. "Now to Abraham and to his seed were the promises made. And he saith not, and to seeds, as of many; but as of one, and to thy seed which is Christ. And this I say, that the covenant which was confirmed before of God in Christ, the LAW, which was four hundred and thirty (430) years after, cannot disannull, that it should make the promise of none effect," Gal. 3:16-17. Thus the inspired word tells us that there was 430 years between the covenant made with Abraham, and the giving of the LAW.

In Gen. 12:4-5 we read, "And Abram was seventy and five years old (75 years) when he departed out of Haran, . . . and they went forth to go into Canaan." In Gen. 14:18-20 we find that he gave a tenth to Melchisedec. In Gen. 16:3 we read, "And Sarai, Abram's wife took Hagar . . ., after Abram had dwelt ten (10)years in Canaan, and gave her to her husband Abram to be his wife." In Gen. 16:16 we read, "And Abram was fourscore and six (86) years old when Hagar bare Ishmael to Abram." In Gen. 15:1 to 18 we find that God made a covenant with Abram. The first verse shows that this was after he had defeated the kings of the east and had given a tenth to Melchisedec. Thus according to the Bible record Abraham was somewhere between 75 and 85 years old when he gave a tenth to Melchisedec, and also somewhere between 75 and 85 years old when God made the covenant with him.

Since there were just 430 years between the covenant made with Abraham and the giving of the law, if Abraham was 85 years old when he gave a tenth to Melchisedec, that would have Abraham being born 515 years (85 plus 430) before the law. To have him giving a tenth 800 years before the law would have him giving a tenth 285 (800 minus 515 is 285) years before he was ever born. If he gave a tenth 700 years before the law as I find in another tithing book, then he gave a tenth 185 years before he was born. If he paid a

tenth 600 years before the law then he gave a tenth about 85 years before he was born. The very idea of Abraham leading an army in battle and giving a tenth of the spoils 285 years, or 185 years or even 85 years before he was ever born.

This shows how confused these tithing preachers are on the dates connected with Abraham's life. Yet they put these things out as the truth and expect people to believe what they say. All of them are out of harmony with the inspired record about Abraham.

Here is another statement a tithing preacher quotes from Bishop McCabe. "Nothing of Judaism is abrogated except the types and shadows that found their fulfillment in the sufferings and death of Jesus Christ. The ten commandments stand, the Sabbath stands, the tithe stands, and these are eternally binding on the conscience of the believer." This tithing writer had better get an authority who is more informed on Bible truth than Bishop McCabe.

Let us read about the Sabbath day. "The seventh day is the SABBATH of the Lord," Ex. 20:10. I wonder if the good Bishop and that tithing writer keep the 7th day of the week. This is one of the 10 commandments, and he said the 10 commandments stand. Then he will have to go back and keep the 7th day of the week as Sabbath. No other day is ever called the Sabbath in the Bible (I mean the weekly sabbath) but the 7th day. There is no such term found in the Bible as the Christian Sabbath. But the supposed learned Bishop needs to study II Cor. 3:7-11 where Paul calls the ministration (10 commandments) written in tables of stone the ministration of death (v.7), and the ministration of condemnation (v.8) and says in the 11th verse that it has been done away.

I do not believe these supposed learned men have ever closely read the book of Galatians. In Gal. 4:9-10 Paul asked, "How turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed labour on you in vain." Paul admonished the Colossians to let no man judge them in respect of a holyday, or of the new moon, or of the sabbath. See Col. 2:16. I repeat what I have said before that at least four preachers out of five are still entangled in the law. Paul bitterly opposed all this.

Reader, do you not think these tithing preachers should study their Bibles a little closer and see if the wild statements put out in books on stewardship are true. There are many sitting in their congregations who know that those wild claims about when Abraham gave a tenth are contradictory to the word of God. Just a little reading of the Bible record about Abraham and some simple arithmetic will show them their error. But error cannot be consistent with the word of God, or with itself. Those who teach the practice of tithing for today are teaching the observance of the law for today. In I Tim. 1:6-7 we read that some "Have turned aside unto vain jangling; DESIRING TO BE teachers of the LAW; understanding neither what they say, nor whereof they affirm."

But some ask do you not think that tithing would be a good system to follow today? NO, a thousand times no. One who does so places himself under LAW again, and cheats himself out of any reward for his giving. The believer needs to know that Christ has made him free from the law and all its claims. He is not to measure his giving or any of his services by law standards. He is dead to the law through the body of Christ. See Rom. 7:4. He is no longer to listen to anything the law demands. He is to give himself completely to the Spirit to do His bidding. As Moses said to Pharaoh, "We know not with what we must serve the Lord until we come thither," Ex. 10:20. We know not beforehand what demands may arise. If we have given a tenth or more to the church on Sunday, and the next day a great calamity befalls one or more families which makes it necessary that they must have instant and great relief, then what? The Spirit knows all things ahead of time, and knowing all things He alone is able to lead us in what we should give at any particular time. He alone is able to give us understanding as to what is a worthy cause, and what is of the Lord, and what is of men. For one thing His word shows us that the building of gymnasiums and football stadiums is of men, and not of the Lord. No one can produce a single scriptural argument for such, and it is an outrage to call upon the Lord's people to donate to such.

Because other religious schools have these things is no sign we have to have them. Some of them teach dancing. If we pattern after them we will have to teach dancing also. It was when Israel wanted to be like the nations about them that they got into trouble.

Time For Confessing Their Sins.

It is high time that tithing preachers confess their sins in misleading the people and get right with the Lord. I publicly confessed my error in preaching tithing. The church did not require it, but my conscience did, and I did so. Isn't it about time you tithing preachers are confessing you have been teaching the people wrong? If you would do this you might have more success when you call on your members to come forward and confess their sins.

Isn't it time you are apologizing to some for your abusive way of preaching? You have called non-tithers tight-wads, closefisted, stingy, spiritual hitchhikers, and every other ugly thing you could think of, because they will not take your LEGALISTIC preaching. I have heard you do so more than one time. How do you know what your members give in secret to the poor and needy, and to other worthy causes never brought up in the church? Do you know how much they are giving to some needy widow, or disabled preacher, whom the churches forget, and who would indeed suffer if some of us did not think of them and consider their lot? We consider it more needful to do deeds of charity like that, than we do to construct elaborate, expensive buildings to attract the world. I know some of you would have to swallow your pride, and revise your theology to make this confession, but that is what I did when I found out I had been in the wrong. But one thing I never did do when in my ignorance I preached tithing—I never used abusive language in preaching it, nor accused the other party of being stingy because he did not tithe.

Non-Tithers Abused.

I made the statement that tithing preachers are often abusive in their preaching. I have heard it done. I have been told by others that it is being done. It has been done in the Big Creek Valley Church, near Jonesboro. Many in that church who are not in the least stingy, but do not believe tithing is a New Testament doctrine, have had their feelings wounded by tithing preachers. I feel duty bound to speak in behalf of these people, and of others abused by some who have gone all out for tithing.

Years ago I preached some for the Quitman church, which, at that time had both Convention and Associational Baptists in it. I was with the Convention people then. I would go home with some Convention people by the name of B—. They were continually telling me about the Woolly family who did not tithe, and how stingy they were. But every time I went there that Woolly family gave to me personally a liberal offering. The tithing B family never gave me one cent in four or five trips, neither did any of the other members. That tithing (so-called) family of B for a time created a false impression in my mind about the Woolly family. When I found out that they were not stingy, but liberal in contributing to that which they believed to be scriptural, I apologized for ever allowing tithing people to create a wrong impression in my mind. The B— family could give a tenth if it went through denominational channels where they could get praise and honor for it. The Woolly family could be liberal without getting any credit for it in the eyes of men.

I recently copied from a book which was written by a tithing preacher. In that book he said, "I have a question mark in my mind about that person who goes to the extreme to prove that we are not under tithing. What is his motive?" I say let him get the beam out of his own eye before trying to get a mote out of another's eye. Why does he go to the extreme to try to prove tithing is for today? The same writer went on to say, "Failure to tithe is incontrovertible evidence that the guilty party is more interested in himself than in the work of the Lord." I reply in the words of Paul, "Who art thou that judgest another man's servant: to his own master he standeth or faileth. Yea, he shall be made to stand: for God is able to make him stand," Rom. 14:4 R. V. His motive for preaching tithing could be called in question by others. Paul said, "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will manifest the counsels of the hearts: and then shall every man have praise of God," I Cor. 4:5.

Such statements by tithing preachers ignore the fact that some have studied this question as much, if not longer than they have, and that they have some convictions which are based upon a close investigation of the word of God. I have studied this question for 43 years. I had to undergo criticism and persecution from the Convention leaders when I ceased to preach tithing. In this book I am putting out I am opposing the position of some of my best friends. If my motives were selfish I would not put out this book. I expect to realize little, if any, gain from the book. No one hates to oppose his friends more than I. But my love for the truth and the cause of God means more to me than human friendship. I ask with Paul, "Am I therefore become your enemy, because I tell you the truth," Gal. 4:16. I have made enemies in the past because I ceased to preach tithing. I shall probably do so again but that is not my desire. But, be that as it may, the Lord has been putting in my mind for about a year to write this book. I have told some about it, and they have told others, and they are earnestly desiring and waiting for the book, because tithing preachers have them confused.

Tithing preachers often refer to this one and that one who has prospered financially because, as they think, they paid tithes. Well, I know of many who practiced tithing in 1919-1920 and went broke. This is a question that must be settled, not by which man has prospered and which has not, but by "What sayeth the word of God"? I shall bring New Testament examples of churches which did not prosper financially.

New Testament Churches Did Not Observe Tithing.

I have shown that there is no evidence that Jesus ever taught His disciples to observe tithing. I have shown that since this is true that He did not command them to teach others to observe tithing. Now I propose to show that there is no evidence of the churches practicing it, but all the evidence shows that they did not practice the same.

The Example of The Judaean Brethren

"¶And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul." Acts 11:27-30.

Here we find brethren in Judaea poverty stricken. Why did they become so poverty stricken? Do you say it was because of a great drouth? I ask is it not God who sends the rain, and who withholds it. Let us take the scripture tithers quote so often and see how it will apply to those brethren in Judaea. We shall see that it does not work. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith THE LORD OF HOSTS. And all nations shall call you (Israel) blessed: for ye shall be a delightful land, saith THE LORD OF HOSTS," Mal. 3:10-12.

In the above passage THE LORD OF HOSTS commands certain ones to bring in all the tithes into the storehouse. Along with the command He promises those who will do so that He would pour out on them a great material blessing. He would open the heaven and send rain which would bring great material blessings. But instead of the rain we find that He sent a great drouth. Was it not God who withheld the rain and brought on a great dearth? This did not bring a great material blessing, but brought the Judaean brethren into great poverty.

Here some pertinent questions are in order. Let the tithers answer them if they can. Was the command and promise in Mal. 3:10-12 made to those Judaean brethren? Were they practicing tithing? If so, why did not God keep His promise and send rain instead of the dearth? One of three things is so. First, either those churches in Judaea were not tithing; or, second, the command and promise of Mal. 3:10-12 was

not made to them; or, third, God went back on His promise in Mal. 3:10-12 and did not keep it. Which will the tithers say? If they say those Judaean churches were not tithing, then they admit that here were churches in those times which did not observe tithing. If they claim they were tithing, and the command and promise in Mal. 3:10-12 did not apply to them, then they condemn themselves for quoting this passage so often and applying it to us. If they claim those churches were tithing and that Mal. 3:10-12 applied to them, and also to us, then they will have to say that God broke the promise of Mal. 3:10-12. Let them take either horn of this trilemma and they are gored to death by it.

The Church At Smyrna.

Here we find another church in poverty. Jesus said to them, "I know thy works, and tribulation, and POVERTY. Why was this church in poverty? Was this church observing tithing? If so, and the command and promise of Mal. 3:10-12 applied to them why did not the Lord bless them financially? If you say they were not tithing then you admit there here was another church that did not observe giving a tenth. If you say they did tithe, but Mal. 3:10-12 did not apply to them, then again you condemn yourselves in trying to apply that passage today. if you say that passage does apply today, and that the church at Smyrna was tithing, then you accuse God of going back on His promise. Which position will you take? If you move one way you are caught. if you more another way you are likewise caught.

What is the only logical conclusion? It is that the command and promise of Mal. 3:10-12 were only given to the nation of Israel, and to a people who were under the law, and not to the churches of Christ. Thus the tithers are proven wrong in trying to use Mal. 3:10-12 to prove their tithing doctrine for today. Thus one of their favorite proof passages forever sounds the death knell to their tithing doctrine. They cannot meet this and stay with their position. Let them consider this and know that some they abuse for not believing their doctrine of tithing have studied this proposition and have convictions based upon the word of God. Is there a one of them who would debate this proposition?

The Experience of Paul and His Companions.

The experience of Paul and his companions in the ministry proves that the churches did not observe tithing. "To this hour we have gone both hungry and thirsty; we habitually wear but one undergarment (and shiver in the cold); we are roughly knocked about and wander around homeless. And we still TOIL UNTO WEARINESS (For our own living) working hard with our own hands." See I Cor. 4:11-12, Amplified New Testament.

This certainly does not sound like Paul and his companions were supported with tithes from the churches. They worked unto weariness with their own hands for their living. Since he mentions Apollos in the 6th verse it would seem that he was one of his companions who worked with his own hands. The tithers certainly can get no comfort out of this passage.

I wonder how many of this modern day generation of soft handed preachers know anything from experience about what Paul was writing. I would not dare to class myself with the Apostle Paul in his afflictions. But I know what it is to labor unto weariness with my own hands working for a living. I know what it is to shiver and freeze in the cold. I know what it is to go with scant clothing. I have crossed swollen streams when the water would come up in the buggy bed. I have traveled in a buggy in zero weather. I have gone on preaching trips through the rain, the sleet, snow, and mud until my fingers would be numb from cold, my face, ears, and feet would be frozen. I have been so cold I could not get the icy harness off my horse, and others would have to do that for me. I have baptized in the open water in winter when the water was frozen. I have picked cotton in the day time, and held revival meetings in the nights of the same.

I not only won the respect of the church, but of those on the outside. In one such meeting there were 31 baptized at the close of the meeting. And the church and the people paid me more in that meeting than I had ever received in a meeting. In addition to the more than $100 they gave me they made up about $40 for an aged preacher, and I then got $50 for the mission cause. But I did not preach tithing to get it. I just

preached the gospel of Christ to them in the power of the Spirit, and God blessed, and gave the results, and the money came in freely and gladly.

Some preachers think it is a disgrace to the ministry to work with their hands. Was Paul a disgrace to the ministry? Are they better than he? Some say they do not have time to work with their hands. Is their time more valuable than was the time of the Apostle Paul? They might have more time if they did not waste so much of it watching the television, and running here and there to attend so many extra social and church activities, which they were not called of God to do. I do not believe that Paul had to meet with this brotherhood, and that brotherhood, and with this committee and that committee. Preachers have burdened themselves down with organizations the early churches did not have. They have about organized all the power out of the churches, and have burdened themselves to death with a lot of formal activities which they have thought up. These hinder instead of helping.

I have not tried to farm since 1930. But at spare times I worked in the cotton fields until past 60 years of age. While teacher in our Bible school for preachers at Jonesboro I taught four hours in the morning, and helped the boys pick their cotton crops in the afternoon. We made this agreement with some of the preacher boys that if they would come to school in the morning we would help them pick their cotton in the afternoons. This we did for about two months, and every afternoon I was out there picking with the others. Of course the owners of the cotton crops paid us our wages for our work. We did this four days every week through the fall. I am willing to leave it with those who have read my books and have heard me teach as to whether or not I have acquired as much Bible knowledge as the tithing preachers, who are unwilling to work with their hands.

In revival meetings I have talked and prayed with the lost until the mid-night hour, and then go home with someone in a wagon, who lived five miles from the church. Maybe the rest of the night would be spent contending with bed bugs. I have contended with fleas, ticks, chiggers, ants and flies, until I scarcely had any sleep day or night. I have had to eat in homes where the flies swarmed over the food on the table by the hundreds. Many a time I have had to dip the flies out of my food with a spoon. But I was expected to visit in those homes, and I did it for Christ's sake. I often wonder how many of our present day preachers would be willing to do the same. Many of them would quit the ministry before they would do that.

I sometimes think that the churches are trying to make things too appealing for the good of the ministry. A big fat salary from $4,000 to $20,000 a year, an expensive car to drive around, a fine parsonage in which to live with all expenses paid looks fine to many a young man. Here in Morrilton, not long ago a young man was heard to say he was thinking about going into the ministry, as that seemed like a good way to make a living. In many places the ministry is just another racket. Young man, the ministry is no place for you until you can say with Paul, "Woe is me, if I do not preach the gospel."

More of Paul's Experiences.

In his farewell talk to the elders of the church of Ephesus as recorded in Acts 20:17-28 Paul said, "I have not shunned to declare unto you all the counsel of God," v. 27. In the 20th verse he said, "I have kept back NOTHING WHICH WAS PROFITABLE unto you, but have shewed you and taught you publicly, and from house to house with tears." He also said, "I have coveted no man's silver or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive," Vs. 33-35.

Paul was talking to the elders of the church of Ephesus (Acts 20:17-35) when he said, "I have showed you all things, how that so LABORING ye ought to support the weak." Not only did Paul work with his own hands for his support while at Ephesus, but he taught the other preachers, both by words and example, they also should work with their own hands. What for? To build big fine buildings, and support athletics in Christian schools? No, but to support the weak. How we have drifted from the New Testament Christianity! Today the common idea is that preachers should be dandies, living in ease and luxury. Is he not also to endure hardness? Is he not also to live a sacrificial life?

If Paul taught the church at Ephesus to pay in a tenth of their income, then what went with the money? Paul did not receive it for he said his own hands had ministered to his necessities and to those with him. It did not go to build expensive church buildings. On page 142 in Vol. I of his Church History, Dr. Newman said,

"Not until the middle of the third century did the Christians build houses of worship."

They had no big schools to support in that time. Then, if Paul taught the Ephesian church to tithe, let the tithers tell us what went with the money. If they say it went for the support of the weak, then let them tell us how much of their tithing money today goes for the support of the weak? Today it goes to erect splendid cathedral-like church buildings to make an impression on the world. How often the pictures of their fine buildings are shown in the papers, and how they are praised for being great builders. They have no New Testament example or command for building such expensive buildings, and saddling the churches with a huge debt of from $50,000 to $300,000.

Here I wish to quote from two distinguished writers and preachers of the past century. Dr. J.R. Graves, one of the greatest Baptists of the last century said in his book on Seven Dispensations,

"Cathedral-like temples of worship, costing from $50,000 to hundreds of thousands, are seen in our larger cities and more prosperous towns. These are monuments to our PRIDE rather than our Piety; for in them is buried, as in the earth, the talents the Lord committed to his disciples to put into active employment for the conversion of the heathen, . . . It was not until the churches became corrupted, not until Piety lapsed into PRIDE, that costly houses were built,"

end of the quotation.

I quote next from Dr. C. H. Macintosh, a prominent preacher in Great Britain, a man who wrote such valuable and widely known notes on the Pentateuch. This quotation is taken from pages 154-155 of his second volume of Deuteronomy.

"We have seen in all ages, the strong tendency to return to the conditions of things under the Mosaic economy. Hence the desire for GREAT BUILDINGS (My capitals), imposing rituals, sacerdotal orders, choral services, all of which are in direct opposition to the mind of Christ and to the plainest teachings of the New Testament. The professing church has entirely departed from the Spirit and authority of the Lord in all these things; and, yet, strange to say, these very things are continually appealed to as proofs of the wonderful progress of Christianity. We are told by some of our public teachers and guides that the blessed Apostle Paul had little idea of the grandeur to which the church was to attain; but if he could see one of our venerable cathedrals, with its lofty aisles and painted windows, and listen to the peals of the organ and the voices of the choristers, he would see what an advance had been made on the upper room in Jerusalem.

Ah! reader, be assured, it is a most thorough delusion. It is true indeed that the Church has made progress, but it is in the wrong direction; it is not upward, but downward. It is away from Christ, away from the Father, and away from the Spirit, and away from the word."

End of the quotation.

These quotations show what such men of God as Dr. Graves and Dr. Macintosh thought about the erection of fine expensive church buildings. They wrote back in the 19th century. They could see the downward trend. It is reported that in England today not more than two per cent of the people are regular attendants at religious services. Just how few of these really know the saving grace of God the Lord alone knows. The falling off of church attendance among us today, the indifference, and our great destitution in spiritual power, are glaring testimonies to the soundness and the opinions of these two great men of God. I say Amen, and Amen to what they wrote. In spite of all our fine buildings, and preaching on tithing which

goes hand in hand with these great buildings, in spite of our multiplied organizations in the hope of regaining our spiritual power, and in spite of our air-conditioned buildings and advertisements the progress is still downward. There is a cause.

Has all this brought back our spiritual power? No, it has drifted us further and further into formalism, and into the preaching of LEGALISM (tithing) to get money for the erection of splendid churn plants to rival in appearance churches of other denominations. Our need is to get back to New Testament simplicity, quit preaching LEGALISM (tithing) which dries up our spiritual power. Quit our extravagant ways of living. Renounce our love for worldly pleasures, and live plainly and humbly. Quit trying to fleece poor people for money to build extravagant buildings to attract the men of social, financial and political standing and prestige. Get down on a level with the poor as did Jesus. Quit depending on fine buildings and our many new organizations and go to living humble and separated lives, and surrender to the fullness of the Spirit. Get and keep our minds on heavenly things, and not on earthly things. Junk all our home moving picture shows. I am talking about the television sets.

I have preached for certain tithing men, and have gone home with them after church. At once they would turn on the television and sit for two hours and watch boxing and wrestling matches, advertised by beer companies. All the while their small children, as well as other children were sitting around watching and listening to it all. Try to get in a conversation on God's word if you could. The television set would drown it all out. Besides no one would listen at the Bible conversation, but to the television. Who is to blame? The parents who buy these things for their own entertainment and set this corrupting influence before their own children. I shudder to think of the awful harvest which is to be reaped from these things. Mark out your tithing preachers and go to their homes, and 19 chances out of 20 you will find a television set in their homes which cost from $150 to $300. They want the people, rich and poor, even poverty stricken members, to pay in a tenth of their money to the church, so they can buy these expensive machines of the Devil to put in their homes. They are too blind to see that they are putting worldly attractions and temptations before their own children.

The word of God tells us to "Love not the world, neither the things in the world." It also tells us to "Shun the very appearance of evil." In my travels from place to place 1 notice the effect of the television. In many places the parents cannot get the teenage children to go to a Bible School or prayer service. They have to stay home and watch the television. The family will be called to the dinner table. Instead of sitting around the table and having fellowship with the family, the children will fill their plates with food and rush back to the television. What is this but idolatry? Then we wonder where our spiritual power has gone. Oh, you say, there is a dial on the thing and you can turn off the objectional things. Yes, and your children and grandchildren can use the same dial and turn on the objectionable things, and they will do it.

What a contrast to the years gone by. Many a night after the service was over at the church I would go home with some of the members. We would sit around the old fireside and talk on the word of God. I would tell of the wonderful conversions I had witnesses in place after place, and how the Lord had given me great victories in meetings here and there. Others would tell of their Christian experiences and joys. Sometimes some one would play the organ and we would sing hymns of praise to the name of the Lord, and tears of joy would wet our cheeks. But not so now. The television has done away with that. The preachers who have not had those old experiences are all the poorer because of it.

Don't blame the kids. Blame the parents and the preachers. "A wonderful and horrible thing is committed in the land. The prophets prophesy falsely, the priests bear rule by their means, and my people love to have it so: and what will you do in the end thereof," Jer. 5:30-31. Instead of crying out against this idolatry the preachers are taking part in it by buying television sets for themselves and children. Then after spending $250 for a television set they come before the people and call on them to dedicate their lives. Let the preachers lead the way by dedicating themselves first, and throw away their idols. I would not give one thin dime for a television set, and I do not appreciate a preacher preaching tithing to me to help him buy a set. Tithing is legalism anyway.

A Question Answered.

Many fine people move from the rural sections to the large towns and cities. Back at home they have been devoted members. The city preacher tries to enlist them. They go a few times and quit. Then they are berated by the preachers. I have talked with many of them. I can tell you why they quit. They go to your churches with their souls hungry for spiritual food. About all they hear is tithing, more money, and more money and finer buildings, and organizations. They go home hungrier than ever. They go a few more times and still they do not get what their souls call for. They tell me they never feel the Spirit's presence. They say they can get more by staying home and reading some good religious book. Put a warm brooder in a baby chick house and a block of ice in another part of the house, and see to which place the chicks will go. Well, God's redeemed children have as much sense as baby chickens.

Let a preacher preach a good sermon that lifts people up, and right on the end of his sermon he will throw icewater on the whole thing by bringing in his LEGALISTIC preaching about tithing. And you wonder what is wrong. If some of the young preachers did not think themselves too wise to listen to older and more experienced preachers, they might learn something which would do them good.

When I came to Morrilton in 1930 there were a lot of good country Baptists in town. Very few of them went to church at all in town? Everything was different to what they had been used to in the country. And the Convention church attendance had dwindled to almost nothing. I have never seen souls so hungry for real spiritual meat. I began to preach doctrine, and prophecy, and Christian experience and the work of the Spirit, and the security of the believer. The people flocked to the preaching in droves. They would weep and shout, and laugh for joy. Soon I was preaching to two thirds of the Convention preacher's members. Some of them really knew what it is to be saved, and they too, were hungry for that kind of preaching.

Some today say we have to have our air-conditioned buildings to get the people to come to church. Our appeals today are to the physical comforts of men. Let us make our appeals to their spiritual needs. Let us separate ourselves from the world and depend on the Spirit of God. Let us go after the lost, and weep over them, and rejoice and praise God when they are saved. Then the people will come. "When it was noised that he (Jesus) was in the house . . . Straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them," Mark 2:1. I have seen good old revival meetings in which there would not be room enough to receive them in the building, nor in the door, nor about the windows on the outside. If we see this again we will have to get away from our new-fangled ways, and get back to the old time way of living and worship.

Let me ask you preachers a question. Where did most of you find the Lord, in some big fashionable, costly house of worship, or in some simple plain church building? Where have you witnessed the greatest outpouring of spiritual power, in your costly church buildings, or in simple plain buildings, unattractive to the wealthy, but where the common people could come without any fine clothes and feel at home? Then why do you want to build away from all that has been so fruitful in the past? For years I have noticed that when a plain simple church which has enjoyed great spiritual blessings gets in mind that they must have a building as nice as this other denomination in town, or across town, then straightway their spiritual power begins to dwindle, and soon church squabbles and divisions arise. Unless we keep ourselves humble God withholds His blessings. No, I am not getting foggy because I am old. I have been seeing these things for many years.

In those old simple buildings it was not out of order for people to get down on their knees for prayer. They were not ashamed to be seen weeping over the lost, nor tears of joy, when sinners were saved. They were not ashamed to shout when God's Spirit moved them to do so. People did not have to shut their eyes when the preacher called on the sinners to lift their hands for prayer, nor to come forward for prayer. In fact, in those days many of the church members would go back in the congregation after their lost friends and bring them to the altar, and come with them and kneel beside them. But that is all out of fashion with our modern day preachers. Neither were the church members shut out of the altar service as though the pastor alone is able to lead them to Christ. This, in itself, is drying up the interest of the church members in

the services. Preachers seem to think that Christian service consists of going through a cut and dried program. Others feel like it consists in leading a lost person to Christ, or having some part in doing so. In other days the whole congregation of the saints gathered around to give the hand of fellowship to the saved. Today the services are dismissed before they have an opportunity to do so.

It seems like the preachers are afraid someone will get happy enough to shout. Well, let them shout when the Spirit moves upon them. The Pharisees were offended when the disciples of Jesus began to shout, and asked Jesus to rebuke them. Jesus said, "If these should hold their peace, the stones would immediately cry out." We are getting too much dignity. It is not dignified preachers the Lord wants, but humble preachers and people. Read Luke 19:37-40.

In 1930 I was holding a meeting in a plain Baptist church at Birdtown. One Monday morning the services began at 10:30. I only spoke about 30 minutes. But the Spirit of God came on us in a mighty way. For about two hours we wept, we shouted, we laughed for joy, we walked the floor and shook hands with each other. One wave of joy would sweep the congregation for 15 or 20 minutes. Then everything would get as quiet as death. Then another wave of joy would come over us and for about 15 or 20 minutes we would again shout, and laugh, and weep for joy, and shake hands. Then everything would be quiet again for 5 or 10 minutes. Then again a wave of joy would sweep the house and we would rejoice as before. It went on and on in this way for about two hours. I guess I must have shouted a dozen times that day, and so did others. A Negro woman nearby came out in the yard to draw water. The power of the Spirit rested on her and she shouted all over the back yard.

If something like this would happen in some of these fine expensive churches' the people would be scared half to death. Well, brother, if you can't take shouting, you had better be getting ready to where you can take it. Some day our Lord shall split the heaven open with a SHOUT. He will begin it, and immediately He shall be joined by the shouting millions of saints whose graves have bursted open, and by the living saints who shall be translated. The very heavens will ring with the shouts of angels and the redeemed and with Christ. "Let all those that put their trust in thee rejoice: let them ever SHOUT FOR JOY," Ps. 5:11. Many yet tell me that service we had that Monday morning at Birdtown was the greatest they were ever in. Take your fine church buildings if you want them. I will take a great spiritual service like this every time.

One Sunday morning in a service at the old Mt. Pleasant Church, near Plumerville, Ark., about 40 lost people came for prayer. I called on the saved to gather at the front to pray for them. They packed the front of that building. For about 10 minutes we knelt and wept. We were too full for anyone to word a prayer. After a while Bro. Trafford, who is now with the Lord, became able to control his feelings enough to word a prayer. As he prayed in fervor and with a choking voice, the sinners began to come out of the altar shouting. They were saved so fast we lost count. Would you like to see such as this again? Well, God has not changed. It is the churches and preachers who have changed. If we will get back to old time ways of preaching, living and holding services then we can see such again. The introducing of new methods, new organizations, and the preaching of tithing will never bring such as this.

Some times I am made to cry out as did the Prophet Jeremiah, "O the hope of Israel the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night," Jer. 14:6. Instead of enjoying a constant outpouring of His blessings as in other days the Lord has become as a stranger and a wayfaring man to us, whose stays are short, and far between. Legalistic preachers do not enjoy such power and joy as that which I mentioned above. When I held that great meeting at Birdtown it had not been long since I had quit the Convention people because of their persecution against me because I would no longer preach tithing. They persecuted me, but the Lord greatly blessed me. At that time a great depression, and also a great drouth, was on. We forgot all about that. We had something far better than money. I was in a great financial difficulty, and was in danger of losing my home. But I turned that all over to the Lord, and put my all into His hands and into that meeting. He worked it all out for me in a way I least expected.

After closing that meeting at Birdtown I came to Morrilton and we finally got a place in which to hold a meeting. The Lord was with us from the start. We had a good meeting and I organized Bethel Church with 12 charter members and six for baptism. I baptized them in water where there was ice. They came out of that cold water and shouted all over the creek bank. You do not see things like that in a baptismal service in a baptistry. For several years we worshipped in an old rude tabernacle building which the proud of the town called the barn. Those were the six best years in my ministry. Every time I went into the pulpit the power of the Spirit was upon me and the people. Often there would scarcely be a dry eye in the house. I preached on prophecy, Christian experience, blood redemption, the work of the Spirit, the church, our rewards, our freedom from the law, and the coming of Christ and our resurrection. Church members went into the homes after the lost and brought them to church and helped lead them to Christ. Sinners were saved almost every Sunday, and God's people wept and shouted for joy.

I had rather preach in that old tabernacle under the same circumstances than to have the finest church house in the land. It mattered little to us that the town called our place of worship the barn. To us it was the very gate of heaven, and the house of God. In that church two of my children were saved, and one of them is now with the Lord, awaiting our coming. In about two years we had over 200 members and a large part had been received by experience and baptism. We had very little money as the great depression was on. But the first year we paid $135 to missions. My children and I worked hard in the cotton patch in burning hot weather picking cotton for from 35 cents to 50 cents per hundred. Other church members did the same. But in the cotton field we taught the word of God, and told about what Christ can do for a person.

The reader may think I am against church buildings. I am not, but I am against preaching tithing to get money for them. I am against elaborate, expensive buildings, and putting a huge debt on the people to build such a house. Not long since a Convention preacher friend of mine told me they had put millions of dollars in fine church buildings and school buildings and hospitals in China, and now the Communists have taken over all those costly buildings. Who knows but that in a short time the Communists or Catholics will take over in this country, and we will lose all our fine buildings, and have to go to worshipping in secret in out of the way places. I guess then our tithing preachers will quit preaching tithing, and the faithful few will really love one another.

We are to preach and build and live, and witness, as though Christ will come for us tomorrow, not as though His coming is a long ways off. When churches put hundreds of thousands of dollars into a church building you may be sure they are not looking for Christ to come soon.

Neither am I against a preacher being paid for his services, when and where it is possible. But I am against him preaching LEGALISM to get his pay. I am not for him putting a price tag on his services, nor for putting a great burden on the church so he can live like a prince in a mansion. For the past 25 years I have preached for freewill offerings. Years ago some of the churches, not I, set a salary. Usually they got behind and had a hard time making up the deficit. Sometimes they paid me off by calling another man, and forgetting what they promised me. I found it better all-around just to preach for the freewill offerings. I find that I get more. I accept calls to hold meetings and Bible Schools for churches either small or large. Most of the time the small church takes the most interest and pays the most. I held one Bible school for a big church with a fine building and about 230 members, and they paid me $75. I held another for Big Creek Valley church when it was just a mission church with about 20 or 30 members. Their missionary pastor was as hard against tithing as I am. That church worshipped in a small frame building in the edge of a clearing. That little house was packed every night, and the presence of the Spirit was manifested in every service. That church paid me $125 for the school. The big church had had tithing preached to it. The little church had not had tithing preached to it at that time, and even today they are not for it. But the little non-tithing church with about 20 or 30 members paid me $50 more than the big church with a fine building with about 230 members. Where was the difference? That little church was interested in learning the truth. The other was in love with a fine building. The little church was building inwardly. The other was building outwardly. Do not tell me you have to preach tithing to get pay for God's work. When people love the truth, and love the

Lord, and the word is preached in love, faith and power all the money will come in that is needed for the work WHICH GOD WANTS done.

Neither am I against religious schools. I think we need Christian schools of the right kind, that is schools where the emphasis is put on the truth of God's word without compromise, on separation from the world, dedicated lives, and a wholesome moral life. But I am against preaching LEGALISM to get money for them. I believe in the schools standing on their own merits, and I am against the preaching of tithing and missions to raise money to be used for schools. Let all money be used for the purpose for which it is given. Many Baptists believe in missions who have little confidence in Christian schools. They should not be made to pay to the schools through the tithing and budget systems in order to pay to missions. I know this has been done in the Convention system.

Many religious schools go modernist. To force people to support those modernistic schools by appealing for missions, and by using the tithing and budget systems to get support for the same is unfair to the people. It is downright dishonesty on the part of the leaders. It has hurt the contribution to missions. If we come before the people in the name of missions, then the money they pay for missions should go to missions, and not a penny for anything else. Let the modernistic schools go before the people and tell them plainly what they teach and make their own appeals for money. The denominational leaders know if they do that the modernistic schools would not get financial support. Therefore they studied out the tithing and budget plans to get money for such schools.

I am also against our religious schools being governed by any standardizational plans set up by ungodly and designing men. The standardization of all schools was a scheme hatched out by such modernists as Shalier Mathews and Walter Rausenbuch to capture all schools for modernism. Not many people know this, but I found it out 40 years ago. The scheme has succeeded too well for the good of our country and our people. From such schools come the radicals, the modernists, the Socialists and Communists and the enemies of the Bible and our nation. Our people need to turn a deaf ear to all demands of standardization set up for them by the world, and form our own standards from the word of God.

Do the text books in these standardized schools ever have a discourse on the Abrahamic covenant, the restoration of Israel, and the 1000 years reign of Christ and His saints? Do they teach that the Devil is the god who rules this present world system? Do they teach that the work and wisdom of this present world is evil, and that it is coming to nought? Do they teach that the wisdom of man will finally bring into existence an evil worldwide government over which the Devil and the beast will have absolute control? All this they keep out of their text books. I am for our own people teaching from the Bible and our own books.

I know that this would not bring the plaudits of men or words of praise from this world's sophisticated educators. But which is the most important, to win the praise and financial support of an ungodly world, or to instill in the minds of our young people that which will fortify them against all the attacks of atheists and agnostics? Which is the better, to send them out in the world to make a better living financially, or to send them out trained in every way with what the Bible has to teach? Which is the better, to have a lot of high sounding degrees, or minds and hearts well-grounded in the word of God? When Jesus commissioned His people to go into all the world and make disciples of all nations, baptize the same, and teach them to observe all things which He had commanded, He was not giving to us a commission to teach the philosophies of men, psychology, or comparative religions, but to teach them the WORD OF GOD.

Neither am I for building gymnasiums and football stadiums for our religious schools. No scripture can be found to justify such. It is just an effort to keep step with worldly institutions. To insist on poor people giving a tenth of their meager income, and taking part of that money to support such things is an outrage against the poor church members. This shows the unfairness and injustice of the tithing and budget systems? Neither can be justified in the light of the New Testament. We can find no hint in the New Testament that the churches had either the tithing or budget system. We have become so progressive today we have progressed ourselves away from the New Testament way of doing things. We try to improve on the Bible way.

Love Must Prompt Giving and All Our Service.

A few years ago I was talking with three preachers who teach tithing. I said, "Under grace LOVE must be the impelling motive in all our service." These preachers replied "LOVE WON'T GET THE JOB DONE." Eld. Tom Walker who sees things as I do was standing by and was a witness to what was said. What does the word of God say on this line? "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh BY LOVE," Gal. 5:6. In the 13th chapter of First Corinthians Paul shows that nothing which we do or give will profit us anything unless it is done through LOVE. Thus to teach the people to give through any other motive than LOVE is to rob them of any reward for their giving. Like the Pharisees they may have their rewards before men, but they will receive none from God, either here or hereafter. Nor will any teacher who leads them to give for any cause except LOVE receive any reward for his teaching.

GRACE makes us free from the law of compulsion, and sets us at liberty to give as our own hearts and the Spirit of God may move upon us to give. We have no certain amount set forth in the New Testament which we are under obligation to give. To set a certain amount which a child of God is under obligation to give is to take him out from under GRACE and put him under the law. If his life is dedicated to the service of the Lord he is going to give anyway. The preaching of LEGALISM is not going to help things in any way. I do not know how many people I have heard say lately that all this preaching on tithing is killing the spiritual life of the churches. I can say Amen to the same. I hear a preacher preach a sermon which lifts us up, and at the close he will throw in his tithing ideas, and all at once a coldness comes over the congregation. And it is not because the people are opposed to giving. It is because the preacher has left the ground of GRACE, and has gone back to LEGALISM. The preaching of LEGALISM never has, and never will promote spiritual growth. I did not preach LEGALISM to the old Bethel church, but preached against it, and I have never seen a church grow any faster in spiritual power, and in the knowledge of God's word, nor in their zeal to win the lost for Christ.

If I wanted to hear legalism preached I would go and join a Seventh Day Adventist church, or the Mormons. They are more consistent in that line than Missionary Baptist preachers who preach tithing. I do not want to appear to boast, but lest any should think I am writing from a selfish motive I will say that in the past six months I have given over $200 for the support of the needy. It has not all gone through the church, because if it had been given that way, it would not all have gone as it was needed. It would have gone through a budget, and the needy would not have received much. Now, how much have you tithers given to the needy in the past six months? Last year I gave equally as much to the needy. How much did you tithers give to the needy? At different times I have walked up to a missionary and have given him $5 privately, and no one knew about it but the one who received the money and the Lord. You tithers have given into a budget and the money has gone into elaborate, gorgeous buildings, and you have forgotten the needy. Go back and study your Bibles and see where it puts the emphasis. Churches, in their desire to build fancy buildings have left it up to the welfare agency to care for the poor and needy.

Preachers make a tearful appeal for missions and preach tithing. When the tithes come in most of the money goes to support the preachers in luxury, and build big buildings, and the mission work gets about 4 or 5% of the money, and the poor and needy get almost nothing. That is another reason I am against the tithing and budget systems. I know of a great tither trying to take everything a widow had after the death of her husband. Yet I, who do not believe in tithing gave $75 to help out this same widow in the time of her great need. Tithers are mainly interested in more money to promote fine buildings and institutionalism, and not to relieve the poor and needy. They must keep up a fair show before the world, if the poor and needy go in want. Go study their budgets and see where the money goes.

Unfair Methods.

Here is something I feel compelled to say. The preachers can hang me, or ostracise me if they will, but it is in my system and I must say it. It shows the unfair and unscriptural matter of present day tithing and the budget system. I mentioned that old sister over 70 years of age who, in spite of her infirmities picked

cotton to help supplement her meager income. She does not care one thing about a football stadium, or a gymnasium, and would not voluntarily give a dime to help build such. At one time she belonged to a Convention church, and most of their schools have their football stadiums and gymnasiums. Today some of our people are already talking of building a gymnasium. Her pastor insists on her giving a dime out of every hard earned dollar she makes in the cotton patch. If she does, her money goes into the church treasury. The church adopts a budget, and part of her hard earned money goes to a school, and some of it is spend to build playhouses.

If she were asked for a voluntary offering to build a gymnasium of football stadium she would not give a dime. But by means of tithing and budget system she is made to pay to that which she does not believe will honor God in any way. If you want to know what I think, I will tell you. I think it is a downright shame and a disgrace to the cause of the Lord, and a gross infringement on an unsuspecting old person's right and privilege to give to the Lord's cause as she sees best, and as the Spirit may lead. Does her pastor tell her "Now a part of the tenth you give is going to be used to build a gymnasium, and a football stadium, and to pay athletic coaches." No, he never makes any appeal for such as that.

Do they tell the church members on whom they call to tithe, and support a budget, that part of her money will go to pay modernistic teachers who deny the virgin birth of Christ, and make light of blood redemption. All this is kept back from the unsuspecting people. They suppose their money will be used to support the truth. But by means of the tithing and budget systems many earnest Christians are made to support ungodliness and modernistic teaching. Let some preacher who knows point out all these things, and many are ready to crucify him.

An Example of True Giving.

Today I received an unsolicited gift of $10.00. Words cannot express the feeling which came into my heart when I received it and the letter with it. This offering is to be applied on this book I am now writing. I have good reason to believe that the good woman who sent this offering is a woman of modest circumstances. She lives with, and takes care of an aged mother, who draws a small welfare check. Even though I have never seen her in person I have had a lot of correspondence with her through my book sales. I sometimes give her help on certain scriptural subjects where she is perplexed. In answering a recent letter I simply made mention of this book I am now writing, and the nature of the same. And today she sent me $10.00 she had made picking cotton.

It was not the amount of money that moved my heart. It was the willing sacrifice of one in such meager circumstances. Her gift was not motivated by any feeling that it is her duty to tithe. It was given because of her love for the truth of God's word, and out of a heart overflowing with gratitude, and as an appreciation for the little I have done for her, and her love for the truth I put out in my books. She reads, she studies, and fills her mind and heart, not on worldly things, but with the things of God.

You tithing preachers may receive a great sum from the tithe of some well-to-do person, but you can never know or experience the blessing which came to my heart because of this willing gift from one who has to work so hard with her own hands to make the gift. Not until you receive a gift which comes from the same motive, and under the same circumstances, can you know the blessedness of real New Testament giving. That $10.00 means more to me than $1000 would from the tithes of a wealthy person. This good woman shall receive her reward, both here and hereafter. I make mention of this in this book because I believe it will bless the hearts, and stir the souls of many who shall read this book. Though I am withholding the name, wherever this book is read this will be a tribute and a memorial to the sacrificial gift of this good woman. It will also show that it is LOVE, and not a mere sense of duty, that will get the job done.

I Corinthians 9:13-14.

This is a passage which tithers use to prove their position. We shall read it in The Amplified New Testament. "Do ye not know that those men who are employed in the temple get their food from the temple? And those who tend at the ALTAR share with the altar (in the offerings brought)? (On the same

principle) the Lord directed that those who publish the good news (the Gospel) live (get their maintenance) by the Gospel."

It was the PRIESTS, the sons of Aaron, and not the whole tribe of Levi, who officiated at the ALTAR, and ate of the things of the altar. In Lev. 2:10 we read, "And that which is left of the meat offering shall be Aaron's and his sons." In Lev. 6:16 we read, "And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place." In Lev. 6:25 we read, "This is the law of the sin offering: . . . The priests that offereth it for sin shall eat it." In Lev. 7:6, in speaking of the trespass offering God said, "Every male among the PRIESTS shall eat of it." In speaking of the peace offerings in Lev. 7:34 God said, "For the wave breast and the heave shoulder have 1 taken of the children of Israel from off their peace offerings, and have given them unto Aaron and his sons by a statute for ever."

These passages show us what Paul had in mind when he said, "They which wait at the altar are partakers with the ALTAR." He was not speaking of the tithes which went to the whole tribe of Levi, but of the PRIESTS who offered the sacrifices at the ALTAR eating certain portions of those animal offerings. These tithing preachers should study these things and not be so quick to jump to conclusions. This passage fails to prove their doctrine of New Testament tithing.

I Corinthians 16:1-2.

This is another passage which is thought by some to justify tithing. Usually the tithers only quote the second verse. We shall read the two verses from the Amplified New Testament. "Now concerning the money contributed for (the relief of) the saints (God's people) you are to do the same that I directed the churches of Galatia to do. On the first (day) of each week, let everyone of you put aside something and save it up as he prospers—in proportion to what he is given—so that there be no collections when I come."

First, we notice that this was not a collection for the building of a costly church building, or for a school, or for building football stadiums, or for anything and everything men might want to sponsor and call THE WORK OF the Lord. It was a special offering for the saints who had been impoverished by the drouth found in Acts 11:28. It was an emergency offering for the poor. Yet preachers will take advantage of the passage to wring tithes out of the people to build colleges, football stadiums, gymnasiums, and pay a high salary to an athletic coach, and various other things they wish to sponsor. Baptists do a lot of things today for which they can find no justification in the Bible.

The word translated "To lay by," or "To put aside" is not the Greek word translated "Tithe," or "Tenth" in Matthew, Luke and Hebrews. The word for "TENTH" in Heb. 7:2 is "Dekatan." The word for "tithes" (plural) is "Dekatas." The word for paying tithes is "Dedegatotai." But the word in I Cor. 16:2 is from the Greek verb "Tithmi." There is nothing in that word itself to indicate what is to be put aside, or how much. In John 11:34 Jesus, speaking of Lazarus, asked "Where have ye laid him"? The words "Laid (him) are from the same Greek word "Tithmi." In John 13:4 we read of Jesus, "He riseth from supper, and LAID ASIDE his garments; and took a towel and girded himself." The words "LAID ASIDE" are from the same Greek verb "Tithmi."

There is nothing whatsoever in the passage which teaches that New Testament saints are obligated to pay a tenth.

Speaking of this very same collection in II Cor. 9:7 Paul teaches that the giving should be according as every man should purpose in his own heart. "Every man according as he purposeth in his own heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." How did the Jew give under the law? It was not as each man might purpose in his heart. It was specified in plain unmistakable terms that he should give a tenth. Under GRACE there is no certain amount specified as to what a child of God must give. He is left free to give as he may purpose in his heart. Anything else would be LAW and not GRACE.

Giving Under Grace.

"We want to tell you further brethren, about the GRACE (the favor and blessing) of God which was EVIDENT in the churches of Macedonia (AROUSING in them the desire to give alms); for in the midst of

an ordeal of severe tribulation, their abundance of joy and their depth of POVERTY (together) have overflowed in a wealth of lavish giving generosity on their part. For I can bear them witness, (They gave) according to their ability, yes, and beyond their ability; and (they did it) voluntarily, begging us most insistently for the favor and fellowship of contributing in this ministration for (the relief and support of) the saints (in Jerusalem). Nor (was this gift of theirs merely the contribution) that we had expected, but they first gave themselves to the Lord and to us (as His agents) by the will of God," II Cor. 8:1-5 Amplified Translation.

We notice that it was the great GRACE of God which had been poured out on these people which aroused within them the desire and willingness to make this great sacrificial gift. It was not that they had been taught the doctrine of tithing. Paul said they gave this gift VOLUNTARILY. They gave out of the abundance of great joy. They went far beyond Paul's expectation. Furthermore they gave out of their own poverty. So great was their gift that Paul received it very reluctantly. He felt like they were going beyond their means, and it was only after they begged him insistently that he would receive the gift and take upon himself the task of ministering the same.

The tithe was no standard for these churches. No doubt many went far beyond the tithe. There is nothing in the passage whatsoever which would lead us to believe they made this great gift because the doctrine of tithing had been preached unto them. The secret is found in the fact that they FIRST GAVE THEMSELVES TO THE LORD. Let the preachers quit preaching on tithing, and preach that the people first GIVE THEMSELVES TO THE LORD. That will not only take care of the financial side, but it will take care of all the worldliness which exists among God's people. It will take care of the petty jealousy which often comes up. It will take care of an inordinate desire to have all the luxuries and the finery of this world. It will make the people humble. It will make God's people love each other devotedly. It will take care of vanity and pride. It will put into the hearts of people to know more and more about God's word. It will put into their hearts to meditate on the word of God day and night. It will bring a great revival in our churches.

Do you know what it is to REALLY GIVE YOURSELF to the Lord? I am not talking about for salvation. I am talking about giving ourselves to him to be used in His service. It is then that you shall know the peace of God which passeth all understanding. Many have peace with God, whose lives are not filled with the PEACE OF GOD.

Tithes and Offerings.

These are the words the tithers like to use when calling for the people's contributions. They get these words out of Mal. 3:8. "But ye say, wherein have we robbed thee? In tithes and offerings." They quote this and talk as though the people were due to give a money offering, over and above the tenth. They would do well to read the whole book of Malachi. God was talking about the people robbing Him in animal offerings to be burned on His altar of sacrifice. He said to them in Mal. 1:8, "If ye offer the blind for SACRIFICE, is it not evil? And if ye offer the lame and the sick, is it not evil?"

In offering the lame, sick and blind animals for sacrifice on God's altar, instead of animals without blemish (Lev. 1:3) the people had robbed Him in their offerings. In withholding their tithes they had robbed Him in tithes. There is no thought of a money offering over and above the tenth, but of offering on an altar of sacrifice animals with blemishes. Tithing preachers need to study their Bible instead of just repeating what they have heard others say. They have been misled by others, and by books on stewardship, written for the purpose of getting more money out of the people for promotion of schemes of their own. I have several of those books on stewardship in my possession. If one knows his Bible it is easy to see where they miss the mark. They invariably wrest the scripture to put over their point. Preachers buy these books and take what they say without ever comparing them closely with the word of God, because they are looking for some way to get more money to promote something they may think is good, whether they have scriptural proof or not.

Brethren let me beseech you to get off the ground of legalism, and come back to Bible truth on this matter. It was this legalistic preaching which caused me to leave the Convention people. And now our young preachers who are misled by stewardship books written by Convention preachers are going the same route.

The Associational Baptist follow the same line of argument to prove their tithing doctrine today as did the Convention Baptists when I was with them. They are also following them in their methods of organization. In a few more decades there will be no more difference between them than there is between six and a half dozen.

Persecution From Tithing Preachers.

I know from experience that tithing preachers will discriminate against, and persecute those who will not side in with them in their tithing programs. I worked with the Convention Baptists until 1929. These people were putting on their tithing campaigns and trying to get all church members to sign pledges to tithe. At that time, as previously stated, I had already convinced myself that tithing was never given to any people but the fleshly descendants of Abraham, and that it was never connected with any land, but the land given to Abraham and his descendants, and that it was a matter of the LAW. I sent the tithing literature back to denominational headquarters telling them that my convictions would no longer permit me to take part in such.

Right then I became a marked man. I was pastoring four part-time churches. They sent preachers behind my back to work against me. They would tell the churches that I was not a tither, and was not all out for the co-operative program, and that I was unprogressive. That word PROGRESSIVE has been used to justify many unscriptural things, and to cover a multitude of sins. If I have to go against the word of God to be considered progressive then God forbid that I should ever be considered progressive. Many seem to think that revealed ways and methods of service can be improved on by the wisdom and ingenuity of men.

At the time the Convention preachers were stabbing me in the back I had a neighbor, Ether Holloway, who was an Associational Baptist. He asked me why my Convention brethren were working against me. This caused me to go to observing and thinking. I soon saw that there was a rat in the woodpile. Churches which had assured me I would be recalled, did not recall me. I could not get an appointment with pastorless churches. I would go to the 5th Sunday meetings and associations, and I would be practically ignored. I was never called on to preach or lead in prayer. Finally I went to the missionary in Faulkner county and told him what I had heard. He said, “Bro. Jones I do not know of anyone working against you. I am for you.” I found out later that at the very time he was one of the main men who was working against me, and that he was telling me a bare-faced falsehood at that time.

While all this was going on I did not own a car. The association met one fall in Wooster church where my wife and I held membership. We had four small children. One was so small she had to be carried in our arms. We lived almost two miles from the Wooster church and walked that distance to the service one night. Several preachers were there who had to go in a quarter of a mile of our house on their way home. After the service broke up I went to them and asked if any had room in their cars for me and my wife and children to ride. This same missionary spoke up and said he had plenty of room. He told us to wait in the front of the house as he had to go to the back of the building for a minute. While we waited for him where he told us to wait he slipped out of a door in the rear of the building, got in his car and left us to walk almost two miles with four small children, one of which was asleep, and over a quarter of a mile of that distance was up a long hill.

The next fall the church at Bee Branch invited me to come to that church and preach 12 days and nights on doctrines which we as Baptists believed. This very same missionary found out about it and he went ahead of me and tried to get the church to call off the services. When the church would not do so, then he canvassed the town and did his best to get people to boycott the meeting. He succeeded in getting some members to stay away from the meeting. I caught him red handed and made him admit to what he had been

doing. I reminded him of what he had said to me a year or so before, and said "you were lying to me at that very time wasn't you?" I made him admit that he did not want me to preach there.

Let me ask is this the Spirit of Christ? What was his objection to me? I had ceased to preach tithing. He believed in it. I ask is a doctrine which will cause men to persecute and to try to hinder the work of a brother in Christ a doctrine of the Bible, or is it the spirit of error? The spirit of persecution, and of lying, and underhand work does not come from the Holy Spirit, but from another spirit. I ask the reader, is this from the spirit of truth, or the spirit of error. The reader can form his own conclusion. I reached mine a long time ago.

While I was in that meeting at Bee Branch several of the members told me that this same preacher had used his influence for three years in keeping the church at Bee Branch from calling me for pastor. It had not been over a year and a half since he told me that he did not know of any working against me, and that he was for me. Reader, don't you think he knew at that time he was lying to me. Now that was a big TITHING preacher.

At the time this was going on I was reading the papers and Sunday School literature of the Associational Baptists. I never read an article in favor of tithing for today, but read much against it. I decided that I was with the wrong bunch of Baptists. I left the Convention ranks and lined up with Associational Baptists. I was gladly and royally received and work began to open up for me. I soon had all the calls I could fill, and I found the fellowship much sweeter and more congenial than I had in the Convention ranks. I found their people much more spiritual, sounder in the faith, and they paid me more than the tithing Convention Baptists had paid me.

A prominent Convention layman and doctor, a long time acquaintance, called me off to one side one day and had a long talk with me. He said I was going to ruin my ministry, and that the Landmark Baptists were non-missionary, and that they would starve me to death. I can truthfully say that that move did more in bringing me out as a preacher than any move I ever made. Soon after joining the non-progressive Landmark Baptist, as they were dubbed by the Convention people, I held three of the best meetings I ever had in my life, and I continued to have great spiritual meetings with many souls being saved.

In the fall of 1930 I came to Morrilton to start a mission work. That resulted in the organization and the building of the most spiritual, soul winning church I have ever seen in my more than 51 years in the ministry. I served in the ranks of the Associational Baptists as the writer of the Adult Sunday School quarterly for 12 years. The Lord has enabled me to put out 34 different books, some of which have been read in every continent in the world. One of my books was translated into the Portuguese language.

Had I stayed with the Convention people my ministry would have been almost completely blocked. Their papers would never print an article which I would write. On the other hand hundreds, if not thousands, of my articles have been printed in the papers of the Associational Baptists. Unless I had sacrificed my convictions, which I would not do, the Convention Baptist preachers would have had me completely blocked. It was bitter and trying while I was undergoing persecution from the Convention preachers. But now I can thank God for it all. God was allowing me to go through bitter trials, and great financial difficulties to prepare me for something better. It gave me a deeper appreciation of that good old song:

"Must Jesus bear the cross alone
And all the world go free;
No, there's a cross for everyone
And there's a cross for me."

Those trials also brought me out of the Convention ranks where. I could have more freedom, a more spiritual and fruitful and blessed ministry, and a sweeter fellowship than I had had before. In all fairness I must say that many of my Convention friends remained my friends unto the end. And two of them later invited me to hold meetings for them.

But most of the brethren who so gladly received me into the ranks of Associational Baptists are now gone to be with the Lord. And I am sorry to have to say there has arisen a new generation of preachers among us who are not walking in the footsteps of those old faithful brethren. They seem to think that they are the ones who have the wisdom, and many of them scorn the wisdom and teachings of those older preachers, and are patterning their ways and preaching after the Convention people. And I can see the same spirit of discrimination and persecution arising in our ranks against those who will not preach and accept the doctrine of tithing.

When I went to Jonesboro Association, which was constituted of over 40 churches there was not a preacher in that Association who advocated tithing. I went up to that association to teach in a Bible school for preachers for four years. I have never seen better fellowship, and we could always have a spiritual feast in our general gatherings. But several years later some tithing preachers began to come into that section. One of them said to Bro. Luther McCrackin, "Why don't you quit opposing tithing. You are sowing discord." Bro. McCrackin was only standing for what those older preachers had always stood. They were the ones who were sowing discord. It is causing dissatisfaction among many of the members. Let the tithing preachers get themselves straight and the discord will cease in that section.

In 1618 John Selden of England wrote a book against tithing. For this he was summoned before a privy council and forced to retract. His work was suppressed, and he himself was forbidden to reply to any controversialist who had come, or who might come forward to answer his work. See Encyclopedia Britt. Vol. 20, page 296 and Vol. 22, 253. In England at that time the payment of tithes was forced on the people by state laws, through ecclesiastical influence. The Church of England was the state church. The state law at that time forced the people to pay tithes for the support of the church, whether they believed in it or not, whether they wanted to do so or not. They had to pay this tithe whether they were saved or not, or even if they did not believe in the doctrines of the Church of England. This was tithing by coercion and shows the evil spirit behind tithing in this dispensation of GRACE.

The council of Trent (1545-1563), a Catholic ecumenical meeting, definitely enjoined the payment of tithes, and the excommunication of those who withheld them. See Ency. Britt. Vol. 22, page 253. Not long ago, according to one of our Missionary papers, a man in Brazil was refused burial in a Catholic cemetery because he had not paid his tithes. This shows the unchristian spirit behind modern day tithing, and the source from which the churches of today took it up.

But there is coming a time of reckoning for those preachers who preach it today, and are abusive in their preaching to non-tithers, and who try to browbeat this error into the minds of the people. I travel about quite a lot in my preaching and teaching work. I find a spirit of discontentment among the membership of many of the churches because of the preaching of this LEGALISM. Many come to me and tell me how disgusted they are getting over this kind of preaching, and the spirit in which it is preached. I know at least three preachers who had to give up their churches because of the same.

The Lord of Hosts.

It is needful to study the expression "The Lord of Hosts" to have a right understanding of Mal. 3:7-12. This expression is never used in the Bible except in connection with Israel, or Israel's victory over her enemies. The expression "THE LORD OF HOSTS" occurs about 300 times in the Old Testament. Its equivalent in the New Testament is "Lord of the Sabaoth," which occurs twice in the New Testament, and each time Israel is under consideration. In Rom. 9:29 we read, "And as Esaias said before, Except the Lord of the Saboath had left us a seed we had been as Sodoma, and had been made like unto Gomorrah." This is a quotation from lsa: 1:9. "Except THE LORD OF HOSTS had left us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." From this we see that in the New Testament the expression "Lord of the Sabaoth" is the same as "LORD OF HOSTS" in the Old Testament.

In Rom. 9:29 and Isa. 1:9 Israel is under consideration. The only other place the words "Lord of the Saboath" occur in the New Testament is in Jas. 5:4. By turning to Jas. 1:1 we find that he was writing to Israel. "James, a servant of Jesus Christ, TO THE TWELVE TRIBES SCATTERED ABROAD, greeting."

Rom. 9:29 and Jas. 5.4 are the only two places found in the New Testament where the expression "Lord of the Sabaoth" is found. In neither place is a church under consideration, but Israel is under consideration. On the other hand under the OLD COVENANT the expression "THE LORD OF HOSTS" is found about 300 times.

In I Sam. 17:45 The Lord of Hosts is called **"The God of the armies of Israel."** In 2 Sam. 7:26 "THE LORD OF HOSTS" is called "The God over Israel." In 2 Sam. 7:27 He is called "God of Israel." In Ps. 46:7 we read, "THE LORD OF HOSTS IS WITH US; THE GOD OF JACOB is our refuge." In Ps. 46:11 "The Lord of Hosts" is again called "THE GOD OF JACOB." In Isa. 1:24 "THE LORD OF HOSTS" is called "The MIGHTY ONE OF ISRAEL." In Isa. 44:6 we read, "Thus saith the Lord, the KING OF ISRAEL, and his redeemer THE LORD OF HOSTS." In Isa. 47:4 we read, "As for our redeemer, THE LORD OF HOSTS IS HIS NAME, THE HOLY ONE OF ISRAEL." Jer. 48:1 we read, "Thus saith the Lord of hosts, the God of Israel."

The One Mighty In Battle.

In Ps. 24:7-10 THE LORD OF HOSTS is called the One MIGHTY in battle, and THE KING OF GLORY. "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord MIGHTY IN BATTLE. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of Glory? THE LORD OF HOSTS, he is the King of glory."

From this passage we see that THE LORD OF HOSTS is the King of glory, and the ONE MIGHTY IN BATTLE. As the One MIGHTY IN BATTLE, the God of Jacob, or Israel, He will return at the end of the tribulation period, called the TIME OF JACOB'S TROUBLE, to deliver Jacob or Israel from his enemies. "Alas for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it. For it shall come to pass in that day (the time of Jacob's trouble), saith THE LORD OF HOSTS, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: But they shall serve the Lord their God, and David their king, whom I will raise up unto them," Jer. 30:7-9.

After He has come as THE LORD OF HOSTS, the One mighty in battle, the MIGHTY ONE OF ISRAEL, and has overthrown Israel's enemies in the battle of the great day of God Almighty (Rev. 16:13-16 and 19:11-21) He will establish His government upon the THRONE OF DAVID, and rule over the house of ISRAEL.

"For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the MIGHTY GOD, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, UPON THE THRONE OF DAVID, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. THE ZEAL OF THE LORD OF HOSTS WILL PERFORM THIS," Isa. 9:5-7.

The zeal of the LORD OF HOSTS will perform what? It will perform the establishment of His government and kingdom upon the THRONE OF DAVID after He has returned as THE MIGHTY ONE OF THE ARMIES of Israel, and as the King of glory, the King of Israel, and has destroyed Israel's enemies in the battle mentioned in Isa. 9:5. This is in keeping with what is said in Jer. 30:7-9 about THE LORD OF HOSTS bursting the bonds off Jacob's neck, and overthrowing his enemies in the time of Jacob's trouble. Isa. 9:5 says that battle will be with burning and a fuel of FIRE. Here we can see Christ revealed from heaven in flaming fire as foretold in II Thes. 1:8, and in Rev. 16:13-16 and Rev. 19:11-21. When the battle is over then THE ZEAL OF THE LORD OF HOSTS will establish His government upon THE THRONE OF DAVID.

After the Lord returns as THE MIGHTY ONE OF ISRAEL, the One MIGHTY in BATTLE, and overthrows Israel's enemies and establishes His government upon the throne of David, then He will reign in

mount Zion and in Jerusalem, where the throne of David was. This is found in Isa. 24:23. "The moon shall be confounded, and the sun ashamed, when THE LORD OF HOSTS shall reign in mount Zion and in Jerusalem, and before his ancients GLORIOUSLY." As The Lord of hosts He is called "The King of GLORY" in Ps. 24:10. Here in Isa. 24:23 we find the LORD OF HOSTS reigning in mount Zion and in Jerusalem GLORIOUSLY, or as KING OF GLORY.

In every place we find the expression "THE LORD OF HOSTS" we have found that it is connected with the Lord's dealings with Israel. Not one time in the Bible is this expression THE LORD OF HOSTS, or its New Testament equivalent, "The LORD OF THE SABAOTH," ever connected with the churches. Those who preach tithing and those who teach that Christ is now reigning on David's throne would do well to make a close study of the term "Lord of Hosts." See what it means, when and how it is used in the Bible, and when and where it is NOT USED. This would save a lot of confusion among the people, and a lot of erroneous teaching on the part of preachers. Preachers are called to preach the truth, and to rightly divide the word of truth. (2 Tim. 2:15) God will hold preachers to account for misleading people.

It seems today they are more concerned about learning some new methods and means, and made-made ideas about how to get money, and building streamlined churches, than they are in learning how to rightly divide the word of truth. When David went out to meet Goliath in battle he said, "I am come to thee in the NAME OF THE LORD OF HOSTS, THE GOD OF THE ARMIES OF ISRAEL, whom thou hast defied," I Sam. 17:45. A literal, not a figurative, or a spiritual warfare was under consideration in this place, for Israel and the Philistines were in battle. So will the battle in which Israel's enemies will be destroyed at the end of the great tribulation (Isa. 9:5-7; Jer. 30:7-8 and Rev. 19:11-21) be a literal war. The term "Lord of Hosts," or "Lord of the Saboath," is never used in connection with our spiritual warfare with the Devil. Preacher get these things straight. Israel had literal armies; the churches do not.

Malachi 3:10 Reexamined.

We are now in a better position to understand Mal. 3:10-12. The term "LORD OF HOSTS" is found four times in Mal. 3:7-12. This is twice as many times as its equivalent "LORD OF THE SABOATH" if found in the entire New Testament. Why? Because this expression "LORD OF HOSTS," or "LORD OF ARMIES" (literal armies), is never found connected with the churches, but always and only with Israel. So when THE LORD OF HOSTS commanded them to bring all the tithes into His storehouse He was only speaking to Israel. IT WAS THE GOD OF THE ARMIES OF ISRAEL who was speaking to Israel in Mal. 3:10, and not the churches. To apply this passage to the churches today is a gross misapplication of the word of God. Israel had literal armies. The churches do not. So how could THE GOD OF ISRAEL'S LITERAL ARMIES be commanding the churches to tithe in this place? The promise to greatly bless them for bringing in the tithes was made to ISRAEL ONLY. For this term is never used in connection with the churches. You tithing preachers did not know that did you? But you know it now, so quit quoting that passage at random, and learn to use it correctly. God did not call you to mislead and confuse His people, but to instruct them in a correct way. You have erred in following men, instead of learning how to rightly divide the word of truth. Some of you get angry when someone who has studied out these things points out your mistakes.

Now we can understand why Mal. 3:10-12 would not hold up when we tried to apply it to the Judaean Churches and the Church at Smyrna. I can see why it did not work in 1919-1920 when I and some misguided, and misguiding Convention preachers tried to apply it to the churches back then. We tried to apply Mal. 3:10 to the wrong parties, and in the wrong dispensation of time. The truth rightly applied always works harmoniously. The truth wrongly applied always brings confusion and dismay and discord. The truth when rightly applied may be against the plans and ideas and desires of men, but it never is against the plans, wishes and the work of God. The big trouble with us today is that men call certain things THE WORK OF GOD, and think people are stingy, and covetous if they will not support them, when in fact it is not the work of God at all. It is the WORK OF MEN which they choose to call the WORK OF GOD.

Just how will men prove that building big modernistic schools, building gymnasiums and football stadiums to gratify the people's lust for pleasure, is THE WORK OF GOD? It is just the works of men

which they choose to call the work of God, so God's children will give their money to build their man planned work. The Lord never commands His people to build houses of entertainment. He never rewards His people for contributing money to build such. Nor will he hold His people responsible for withholding their money from such. Rather he will hold them responsible for wasting their money in such a way. The leaders who seek to whoop up such things and call it the WORK OF THE LORD, will be held more responsible. I challenge any man to take the word of God and prove me wrong.

You well know you can find no justification in the word of God for building football stadiums, and gymnasiums, and bleeding the people of God of hard earned money by calling THIS THE WORK OF GOD, and preaching tithing to get the money for the same. Your own conscience should condemn you. Now do not condemn me for telling you the truth. Where in all the word of God can you find any justification for calling on God's people to give of their money to build places of worldly entertainment? You know you can't find it. I tell you why you think it must be done. Other schools are doing this and you think we have to keep step, and in order to do this you go against your own convictions, and ask the people for money to build that which you know will not honor God.

The Lord of Hosts Enabled Israel to Possess Their Land.

"And it came to pass when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him with a sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the hosts (armies) of the Lord I am come, And Joshua fell upon his face to the earth, and did worship, and said unto him, what saith my Lord unto his servant? And the captain of the Lord's hosts (or armies) said unto Joshua, loose thy shoe from off thy foot: for the place whereon thou standeth is holy," Josh. 5:13-15. Joshua was then standing on Canaan land, a land holy unto the Lord. It was a tithe of that holy land which was HOLY UNTO THE LORD. And it was the Lord of Hosts who commanded Israel in Mal. 3:10-12 to bring in the tithes of that land.

The land of Israel is called a HOLY LAND in Zech. 2:12. In Ex. 15:14-17 we learn that it is the mountain of the Lord's inheritance, His Sanctuary, and a place He made in which for Him to dwell. In Jer. 10:16 we read, "Israel is the rod of his inheritance: THE LORD OF HOSTS IS HIS NAME." No other land is called HOLY. It was of the fruits of this land that THE LORD OF HOSTS commanded Israel to bring a tithe. Those tithes were HOLY unto the Lord, because that land was HOLY unto Him.

The event of Josh. 5:13-15 took place just before Israel captured Jericho, the first city they conquered after crossing Jordan. It was the Lord of hosts (or Lord of Israel's armies) who enabled them to conquer and take possession of that holy land. Because of this a tithe of this holy land was HOLY unto the LORD OF HOSTS.

You young preachers listen to me. You can go to colleges and seminaries all your life, and read textbooks on stewardship, and you will never get this information I have given you on THE LORD OF HOSTS. Why? They are not interested in this information, nor imparting it to others. Their educational systems and text books are designed to promote their programs and enterprises. They are not interested in learning how to rightly divide the word of truth. The average college and seminary graduate is unable to distinguish between what belongs to law and what belongs to grace. They cannot discern between what belongs to Israel, and what belongs to the churches. They are more interested in studying different schemes and plans for getting money, than they are in rightly dividing the word of truth.

I finished Ouachita College in Arkadelphia, Arkansas but what I know about Israel's restoration, and the millennial reign, and how to distinguish between law and grace I had to learn at home.

Israel's Future Possession of Their Land.

It is as The Lord of Hosts that the Lord will enable Israel to again possess their land. "It shall come to pass in that day, saith THE LORD OF HOSTS, that I will break his yoke from off thy neck, and burst thy bonds," Jer. 30:8. "Thus saith THE LORD OF HOSTS; behold I will save my people from the east country,

and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God," Zech. 8:7-8. "For thus saith THE LORD OF HOSTS; as I thought to punish you when your fathers provoked me to wrath, saith THE LORD OF HOSTS, and I repented not: so again have I thought in these days to do well unto Jerusalem, and to the house of Judah: fear ye not," Zech. 8:14-15.

The Tabernacle Built with Voluntary Offerings.

In the construction of the wilderness tabernacle we have a fine example of VOLUNTARY giving, giving that was prompted by the people's own hearts. It shows what LOVE will do. It shows that voluntary offerings will get the job done. To many this may seem a haphazard way of doing things, but it got the job done anyway.

"Speak unto the children of Israel, that they bring me an offering: of every one that giveth it willingly with his own heart ye shall take my offering," Ex. 25:2 . . . "And let them make me a sanctuary; that I may dwell among them," Ex. 25:8. God asked for a willing offering, one that was prompted from the heart. No other kind was asked for, and no other kind was wanted. Let us see if LOVE got the job done.

"And all the congregation of the children of Israel departed from the presence of Moses. And they came every one whose heart stirred him up, and every one whom his spirit made him willing, and they brought the Lord's offering for the work of the tabernacle of the congregation, and for his service, and for the holy garments. And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the Lord," Ex. 35:20-22. They brought more than was needed for the work.

"And all the wise men, that wrought all the work of the sanctuary, came every man from the work which they had made. And they spake unto Moses, saying, the people bring much more than enough for the service of the work, WHICH THE LORD COMMANDED TO MAKE," Ex. 36:4-5.

I call attention to the words "More than enough for the service of the work, WHICH THE LORD COMMANDED TO MAKE." Right here is found the secret of the whole matter. The work for which the Lord commands to be done does not require any high pressure methods, and voluntary offerings which are given willingly from the heart will take care of all THE LORD WANTS DONE. Often times the trouble comes in wanting money for work the Lord has not commanded to be done, nor wants done. That is when and how men run into financial difficulties. We should study every call for money in the light of the word of God, and what God wants done, and what will glorify Him, not in the light of what some preachers wish to do. One objection I have to the tithing and the budget system is that it often forces people to give to things in which they do not believe, and in which they can see no honor that will be brought to the Lord.

There is not a line of scripture to be found that even hints that God's children should give of their money to build football stadiums, gymnasiums nor for hiring athletic coaches. Yet most religious schools do this very thing. The people are called upon to bring a tenth of their money to the church, and the church adopts a budget. The religious college is included in the budget. The leaders in the work decide they must have a football stadium so they take some of the money which a church gives out of the budget and with it they build a place of entertainment. Here is a man who does not believe such as that is honoring to God. If he were asked to make a voluntary offering for such a project he would not give a dime. But through the tithing and budget system that many churches are adopting the man is made to give to that in which he does not believe. It robs him of the right to give intelligently, and individually. In order to give to that in which he does believe he is made to give to that in which he does not believe.

I give my wife's niece as an example. She belongs to a Methodist church in North Carolina. She told us that if they did not bring in their tithe on any Sunday, that the next morning the pastor would be around to see about it, and to get the tithe. Most of the Methodists contribute funds to the National Council of Churches, an atheistic, modernistic group. In this way the preachers wheedle money out of the people and send it where they want it to go.

Denominational leaders know that if modernistic schools had to stand on their merits they could not get the money on which to operate. Therefore they studied out the budget system to go along with the legalistic system of tithing, and through such means they secure money from good Christians to carry on work which is contrary to the word of God, and the will of God. The opening wedge was made in Baptist ranks when they adopted the unscriptural practice of tithing. Next the budget system wedge was introduced to further drift us off the right course. I believe that every Christian should do his own deciding as to how his money is spent, and that everything, pastor's salary, church buildings, religious schools should be supported by voluntary freewill offerings. I recently read where a tithing preacher said that every child of God was under obligation to bring his tithes into the church, which HE SAID (but did not prove) was God's storehouse and turn it over without any reservations.

The matter of adopting a church budget is brought up. A majority of the members under the influence of the pastor and deacons vote to support a project in which some man does not believe. If he speaks out against it he is branded as a trouble maker. If he refuses to bring in a tenth of his money, part of which is used to support a thing in which he has no faith, then he is branded as a non-progressive member. The churches started down the wrong track when they quit teaching voluntary offerings, and went to teaching the tithing system. They went a step further when they got to adopting the budget system. All these things were studied out by men to get over unscriptural things they want done. The individual giver is no longer free to give as his heart stirs him up. He becomes just a cog in a machine. He is supposed to have no opinions of his own, and to do no individual thinking. He is to be docile and submit to the opinions of fallible religious leaders. In Isa. 9:16 we read, "The leaders of this people cause them to err."

The $75,000,000 Campaign Again.

Earlier in this work I mentioned the $75,000,000 campaign the Convention leaders put over on the people. They thought that the first world war had brought an end to wars, and the time was ripe to take the world for Christ. As I said, great stress was put on tithing, and flowery speeches were made on how this one and that one has prospered financially who had practiced tithing. As I said, there was over $90,000,000 pledged. There was great jubilee in the Convention ranks. On the strength, (or was it the weakness?) of those pledges to pay $90,000,000 in five years they sold a lot of bonds. But when cotton dropped from 46 cents to 8 cents a pound the bottom fell out of all their nice plans and schemes. In many of the states not more than a third of the borrowed money was ever repaid. Widows had bought bonds with insurance money left to them by their husbands. Much of it went down the drain in those unstable bonds. The Lord was not in the great drive. It was instigated by the wisdom of denominational leaders, and for the purpose of doing what they wanted to do, and not for WORK WHICH THE LORD COMMANDED. If the Lord had been in the movement it would not have failed. In the case of the tabernacle everything was put on the basis of voluntary offerings, which offerings were made as people's hearts stirred them up. They brought more than was needed for THE WORK WHICH THE LORD HAD commanded. In the case of the $75,000,000 campaign more than that was pledged, not as God's Spirit stirred up the people, but as the denominational leaders and smooth speakers stirred them up. But in the end most of the money did not come in. Since that time I have not been one to rely on the wisdom and judgment and the decisions of denominational leaders. I believe in every man thinking for himself, deciding for himself how he shall give, and for what he shall give. When this privilege is denied him he loses his freedom and his individuality and he becomes a mere pawn in the hands of self-appointed leaders. He sinks into mere serfdom to do, not the will of the Lord, but the will of self-designing men.

The Catholic church has taught that the individual is not capable of studying the Bible for himself, but must have the priest tell him what it means. Through this, and other means the minds of the people become enslaved to that system. Many Baptist preachers think that the ordinary church member is not capable of studying and deciding for himself how he shall give, and to what he shall give. I object to the tithing system and budget system because it promotes blind subjection to the will of a few men.

The people in making their contribution to the tabernacle, THE WORK WHICH THE LORD HAD COMMANDED, stripped themselves of all their finery and bodily ornaments, which only adorned the outward man, and came and laid it all at the feet of the men whom the Lord chose to do the work, and whom he endowed with His Spirit with wisdom for the work. When the tabernacle was completed and dedicated the glory of the Lord came and rested on the tabernacle in the sight of all the people.

Let me challenge you tithing preachers to do this. Instead of beating your people over their heads with your tithing doctrine present to them the example of the giving for the tabernacle. Get the people to come with all their jewelry, their class rings, their lodge rings, their earrings, and other finery for the adornment of the outward man, and place it all into the collection plate to be sold and the money given to missions. I only have one piece of gold, a class ring which I have not worn for years. I have felt that God would be more glorified if I did not wear it so I laid it aside years ago. If the church where I am a member would put on a campaign like that I will try to be the first to toss in that gold ring. I do not have a gold plated watch, but I have a good silver plated watch. I would be willing to toss that into the basket also, and would gladly do so. I have gotten along on a cheap watch and can do it again.

I tell you what you would see if the church members would just do this, or even half would do so, before the offering was over you would see more tears of joy, and more shouts of praise than you have for years. The lost would be convicted and a great revival would break out. This would place a financial burden on no one. It would only be a blow at the pride and vanity of the people, which does not honor God anyway.

These tithing preachers say, "Tell me how much you give and I will tell you how much you love the Lord." I say, "Tell me how much you are willing to do without, and I will tell you how much you love the Lord." Are you willing to do without that expensive television set which you keep mainly to enjoy worldly shows, which hinder family devotion, prayer and meditation? Are you willing to give up your cigarettes? I know tithing preachers who are confirmed smokers. Do they love the Lord enough to give up that wasteful habit? Do they love the Lord enough to dispose of that TV set and remove the evil influence of the same from before their children. Not long ago my wife and I heard a threeyear-old boy say "I can do the twist." He got out in the middle of the floor and began to act. I said to Mrs. Jones, "He got that from the television." Do not preach any more to those who do not believe in tithing and say "Tell me how much you give, and I will tell you how much you love the Lord" until you are willing to give up these things which set a wrong example before the world, and your children.

Yes, many are able and willing to give one tenth to the church, and then spend two tenths in adorning the outward man, and for pleasures of the world, which are questionable. Some ask do you not think tithing would be a good system. I answer emphatically, NO. It is a part of the old system which has been set aside because of the weakness and unprofitableness of the same. It gives many a salve for their conscience by giving a tenth, when they are able to give 30%, and still have a lot left to spend on self indulgences.

The Tithe and The Land of Promise.

The tithe and the land of promise are inseparably connected. It is not connected with any nation but the people to whom the Lord gave the land of Canaan. See Lev. 27:30-34; Deut. 4:8; 2 Sam. 7:23 and **Rom. 2:14**. God never gave laws to the other nations, nor promised them Canaan, nor demanded of them tithes. It was just after God promised to give Jacob and his seed Canaan land that Jacob vowed that he would give a tenth of everything to the Lord.

"And he dreamed a dream, and beheld a ladder set up on earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold the Lord stood above it, and said, I am the God of Abraham, and the God of thy father Isaac: the LAND whereon thou liest, to thee will I give it and to thy seed." See Gen. 28:12-13.

By reading Gen. 28:20-22 we see that just after God gave Jacob this promise concerning Canaan that he vowed to give to the Lord a tenth of all He should give him. Jacob's vow to give the Lord a tenth was to

be given when the Lord had brought him back to that land in peace. His promise was made to the ONE who promised to give Canaan to him.

Israel was to Pay Tithes of Their Land when They had Come into Canaan.

It was only when God had brought Israel into the land of promise that they should give of their tithes unto Him, and not before that time.

"And it shall be, WHEN THOU ART COME INTO THE LAND which thy God (Israel's God) giveth thee for an inheritance, . . . and shall DWELL THEREIN: that thou shalt take of the fruit of the earth, which thou shalt bring of THY LAND, that the Lord thy God giveth thee, . . . and shalt go unto the place where the Lord thy God shalt choose to set his name there, And thou shalt go unto the priest, . . . and shall say unto him, I profess this day unto the Load thy God, that I am come unto the country which the Lord sware unto our fathers for to give it us."

"And the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God. And thou shalt speak and say before the Lord thy God, A Syrian ready to perish was my father (Jacob), and he went down into Egypt, and sojourned there with a few, and became there a mighty nation: . . . and the Egyptians evil entreated us, and laid upon us hard bondage: and when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked upon our affliction, and our labour, and our oppression: and the Lord hath brought us into this land, even a land that floweth with milk and honey, and now, behold I have brought the firstfruits of the land, WHICH THOU, O LORD HAS GIVEN ME," Deut. 26:1-10.

The passage goes on to say, "When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given unto the Levite, the stranger, the fatherless, and the widow, . . . then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and have also given them to the Levite, and unto the stranger, to the fatherless and to the widow, . . . look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us," Deut. 26:12-15.

From this we learn that it was when the Lord had brought Israel into the promised land that they should bring their firstfruits and tithes and ask the Lord to bless their people and their LAND. This is exactly what was promised them in Mal. 3:10-12 when they should bring their tithes into the Lord's storehouse. Nowhere can we find where a tithe was ever paid outside of that land. If so, will someone please bring the book, chapter and verse, where it says so. We are not to assume a thing. We must bring the scriptural proof, or else it is not profitable for doctrine. Men need to confine their teachings to what is written in the scripture. It, and it alone ,is profitable for doctrine. II Tim. 3:16-17. When we get off the ground of the written word we are headed in the wrong direction. In Isa. 8:20 the Lord said, "If they speak not according to this word, it is because there is no light in them." We are on safe ground only when we stay with the written word.

The Tithe Connected With Strong Drink.

In Deut. 14:22-27 we find the TITHE and STRONG DRINK connected. "And thou shalt surely tithe all the increase of thy seed, that thy field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shalt choose to place his name there, the tithe of thy corn, of thy wine, and thy oil, and the firstlings of thy herds and of thy flocks, . . . and if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, . . . then thou shalt turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose: and thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, and for sheep, or for wine, or for STRONG DRINK, . . . and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household, and the Levite that is within thy gates."

From this we see that those who lived at a great distance were permitted to sell the tithes, and take part of the money and buy STRONG DRINK if they so desired. If we are to take this passage (and preachers will quote a part of it), to teach that we are under obligation to give tithes, then let us use all of it, and not just a part of it. I have a book in which a preacher is trying to prove that the tithe is the minimum for us to give today. He quoted all of Deut. 14:22-27 but the words "For oxen, or for sheep, or for wine, or for STRONG DRINK." When he came to these words he skipped over them, and took up again on the other side of them. Why did he skip over the words which allowed Israel to buy STRONG DRINK with part of their tithing money? If part of that passage is applicable to us today, then it is all applicable to us. I challenge tithing preachers to read all the passage and try to apply it to us today.

If part of that passage is applicable to us today, then it all applies to us. Is it dealing honestly with the word to take a passage spoken to Israel about their tithes, and apply to us all of that passage but 12 words in the middle of the passage? What does the Lord say about adding to, and diminishing from His word? In this same book the Lord said, "Ye shall not add to the word which I command you, neither shall ye DIMINISH OUGHT from it," Deut. 4:2. Yet the tithing preacher will not hesitate to diminish from Deut. 14:22-27 to get over his unscriptural doctrine of tithing for our time. The truth does not require such tactics, and such disobedience to Deut. 4:2 to be established. This brands the tithing preacher as a teacher of a FALSE DOCTRINE. if we apply part of Deut. 14:22-27 to us today we will have to apply all of it to us. Where is the tithing preacher who will try to do this? They know that it will not do to try to apply the words "For wine, OR FOR STRONG DRINK" to us today. Then honesty demands that they do not try to apply the rest of the passage to us.

Christ set a higher standard of morals and of living for us than Moses set for Israel. That is readily seen by reading the sermon on the mount, and Matt. 19:3-9. The GRACE of God puts us on a higher plane than the law did Israel. It is a sad mistake to take what Moses commanded of Israel and try to apply it to God's children today. The man who tries to do so is going to run into serious difficulty before long. The man who tries to apply Deut. 14:22-27 to us today runs into a difficulty when he comes to the words which allowed Israelites to take part of the tithing money to buy strong DRINK. Instead of skipping over these words and applying all the rest of the passage to us, why does he not see his mistake and acknowledge that the passage cannot be applied to us today?

Going Outside The Bible To Establish Tithing.

This same tithing preacher who skipped over 12 words in Deut. 14:22-27 goes to pagan religions and customs to establish his doctrine of tithing. In his book on tithing he tells about the king of Assyria after a successful military campaign consecrating a tenth of the spoils to the god Asshur and the god Ramman. Then he tells about Nebuchadnezzar, and other sovereigns giving a tenth of their increase that their temples might be furnished, their priests supported, and their gods honored. I ask was Divine inspiration behind all this honoring of false gods? Was this pleasing to the God of Jacob? If the Hebrew people got the practice of tithing from this pagan custom, then they did not get it by divine inspiration. If the pagans were simply copying after what Israel did, then what does that prove as to tithing for us today? When a man has to leave the written word and go to pagan practices to prove his theory he is in a bad way for proof. Our doctrines and practices must stand or fall by what is written in God's word. Catholicism is a mixture of paganism, the law, and Christianity Shall we follow them in this?

Now let us listen to Paul in Gal. 4:9. "Now however that you have come to be acquainted with and understand and know (the true) God, or rather to be understood and known by God, how can you turn back again to the weak and beggarly and worthless elementary things (of all religions before Christ came) whose slaves you once more want to become," Amplified New Testament Translation.

Why try to set aside the New Testament teachings by resorting to the customs and practices of pagan rulers and their false gods? This only serves to show how weak is the argument for New Testament believers being obligated to tithe.

Another Papacy In The Making.

The council of Trent, a council of Catholic bishops, enjoined the payment of tithes upon the people, and the excommunication of those who withheld them. See Encyclopedia Britt., Vol. 22, page 253. I have heard a lot of tithing preachers say that the church member who will not tithe is a robber, and say it was as bad to rob God as it is to rob a bank. Then why do they not go as far as the Catholics and exclude such from the church? They do not have the courage to try this. I wish they would. There would soon be a sifting. Those who preach legalism would soon be in a crowd to themselves, and those who do not believe in LEGALISM would not be bothered with them. They know better than to try this. If their practice was consistent with their preaching then they would exclude all who do not tithe. When I was pastor of Bethel Church we excluded a man for stealing from the man for whom he worked. If we, who do not adhere to the tithing doctrines are robbers, then we are as guilty as was this man. Then let them exclude us from the churches, or shut up on their legalistic tithings. Because Israel, under the law, robbed God in not bringing in their tithes, does not prove we are robbers today if we do not tithe. God did not put this obligation on us.

Israel, under the law were servants. But after Christ redeemed such as believe from the curse of the law, the believers have been taken out of the place of servants, and put in the place of SONSHIP. "Wherefore thou art no more a servant, BUT A SON," Gal. 4:7.

Several years ago a tithing preacher in Morrilton preached a sermon on "Hitchhiking church members." In this sermon he compared the one who would not tithe to a hitchhiker. This drove some people from the church, and kept others from joining. This preacher is one of the three who said to me when we were talking on New Testament giving that "LOVE WON'T GET THE JOB DONE."

While in the Convention ranks I saw that they were out to oust all preachers who would not preach tithing. Yesterday a certain sister of another church phoned me by long distance and asked me concerning a certain preacher some in that church wanted to call. I said "He is a fine preacher." This party said the church liked his preaching but some had spread the word that he did not preach tithing. This shows the leaven that is now working in the ranks of Associational Baptists. This very thing in time would bring about another Catholic despotism, unless it is purged out of our ranks. Baptists wake up!

The Leadership of The Spirit.

In Gal. 5:18 we read, "If ye be led of the Spirit, ye are not under the LAW." I have shown with Matt. 23:23; Heb. 7:5 and Lev. 27:30-34 that tithing is a matter of the law. It was part of the old covenant. In Heb. 7:12 we read, "For the priesthood being changed, there is made of necessity a change also of the law. Then six verses below this we read, "There is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof." Since tithing was a part of the law it was disannulled when the law was changed. It was part of that system which was abolished because of the weakness and unprofitableness thereof. Why do Baptist preachers want to go back and take up again a system which has been abolished because of its weakness? Those who do so are not being led of the Spirit.

That old system was weak, and Israel failed under the same. "But ye say, wherein have we robbed thee? In tithes and in offerings," Mal. 3:8-9. When some were trying to put the Gentile believers under the law Peter said, "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Acts 15:10.

Why be so foolish as to think that more can be accomplished by following law standards than can by yielding ourselves to the Spirit and His leadership? The law can neither save, nor can it furnish that which promotes spiritual growth, nor give to us a good standard for service. Listen to this quotation from the Amplified New Testament. "But NOW we are discharged from the LAW and have terminated all intercourse with it, having died to what ONCE RESTRAINED us and held us captive. So NOW we serve not under (obedience to) the old code of written regulations, but (under obedience to the promptings) of the Spirit in newness (of life)," Rom. 7:6.

This plainly says that ALL INTERCOURSE with the law has been terminated. This means that ALL INTERCOURSE with the law has ended. It does not mean that a part of it has come to an end and

part remains to be kept. I have shown that tithing was part of the law. Then if all intercourse with the law has been terminated, that means that the duty to tithe has passed away for the believer, the same as fleshly circumcision, the observance of Saturday, the 7th day of the week, the offering of animal sacrifices, along with all the law required of Israel. Today it is no longer what the law required, but what would the Spirit have us to do. To try to practice tithing is to go back to that which held Israel in bondage, and to seek to serve God according to the old code of written regulations. To turn a deaf ear to the law and yield ourselves to the Spirit is to serve God in the NEWNESS OF THE SPIRIT. There is nothing written which tells the sons of God how much they are to give. That is left up to each believer and the leadership of the Spirit. "Let every one (give) as he has made up his mind and purposed in his heart, not reluctantly or sorrowfully or under compulsion," II Cor. 9:7. Amplified Translation.

To adopt the written regulations concerning giving in the Old Testament as a standard for today, is to turn away from the leadership of the Spirit, and go back to the written regulations of the law. It seems that some preachers are afraid to leave the matter of giving up to the leadership of the Spirit. They must help the Spirit out in His leadership by bringing in the LAW. Right there they leave the ground of GRACE. This confuses the minds of the people, and makes them think we have only been set free from some parts of the law, while we are held in bondage to other parts of the law. It is a common thing to hear people say the ceremonial part of the law has been done away, but the rest of it remains. There is not a line of scripture to justify such a statement. Jesus said, "One jot or title shall in no wise pass from the law, till all be fulfilled," Matt. 5:18. Did Christ fulfill all of the law for the believer, and set it aside? If not, then He did not fulfill any part of the law, and it all remains. If He fulfilled any part of the law and abolished it, then He fulfilled all of it and set it all aside for every one who believes. "Christ is the end of the law for righteousness to every one THAT BELIEVETH," Rom. 10:4. Christ is the end of the law for our standard of service. The believer is under no part of the law. The sooner people find this out, the more power of the Spirit we shall have upon us.

The leadership of the Spirit and law service just do not go together. To go back to the law decrees and demands and seek to observe them is to repudiate the redemptive work of Christ, and to reject the leadership of the Spirit. This is no small matter to be ignored by us, or to be winked at, or to keep silent about. It dishonors Christ and grieves the Spirit. Knowing this, I would dishonor Christ if I did not lift my voice against such.

By all means give to the Lord's cause. Give all you can. But in all our giving ignore the law, its terms, decrees and demands. They were nailed to the cross and completely wiped away by the death of Christ. "And you, who were dead in trespasses and in the uncircumcision of your flesh . . . God brought to life together with (Christ) having (freely) forgiven us ALL our trespasses; having cancelled and blotted out and wiped away the handwriting of the note (or bond) with its LEGAL decrees and demands, which was in force and stood against us — hostile to us," Col. 2:13-14. Amplified New Testament. Let us no longer listen to the law or any of its decrees. Christ forever made us free from all that. But let us yield ourselves in humble submission to the Spirit of God, and He will lead us in all our giving, and in every thought and deed. There is no other way to have victory over the flesh with all its pride, its greed, its love for pleasure, its desire to satisfy self and all its longings. It is the only way to conquer all fleshly desires and habits. Victory can never come through listening to the law and its demands. It can only come through absolute surrender to the Spirit of God to let Him lead us in all our service, deeds, thoughts and actions. "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh," Gal. 5:16.

We are to walk in Christ, and be built up in Him, in the same way in which we received Him. "As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and BUILT UP in him, and stablished in the faith," Col. 2:6-7. We did not receive Christ through the observance of any part of the law, but through faith brought about by the enabling power of the Spirit. Then we must walk in Christ and be BUILT UP IN HIM in the same way, not through observance of any part of the law, but through faith in the leadership of the Spirit.

"O you poor and silly and thoughtless and unreflecting and senseless Galatians: Who has fascinated or bewitched or cast a spell over you, unto whom . . . right before your very eyes . . . Jesus Christ, the Messiah, was openly and graphically set forth and portrayed as crucified? Let me ask you this one question: did you receive the (Holy) Spirit as the result of obeying the law and doing its works, or was it by hearing (the message of the Gospel) and believing (it)? Was it from the observance of the law or rituals or from the message of faith? Are ye so foolish and so senseless and silly? Having begun (your new life spiritually) with the (Holy) Spirit, are you now reaching perfection (by dependence) on the flesh"? Gal. 3:1-3 Amplified New Testament.

You may as well put a cold man in a deep freeze to warm him up as to try to create spiritual power and fervor by resorting to any part of the law. "But the LAW does not rest on faith . . .does not require faith, has nothing to do with faith," Gal. 3:12, Amplified New Testament. We received Christ by FAITH. And we must walk in Him and be built up in the same way, that is by FAITH, and not by the law. So quit saying anything about tithing, or quoting the precepts of the law when you preach on giving. Do not ask what the law required, but what would the Spirit have me to do. Be open to His promptings. Only He can enable us to give freely, willingly, and joyfully through LOVE. How can our churches be built up in a spiritual way? Is it not by their members being built up in the FAITH. If the law does not produce FAITH, if it has nothing to do with faith, then how can the members be built up in the faith by preaching the law to them? This can only be done through the all sufficiency of God's grace through Christ Jesus and the leadership of the Spirit.

Some people are old and decrepid and poor, and unable to give a tenth. "If first there be a willing mind, it is accepted according to what a man hath, and not according to that he hath not," 2 Cor. 8:12. It is an imposition to insist on those who have a bare sustenance to give a tenth. This puts them under a yoke of bondage, which Peter said in Acts 15:10 that neither they nor their fathers were able to bear. Christ is not a cruel taskmaster to place on His redeemed ones burdens grievous to be borne. To all who are under the heavy yoke of the law He says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take MY yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For MY yoke is EASY, and my burden is light," Matt. 11:28-30.

It is not Christ, but misguided preachers who would put a heavy yoke upon the poor and aged, by insisting that they are due to pay a tenth of their meager income. There are some to whom it would not be a burden to give a tenth, or a third, or an half. If they are saved, and will yield themselves to the Spirit they will spend less on themselves, less for sinful, and wasteful self-indulgences, and would give graciously and bountifully to the cause of the Lord. They would not be running to Little Rock every two weeks to spend $5 for a seat to watch a football game, as certain tithers have done. They would not spend $250 to $400 for a television set and sit by the hour watching boxing matches, wrestling matches, and other ungodly shows which cater to the flesh, and war against the spirit.

Preachers will not lift their voices against all this worldliness, and ungodliness in their church members, because they themselves are guilty. Yet some of them would try to wheedle a tenth out of poor old women over 70 years of age, and in a pitiful condition physically, who works hard picking cotton to help provide for the necessities of life. And they would take part of that old woman's hard earned money to buy cigarettes, to gratify their fleshly lust for tobacco, or to buy an expensive television set for themselves. If preachers are going to preach to their members to live sacrificially then let them practice what they preach. I would not give a five cent piece for a television for my own home. I would not let one be put in free of charge. I do not want the thing to be disturbing my meditations, nor breaking in on a conversation I may be having with someone on the word of God. They are doing much to sap the spiritual life of our churches, and to corrupt the minds of the young people.

You may call me narrow, or bigoted, or a crank, or a fool, but the above exactly expresses my convictions and feelings, as well as the word of God on these matters. God's word tells us to "Abstain from all appearance of evil," I Thes. 5:22.

In a series of Bible messages delivered recently at the First Baptist Church in Little Rock, Ark., Dr. Vance Havener said that the TV is "Subtly sapping the spirituality of the Christians." He said, "The devil is brainwashing the Christians on television." He also said that he believes TV is part of the "Overall program of the Antichrist to turn the people from God and to condition them for the rule of his lawlessness." He also said," "Television gets the Christian's mind off the Lord and His coming. There is no doubt it has caused lack of attention to spiritual things. There is MUCH ACTIVITY IN THE CHURCHES, BUT IT IS NOT SYNONYMOUS WITH SPIRITUALITY (My capitals)."

This is exactly what I have been trying to point out. Our multiplied church organizations have not promoted our spiritual growth, but they have only served to blind us to the real spiritual condition of our churches. I have seen this for years. That is why I cannot work up any enthusiasm over these things. That is why I have been trying to point out the fact that our leaders have us going down the wrong track. In trying to improve over the old ways we have lost our spiritual touch with God, and are just going through a lot of forms. We cannot correct these things by preaching legalism, building finer church buildings, and multiplying our church organizations.

Years ago I was pastoring a country church in Cleburne county. All we had was a simple plain building, preaching on one Sunday a month, Sunday School, and midweek prayer services. But our people were humble, separated from the world, and burdened for the salvation of the lost. A certain preacher dropped in during my absence and preached for them. He said to me, "They are dead in the hull." I said, "What do you mean? I have found them to be very spiritually minded." "Yes," he said, "They are spiritual, but they are not doing anything for the Lord." Because the church did not have a lot of modern organizations he thought they were dead in the hull. In a few days our revival meeting began. That church was in the Spirit from the first service. They went after their lost friends and won them to Christ. At the close of the meeting I baptized over 20 people. They were not engaged in a lot of outward activity, organizations men have thought up, which only make a show before men. But their hearts and lives were devoted to God, and God did something for them, and through them. I am more concerned in what God can do for us and through us, than I am about a lot of our ORGANIZED DOINGS FOR GOD. We get so busy doing things for God (as we think), that we get in the way, and will not let Him do great things for us. Many think we owe God our best organizations, and our best buildings. I do not think He wants them. They only serve to blind us to our real spiritual condition before God.

Our fine expensive church buildings, and our many new organizations come to us through the wisdom of men, and not as a result of following the leadership of the Spirit, and in obedience to what He has commanded in His word. They may look good to us, and may make a great report before men, but like Dr. Havener, I do not think ALL THIS ACTIVITY IN OUR CHURCHES IS SYNONYMOUS WITH SPIRITUALITY. Jesus said, "That which is highly esteemed among men is abomination in the sight of God," Luke 16:15.

Expensive Church Plants.

What I shall now say will not be popular, nor in keeping with the thinking of those who have not studied the New Testament, nor Baptist history, and Catholic history on this point. Tithing and the building of expensive gorgeous church buildings go together, as a rule. There is neither a command nor an example in the New Testament which gives us any authority to build expensive church houses, with all the things which go with them. Neither can there be found any example in Baptist history for the first 1800 years for the erection of vast expensive church buildings which appeal to the pride of men. According to Dr. Newman's Church History the Christians did not build any houses of worship until the third century. You can search the New Testament in vain to find any hint of the Christians building any houses of worship at all. If the churches in Apostolic times practiced tithing they did not do so to build church houses for they had none. They met in different people's homes, and in public halls, or school buildings, as in the case of Tyrannus. See Acts 19:9. See Acts 18:7; I Cor. 16; 19; Col. 4:15; Phil. 2; Acts 16:14 and 16:40; Rom. 16:23 and Acts 28:30 for examples of churches in the homes of people.

Many will point to the magnificent tabernacle of Israel, and to Solomon's temple, as an argument for the erection of vast expensive houses of worship. But let us remember that they did not have a tabernacle in every city in Israel, nor a temple in every village. They only had one tabernacle for the whole nation, and one temple for the whole nation. If the reader will read Ex. 25:1-8; 35:20-29 and I Chron. 29:1 to 9 he will find that both were built with voluntary, or willing offerings, and neither was built with tithes. Neither did the erection of those buildings leave any debt on the nation. Those buildings were rallying places for the 12 tribes of Israel, to preserve the unity of the tribes.

Israel was not commissioned to take the gospel to all the world. On the other hand the churches of the Lord are commissioned to take the gospel to all the world. See Matt. 28:18-20. We are not to take the money which the Lord gives to us to bear the gospel to all the world and bury it in huge, expensive structures in every city, town, hamlet, and rural section. Dr. J. R. Graves said, "It was not until Piety lapsed into Pride did we erect such costly structures." He also said, "In these expensive buildings lay buried the talents which the Lord gave us with which to evangelize the heathen."

With the rejection of Christ, the King of glory, the time had come for an end to all earthly glory to be attached to any house of worship, until He, the King of Glory, shall return to reign in glory and splendor in Jerusalem. Before His death Jesus pronounced judgment and destruction on the temple at Jerusalem. His disciples called His attention to the glory and splendor of the temple. Listen at His reply. "See ye not all these things? verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down." Matt. 24:2. He said to the Samaritan woman, "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father. . . . But the hour cometh, and now is, when the TRUE worshippers shall worship the Father in spirit and truth: for the Father seeketh such to worship him," John 4:21-23. In Matt. 18:20 He said, "Where two or three are gathered together in my name, there am I in the midst of them."

We find the first magnificent houses of worship in this age after Constantine had declared Christianity to be the religion of the state and brought about the union of the church and state. On page 307 of Vol. 1 in his Church History, Dr. Newman said that Constantine legalized bequests to Christian churches. On the same page he said, "In 324 he is said to have promised to every convert to Christianity twenty pieces of gold and a white baptismal robe, and twelve thousand men, with women and children in proportion, are said to have been baptized in Rome in one year." On page 313 of the same book, Dr. Newman said, "Christianity was secularized. The doors of the church were thrown open so wide, that distinction between Christianity and the world was obliterated. CHRISTIAN CHURCHES ASSUMED THE MAGNIFICENCE OF HEATHEN TEMPLES. In imitating the POMP, Christians were sure to imitate the practices of heathenism, especially as the most influential Christians were now men that had been brought up as pagans, and had adopted Christianity chiefly because it was the fashion."

On the same page he also said, "Many Christian preachers rebuked this worldliness most vehemently: but the example of the imperial court was more influential with the rank and file."

This is the first record we find of magnificent houses of worship for people claiming to be Christians. This condition of things was brought about through the subsidy those churches received out of the state treasury, by the decree of the emperor, and by the bringing into those churches unregenerated pagans. History shows that this developed into the vast, wealthy, worldly, ungodly system of the Roman hierarchy.

But we search Baptist history in vain to find those magnificent houses of worship among those people who stayed with the faith, and kept themselves pure from all this worldly fashion and glory. No such fine houses of worship were found among the Paulicians, Albigenses, the Waldenses, and the Anabaptists through whom present day Baptists trace their origin. They did not have the earthly means to build costly houses of worship. Because they would not recognize the state church, or would not receive their baptism, or preach the doctrines of infant baptism and baptismal salvation they were hated and persecuted and put to death by the state church. They had to flee from place to place, and hide away in the caves and mountains to worship. Had they built costly houses they would have been torn down by their enemies. This condition of things prevailed for centuries, and Baptists had neither the means nor opportunity to build costly houses of

worship, even had they desired to do so. They were a poor, simple, and persecuted people who only wanted to be left alone to worship God in their plain way, and live their lives free from worldly splendor, pride and glory.

This condition of affairs continued for Baptists even after the colonies in America were settled. They were whipped, put in prison, forced to pay tithes to support the state churches, and had their property confiscated to collect the tithes and taxes put on them to support the other churches. It was not until the colonies had gained their freedom and the constitution of the United States was adopted that the Baptists had freedom to worship as they believed. We will have to come this side of that period of time to find costly houses of worship among the Baptists. The expensive houses of worship were found among those churches which had the endorsement of the states, and were supported with taxes legislated by the same.

In my lifetime I can remember when practically all Baptist churches in the towns and rural sections were simple and plain houses of worship. What few expensive church buildings that were found were in the big cities, and found among the Convention people, and not among Associational Baptists. But today the Associational Baptists are trying to keep step with Convention Baptists, Methodists, Presbyterians, Episcopalians and others in the mad race to build finer church houses. Along with this race to erect finer buildings they have fallen in line and are preaching tithing, and have adopted the budget system. For none of these things can they find a command or example in the New Testament. They are trying to be like others. This is not a good thing. It is nothing uncommon for large fashionable churches to be in debt from $50,000 to $100,000, which cannot be justified by the word of God. The word of God says, "Owe no man anything, but to love one another," Rom. 13:8. The Amplified New Testament reads, "Keep OUT OF DEBT and owe no man anything." But today this admonition of the Apostle is ignored, and it has become the fashion for all churches to go deeply in debt in order to erect monuments to their PRIDE AND VAIN GLORY. Then the raising of money to pay these huge debts takes precedence over all else, missions, the care of the poor, and the indoctrination of the members. Many people get tired of hearing a call for money every time they enter the door, and many who are not financially able to keep up in this mad race just drop out and quit going to church. Style and pride replaces humility, and pastors wonder why their churches are so cold. They have been put on cold storage in these magnificent houses of worship, and they can not help being cold. We are out of line with New Testament teaching and examples.

Call me unprogressive if you will, but I believe the word of God means exactly what it says when it tells us to "KEEP out of DEBT, and owe no man anything." When Israel tried to be like the nations about them they went astray and got into trouble. When we try to be like the world about us and follow the example of false churches we need not expect anything else but a lack of humility and spiritual power in our churches.

Who leads the way in all this? It is the pastors and leaders in the large city churches. They think that they must have all these things to hold their own with other religious bodies. That is a taken idea. All this only appeals to the fashionable and wealthy, and at the same time it drives away the common people, the kind who heard Jesus gladly.

The pastors of these fashionable churches, in many cases consider that they must line up with the ministerial alliances in the big towns and cities. We are not to follow everything that comes along. See Rom. 16:17-18 and II John 9-10. Baptists can only find common ground with others in a social gospel not the gospel of Christ. About two years ago an old college friend of mine, a preacher who stayed with the Convention work until he retired, came to visit me. He told me that missionaries whom they had sent to China went over there and compromised with the pagans in that country. Instead of preaching Christ crucified and risen again as the only hope for men they spent their time trying to teach the Chinese the ways of western civilization. As the result of this Communism took over, and took charge of their expensive church and school buildings, and the leaders in the Communist ranks were the men who had received their education in Baptist and other Christian schools in China.

If I read my Bible aright we are to live each day and each hour in the expectancy of our Lord's return. When we spend from $50,000 to $500,000 for an expensive church building does that look like that

church is expecting Christ to come soon? Several years ago a prominent Convention preacher said that money put in Ouachita College would be doing work for Christ a million years after we are gone. That does not look like that preacher was expecting Christ to come for at least a million years. That is virtually saying, "My Lord delayeth his coming," Matt. 24:48. Jesus classed that kind of a servant as an evil servant. Isn't that virtually what a church does when it borrows great sums of money to be repaid over a long period of years? Who will repay that borrowed money if our Lord comes this year? I think that is one reason why the word of God says, "Keep out of debt and owe no man anything, but to love one another," Rom. 13:8, Amplified New Testament. World affairs will go on after Jesus takes His churches away. Shall we leave many unpaid debts behind which could have been avoided? It would not be so if we would heed Rom. 13:8 instead of following the wishes and desires of those who mislead us. Churches and Christians should pay their way as they go. If any can prove otherwise with the word of God I would like the proof. If we claim the word of God as our guide, then let us live and act accordingly.

Somebody sure has us on the wrong track. We cannot live up to Rom. 13:8 and follow their leadership. Let me ask you a fair question. Would you like for your church to leave behind a huge debt when Christ calls us away? Our leaders have us in a rut by trying to follow the example of the world and false churches. The Lord said in Isa. 3:12, "O my people, they which lead thee cause thee to err, and destroy the way of thy paths."

No scriptural argument can be made against what I have said. All the argument that can be brought against it will be just human reasoning. Not one line of scripture can be brought to prove my position wrong. That is what causes us to go astray, the leaving of the word of God, and following human reasoning, which goes contrary to a plain Bible injunction. I ask is it sound teaching to stay with the word, and not go beyond that?

Baptistries in the Church Buildings.

The erection of fine fashionable church houses has led to the building of baptistries in the church houses. The baptismal services which took place in New Testament times took place in rivers, creeks, and out in the open where the world could see. The main purpose of baptism is to set forth before the eyes of the world a picture of the death, burial and resurrection of Christ. But today we have brought this picture into the church buildings and have hidden it behind church walls, and often behind curtains built over the front of the baptismal fount. Many times I have seen people come out of a stream of water after being baptized shouting the praises of God. I have seen God's people shout up and down the creek bank. But I have yet to see one come out of a baptistry in a church house rejoicing and praising God. This may have happened in some place but I have never seen or heard of it. Elsewhere in this book I mentioned about baptizing six girls and women in a creek on a cold winter day. Those women and girls came out of that cold water and shouted all over that creek bank.

Our pastors are continually talking about the coldness in the churches, and icicles hanging from the pews. If they will only listen I am pointing out the cause of this and the only remedy. The preaching of tithing, or legalism, the unscriptural desire for elaborate church buildings, and up to date streamlined churches have brought about this condition of things.

I have noticed that there are two kinds of religious services to which many of the world will go, when they will not go to any other kind. One is a funeral service held in memory of the dead. The other is a baptismal service held on a creek bank, or a riverside, or at a lake. Many times I have preached to from 1500 to 3000 people at an outdoor service. Today the preachers have not only done away with the outdoor baptismal service, but they have done away with the sermons on the purpose, the significance of baptism, and the scriptural qualifications for the same. It is no wonder that churches have lost their spiritual power and icicles hang from the pews and the pulpits as well. It is seldom that we see a preacher shed a tear in the pulpit, or the congregation shedding tears. In the days when Bethel church worshipped in a rude tabernacle building which the town referred to in contempt as the barn, we scarcely ever had a service when tears were

not shed all over the house, in the pulpit and in the seats. The people came to the services and many were gloriously saved. In those days we went to the creeks for our baptismal services.

Many say it is more convenient to have the baptismal services in a baptistry. That is the same argument which the sprinklers used to make for substituting sprinkling for baptism. Have we become so unconcerned that we are unwilling to suffer a little inconvenience for the sake of Christ and His cause? Many times people would get under conviction and be saved at an outdoor baptismal service. Several years ago a man got under conviction when he saw one of his personal friends baptized. He said to himself that he would never see another baptism unless he himself was ready to be baptized. For several years he stuck to this resolution. He would take his car and take his wife and others to the baptismal service. But when the time came for the service he could not be seen. He had strolled off in the woods somewhere.

This went on for a few years until one day he was driving along a road in Faulkner County on a trip as a traveling salesman. The road was filled with people in cars, wagons, and on horseback, all going the same direction. He stopped where a man was fixing a flat. He recognized him as a country merchant, one of his customers. He asked "where are all the people going." His friend told him they were going to the creek to a baptismal service. About 50 people were to be baptized, and that country merchant and his wife were two of the number. He begged this traveling salesman to go and see him and his wife baptized. He finally prevailed on him to do so. That baptismal service broke the heart of this salesman. He turned back from his planned business trip and returned home under so deep conviction that he spent three days and nights with scarcely any sleep, and neither would he eat. On the Sunday night that followed he came to the altar crying out aloud, "I'm lost, I'm lost, I'm lost." After about an hour of deep mourning and prayer he sprang to his feet shouting the praises of God. When I hear a boy preacher, yet in his teens, who knows nothing about such as this, calling our expensive church buildings and our indoor baptistries a great improvement over what we had in other days I say, "God have mercy on such ignorance and open that boy's eyes to the better way."

The tendency on the part of many to call all this emotionalism, and to discredit all feelings in Christian experience is a bad sign. It indicates we have come to the time Paul spoke about when he said in the last days they would have a form of godliness, but would deny the power thereof. See II Tim. 3:1-5. They wept and shouted in Bible days. When Jesus entered Jerusalem riding the ass's colt His disciples shouted aloud for joy. This same shouting was foretold by the prophet Zechariah. "Rejoice greatly, O daughter of Zion; SHOUT, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, riding upon an ass, and upon a colt the foal of an ass," Zech. 9.9. But the blinded, formalistic Pharisees failed to see in all this the fulfillment of their prophecies, and asked Jesus to rebuke His disciples for shouting. Jesus replied, "If these should hold their peace, the stones would immediately cry out," Luke 19:35 to 40.

The Albigenses, as a body did not come out of the Catholics. But through their teaching they won over many whom the Catholics formerly had deluded. The Pope, in order to regain the people, sent a cardinal and three bishops with a creed which they demanded that all who were suspected of heresy should accept. One of its articles ran thus: "We believe that none are saved, except they be baptized; and that children are saved by baptism, and that baptism is to be performed by a priest IN A CHURCH." (My caps.) Many Albigenses, refusing the terms, were burned in different cities in the south of France. See Orchard's History, page 199.

The people called Albigenses in France, are the people called Baptists today. The above quotation shows that they did not baptize in a church building, but out in the open. It was the Catholics who had their baptism in church houses. They objected to baptism being performed out in the open where the people would gather to see, and be taught the truth. It was always performed out in the open in Bible times, and it should be the same today. If we go to holding back from scriptural practices for the sake of convenience on the baptism question, then soon we will be surrendering other principles for sake of convenience. I have read of people in foreign lands walking 100 miles or more to secure scriptural baptism. The matter of

convenience did not concern them. It was a matter of being pleasing to the Lord. I prefer that baptism be administered in an open stream, or a lake or pond.

Many prefer to follow the new ways and practices, rather than the old ways. They prefer to follow the fashion and modern custom, rather than the scriptural way. This all goes along with expensive, elaborate, up to date church buildings, and the preaching of tithing.

What Have We Gained?

What have we gained by building expensive splendid houses of worship, and our indoor baptistries, and by our tithing preaching and all our new organizations in our churches? I answer, "We have not gained, but we have lost in a great way." Only recently Bro. D. O. Silvey published an article in which he said for the past year the national average (based upon incomplete records) was 3.2 professions per church. I ask is this the great improvement on things in past years? Without trying to boast (for others have had as good or better success than I,) I wish to contrast this record given by Bro. Silvey with things in the past. I pastored Mt. Pleasant Church out of Plumerville for six years back in the time between 1920 and 1930. In that time I baptized 108 people, an average of 18 per year. We had no fancy building. We did not have the many organizations the churches now have. And I did not preach on tithing.

I pastored Mt. Olive Church in Cleburne County three years. We had a simple plain house of worship, and went to the river to do our baptizing. Neither did I preach tithing. In those three years I baptized 62 people, an average of more than 20 per year. I pastored Bethel Church in Morrilton from 1930 to the end of 1936, or for six years. The year of 1930 was about gone when I began my work there, and my service with the church as pastor ended in September in 1936. During that time I baptized over 150 people. This is an average of about 25 per year. We worshipped in a simple, plain, but large tabernacle building, which we rented. I did not preach on tithing, nor did we have any organizations in the church but Sunday School, and the women's organization, which was organized for Bible study and prayer. But our members went from house to house to bring people to church. There was no lack of prayer and zeal for the salvation of the lost. There were no icicles hanging off the pews when I went into the pulpit to preach.

And I did not preach tithing. But I preached on salvation by grace, the need of a definite experience of grace, heartfelt salvation, the office work of the Spirit, the depravity of man, the crucifixion and resurrection of Christ, and His glorious return for His people, and also to reign for 1000 years. The church members were built up in the faith and established in the doctrines of God's word. Our Wednesday night services would average an hundred or more to begin with. Many from other churches would come to attend our services.

I am sure that many of the old time pastors could show equally as good a record. But what do we have today? Instead of an average of 20 to 25 professions each year in each church the average is just above three professions per year. If we should take into consideration the kind of professions they have today, the comparison would be even worse. In those days the sinners did not come down the aisle chewing their gum, and shake the preacher's hand and let him make the profession for them. They came to the front seat with broken hearts and weeping eyes, and in humble repentance. When they came up from that front seat they came up rejoicing in God's saving grace. Today the professions in churches are formal, and with little evidence of the persons being saved. Today the preachers are too anxious to get them into the churches, and are not careful enough to make sure that they are really saved before joining the church.

In 1934 I held a meeting in one of our larger town churches. In that meeting there were 30 people saved. Fifteen of those were already members of the church. And still other church members got under conviction, and expressed a doubt of their salvation, but some older persons interfered and held them back, trying to assure them that they were all right. Today it is not uncommon to hear a preacher tell the seekers "You may be expecting too much of the Lord." It is not expecting too much of the Lord to want a definite positive assurance of one's soul salvation. The word of God speaks in no uncertain terms about the joy of salvation, the witness of the Spirit, and a definite assurance of being saved. Let the reader examine such

passages as Rom. 8:16; I Cor. 2:415; II Cor. 1:22; I Thes. 1:5-6; I Pet. 1:8; I John 4:13 and I John 5:6 with I John 5:10.

So I ask again, What have we gained by all our preaching on tithing, through our splendid church buildings, our many new organizations, new methods to raise money, and our budget systems? Our professions of faith in our churches have dropped from an average of 25 per year to about 3 per year. Is this the kind of progress we want? This is progressing backwards. We are going in the wrong direction. Some of this present generation of preachers can discern that something is wrong. But they can neither diagnose the case, nor prescribe the remedy. They think the remedy is the preaching of legalism to the churches, more and more expensive church buildings, with everything fixed for the comforts and conveniences of the fleshly man, and multiplied church organizations. But the more they try to fix things up the worse they become. We need not try to lay the blame on the times in which we are living.

The veterans of the cross can point out the cause, and they can prescribe a remedy if the present generation of preachers will only condescend to listen to some of us, and are willing to admit their inexperience, and lack of knowledge. First let us get at the cause of our trouble.

First there is too much preaching of LEGALISM on the part of this generation of preachers, and not enough preaching of the GRACE which makes us free from the bondage of the LAW. Next, there is too much desire on the part of many pastors, and other preachers for having the finest car on the market, a fine house to live in, plenty of money to buy whatever their hearts may desire, with no thought of sacrifice on their part. They must have their expensive television sets, and their air-conditioned houses, and every luxury which money can provide. God's word says, "Godliness with contentment is great gain . . and having food and raiment let us therewith be content." I Tim. 6:8. Paul told Timothy, a young preacher, to be "An example to believers, in word, in conversation, in charity, in spirit, in faith, in purity." I Tim. 4:12. What kind of an example is a worldly minded preacher, one who takes in all the world's sports, or one who is continually puffing on a cigarette? Yet most of the tithing preachers are guilty of these very things. We have too much organization in our churches as a substitute for Holy Spirit power. The average church member, as well as many preachers, frequent the places of worldly amusements as much as the man of the world does. The average church member is content to just go to church once a week, and live a moral life.

It takes more than living a moral life to lead a spiritual life. If we are going to live a spiritual life we must rise above a mere moral life. We must continually read and study the word of God, surrender ourselves to the filling of the Spirit, and pray, and live a life of charity, with a spirit of selfdenial. Of what has the average church member and preacher denied themselves?

If the situation is made any better we are going to have to go back to the old time ways. There can be no improvement on God's revealed way of worship and service. The more man tries to improve on that the worse becomes the condition of things. If we want things to improve quit being in love with fine church buildings, and love the truth, and make use of every opportunity to learn more of God's word. Quit expecting our new organizations to bring improvement. I have watched such as this for 40 years, and have seen that they are more of a social get together, than gatherings to consecrate and devote our lives. Go back to the old time prayer meeting. Give the people of the church an opportunity to tell of their Christian experience. Quit asking them to bow their heads and close their eyes when a proposition is made to the lost. Many of them are as concerned as the preacher in the lost. Give the devoted members of the church an opportunity to go to and speak to their lost friends about being saved. Invite them to come to the front when the sinners come forward, and show their interest in the salvation of the lost, pray for them and instruct them. Many of them have had much more experience in soul winning than the pastors, and some of them are better at informing the lost as how to be saved.

After all, we do not learn the art of soul winning by going to school and studying books, but by reading the Bible and personal experience. And we do not have to follow the methods of Billy Graham, or some other modern evangelists. The best qualifications for soul winning are a definite experience of grace, a workable knowledge of God's word and a burning compassion for the lost. Many souls were won to the Lord before we ever came on the scene of action. There have been many great soul winners who never took

a course in some man-made school on evangelism nor have they read a text book on that line. Text books on soul winning are a modern thing. The art of soul winning is as old as the Bible. Most text books on evangelism deal mainly with organization. Real evangelistic zeal is not produced through organization. It comes through waiting on the Lord in prayer. I have learned this through experience as well as through reading God's word.

Tithers Have Their Minds Too Much On Money.

One certain tithing preacher was holding a meeting in one of our churches. While there he stayed in a certain home. The woman in that home said about all he could talk about when around that home was his fine church building, tithing, and how he was going to get the money to pay off a huge debt. She said it looked like he just considers his church members as dollar marks. Since that time I have had an opportunity to talk with one of his lady members. She says he is planning to get the church deeper into debt by building an annex to his large house of worship. She says all he can preach on is money, money, money. This sister's eyes were filled with tears and her voice was choked with emotion as she said to me, "I am simply starving to death to hear some good old Bible sermons on the crucifixion, the resurrection of Christ, His second coming and Christian experience. She said many others felt the same way. She told me she wished she was back in the old country church where she enjoyed so many great spiritual blessings. I one time held a meeting in that country church and everyone seemed filled with the Spirit and a zeal to bring the lost to Christ. There were 35 people saved in that meeting and people wept for joy, and shouted the praises of God.

The tithing preachers are giving the world a just cause to say the ministry is just another racket. Our main thought should be the winning of the lost to Christ everywhere, and the spiritual growth of our people in the knowledge of the word. Right here can be found the answer as to why city preachers are not able to enlist devout members who move from rural sections to the cities. They go a few times and do not get any real spiritual food, and they say to me, "I had rather stay home and read some good book on the Bible." So if city and town preachers want those country Baptists to keep coming back, then give them something to feed the inner man.

Wherefore Serve The Law?

In Gal. 3:19, after showing the inconsistence of the Galatians in wanting to go back to the LAW, he asked, "Wherefore then serveth the Law? It was added because of transgressions, till the seed should come, to whom the promise was made." That seed was Christ. Then to try to serve the law is to take the position of the Jews, that Christ has not come. Could there be anything more dishonoring to Christ? Well, this is the logic of the position of the tithers.

When the law was fulfilled and passed away, then the animal sacrifices were made null and void, so was the observance of the 7th day, circumcision and tithing with all the rest. Thus to seek to observe tithing is to seek to observe the law, and according to Paul that is not to be done after Christ has abolished the law. II Cor. 3:7-11; Rom. 7:6 and Col. 2:13-14. And in Gal. 4:4-5 he tells us that Christ redeemed from the law those who were under the LAW. "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to REDEEM them that were under the LAW, that we might receive the adoption of sons."

To redeem means to buy and set free someone who has been in bondage to a former master. In Gal. 5:4 Paul calls the law a yoke of bondage. In Gal. 3:24 he said that "The LAW was our schoolmaster to bring us to Christ, that we might be justified by faith." Then he says, "After faith is come we are no longer under a schoolmaster," Gal. 3:25. Since tithing is a part of the law (Lev. 27:30-34 and Heb. 7:5) then to put a child of God back under tithing is to seek to put him in bondage again to his old master, which was the LAW. It would have him serving his old master from whom Christ has redeemed him. How can he serve Christ who has redeemed him and at the same time serve the law from which he has been redeemed? That would have him trying to serve TWO MASTERS at the same time. Jesus says that cannot be done.

In Matt. 6:24 Jesus said, "No man can serve two masters: for either he will hate the one, and love the other: or else he will hold to the one and despise the other." In Gal. 4:4-5 and 3:24-25 we find two masters, the LAW, and Christ, who redeemed us from the law, our former master. Which shall we serve, the LAW or Christ? We cannot serve both. Which will we LOVE, the Law or Christ? We cannot LOVE both. To which shall we hold, the Law or Christ? We cannot hold to both. We must choose to serve the one or the other. If we choose to practice tithing then we are choosing to serve the LAW, and hold to the LAW, and not to Christ who has redeemed us. If we choose to hold to, love, and serve Christ, then we cannot choose to hold on to the doctrine of tithing, for it is the LAW which commands tithing, and not Christ. All service done because of the law commandment to tithe will not profit us a thing, either now or hereafter. It will not promote our spiritual growth, nor develop our spiritual lives, nor will it gain a reward for us in the hereafter. No wonder Paul asked "Wherefore then serveth the law?"

Try Listening To Two Different Men at the Same Time.

Try listening to two different men talking on two different subjects at the same time and see what you learn. One man is talking into one ear on the science of farming. At the same time another man is talking in your other ear about the geography of the world, different nations, their rivers, cities and mountains. When they had talked to you for an hour how much would you know about what each had said? If you learned anything then you would not have been listening to one of the men. Your attention would have been concentrated on what one man was saying, and you would have been paying no attention to what the other was trying to get over to you. This illustrates the folly of trying to give heed to what the law says, and at the same time trying to give heed to what the Spirit of grace says. We must hear one or the other, and not both.

This is why people are so confused who have never seen their freedom from the law. With one ear they are trying to hear what the law says. With the other ear they are trying to hear what grace says. As the result they get all mixed up, and understand neither the things about the law or the things about grace. They confuse what one says with what the other says. No man can serve two masters at the same time.

The Law Cannot Provoke To Righteousness—But To Sin.

The folly of trying to put God's children under the law, and having them to observe the law, or any part of it, is seen in that the word of God plainly teaches that the law does not provoke unto righteousness, but to sin. Paul said in Rom. 7:5, "For when we were in the flesh, the motions of sin which were by the LAW, did work in our members to bring forth fruit unto death. He also said, "But sin, taking occasion by the commandment, wrought in me all manner of concupiscence," Rom. 7:8. The Amplified New Testament reads, "But sin finding opportunity in the commandment (to express itself) got hold on me and AROUSED AND STIMULATED all kinds of forbidden desires (lust, covetousness). For without the law sin is dead—the sense of it is inactive and a lifeless thing. In Rom. 5:20 we read, "But then the LAW came in, (only) to expand and INCREASE the trespass (Making it more apparent and exciting opposition). Amplified New Testament.

From this we see that the LAW did not provoke to righteousness, but it only increased sin. It only served to stir up the rebellious nature of the flesh and arouse in it, and intensify in it, the disposition to sin. Then, in the name of all scripture and reason why go back to that which only provokes and arouses the fleshly nature to sin, in an effort to build up the spiritual life of a child of God? It can never give us a good standard for service, nor develop the inward life of a child of God. The LAW works on the old man with all his weaknesses and shortcomings. It appeals to the flesh and arouses the desires of the flesh. On the other hand the Spirit makes His appeal to the NEW MAN. Because of this we had to be made dead to the law and all its demands through the death of Christ, that we might yield ourselves to the Spirit. The tithing preachers in their eagerness to raise more money by going back to the law and bringing back its doctrine of tithing have been made blind to this great spiritual truth. It is only as we see our freedom in Christ, and steer

clear of the law and all its demands that we grow in the Spirit, and in the grace of God. The preaching of tithing, instead of doing away with covetousness, only provokes the old man to covetousness.

An Insult And A Slander

Every time a preacher preaches to the children of God that they are duty bound to observe tithing he is insulting them and slandering them. This I shall prove by the word of God. Let us read I Tim. 1:5-10. "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved have turned aside unto vain jangling: desiring to be TEACHERS OF THE LAW; understanding neither what they say, nor whereof they affirm. But we know that the law is good, if a man use it LAWFULLY (right); knowing this that THE LAW WAS NOT MADE FOR A RIGHTEOUS MAN, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine."

This passage states plainly that the LAW WAS NOT MADE FOR A RIGHTEOUS MAN. To refresh the readers' memories I shall again prove that TITHING is a matter of the LAW. Jesus said to the unholy, ungodly, unrighteous, sinning hypocritical Pharisees, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint, anise, cummin, and have ommitted the weightier matters of THE LAW," Matt. 23:23. This plainly makes tithing a MATTER OF THE LAW. Being unrighteous, ungodly, unholy and sinners, the Pharisees should have paid tithes for they were the very kind of people for whom the law was made. But since our Lord's disciples were righteous men, and the law WAS NOT MADE FOR RIGHTEOUS MEN then Jesus nowhere said to them that they ought to tithe.

Heb. 7:5 also teaches tithing is a matter of THE LAW. "Verily they that are of the sons of Levi, who received the office of the priesthood, have a commandment to take TITHES of the people ACCORDING TO THE LAW," etc. Lev. 27:30-34 plainly tells us that the commandments concerning tithing were given to the children of Israel in MOUNT SINAI. Please read this passage. Mount SINAI is the place where the LAW was given. Read Ex. 19:23 to 20:17 and Gal. 4:21 to 25. So tithing is a part of the LAW.

Thus, when a preacher preaches to God's children that they are under duty to observe tithing, he is putting them under the law. Since Paul said the LAW WAS NOT MADE FOR A RIGHTEOUS MAN then the preacher is branding God's people, not as being righteous people, but unrighteous people. Is not this an insult and a slander of God's children?

Bro. Preacher, Paul said that the law was made for the lawless and disobedient. Are your members lawless and disobedient? If not, quit preaching tithing (which is law) unto them. Are your members murderers of fathers and mothers? Paul said the law was made for such as these. If you put your members under LAW by preaching tithing to them then you class them with murderers of fathers and mothers. Are your church members menslayers? Well, Paul said the law was made for manslayers. If you try to place your members under the law by preaching tithing to them then you class them as man-slayers. Are your members whoremongers? Paul said the law was made for such as these. If you try to place your members under the law by preaching tithing to them then you are classing them as whoremongers. Are your members menstealers and liars? Paul said the law was made for such as these. Then when you seek to place your church members under the law by preaching tithing to them you are classing them as menstealers and liars. If this is not an insult to God's children and a slander of their characters what is it?

Paul said the law is good if it be used lawfully. How is it to be used lawfully? By preaching it to the lawless and disobedient, to the unholy and profane, to the murderers of fathers and mothers, to the whoremongers, liars, and perjured persons. For what purpose is it to be preached to such an ungodly bunch? To show them that they stand guilty before God. Such as these are under the law, and "What things soever the LAW SAITH, it saith to them that are under the law, that every mouth might be stopped, and all the world may become guilty before God," Rom. 3:19.

Bro. Preacher, when you preach LAW to God's children you are preaching it to the wrong crowd. To whom are you to preach the LAW? To those who are under the law? Who are they? They are the ungodly and unholy and profane, murderers, thieves, liars and whoremongers. They are the ones for whom the law was made. We are to preach it to them to show that they all stand condemned by the law, and stand in need of salvation through faith in Christ. Even the law of tithing condemned Israel, "But ye say, wherein have we robbed thee? In tithes and in offerings. Ye are CURSED WITH A CURSE, for ye have robbed me, EVEN THIS WHOLE NATION," Mal. 3:8-9. In breaking God's law concerning the tithe the whole nation had condemned itself before God, and that LAW had brought a CURSE on them. "Cursed is every one that continueth not in ALL THINGS which are written in the book OF THE LAW TO DO THEM," Gal. 3:10.

"Moreover the law entered that offence might abound." By the law is the knowledge of sin," Rom. 3:20. The children of God have already been made free from the condemnation of the law. We became dead to the law by the body of Christ (Rom. 7:5), and have been delivered from the law to serve God, not in oldness of the letter, but in the newness of the Spirit, (Rom. 7:6). We are no longer under the law, but under GRACE (Rom. 6:14). Therefore to preach the law to God's children is to classify them as murderers, liars, thieves, whoremongers, unholy and profane. Could anything be a greater insult to the people of God?

Ignorance Gone To Seed

Here is an example of ignorance being gone to seed. On page 20 of a book put out by a tithing preacher he has the following: "In the council of Seville, held about A. D. 590, a canon was passed which reads, "If anyone does not tithe everything—let the curses which God inflicted on Cain FOR NOT RIGHTLY TITHING, be heaped upon him." God did not curse Cain because of the offering which he brought, but because he killed his brother Abel. See Gen. 4:8-12. What is it to which tithers will not resort to put over their unscriptural position?

Did Jesus Do What He Came To Do?

According to the tithing and legalistic preachers Jesus did not do that which He came to do. To try to prove that the law is still in force they will quote Matt. 5:17. "Think not that I am come to destroy the law, or the prophets: I am come not to destroy, but to fulfill." But let us have the next verse. "For verily I say unto you, till heaven and earth pass, one jot or tittle shall in no wise pass from the law until all be fulfilled." Let me ask the question, since Jesus said He came to fulfill the law, did He fulfill it? If not, then He did not do that which He said He came to do? Let me also ask has any part of the law been abolished, and has any part of it passed? Have animal sacrifices been abolished and have they passed away? If so, then all the law has been fulfilled, since one jot or title was not to pass until ALL HAD BEEN FULFILLED. Is fleshly circumcision in force today, or has it passed?

Is the law of the observance of the 7th day of the week (Saturday) still in force? That is part of the law. See Ex. 20:8-10. If that is still in force then why do not these legalistic preachers observe the 7th day? If they do not observe it, then why? Where is the scripture which says that the first day of the week has been made the sabbath? Or where does it say that the first day of the week takes the place of the old sabbath? I will give a man $50 who will find that for me in the Bible. It is not there. Then why is it that we do not observe the 7th day of the week which Ex. 20:10 says is the sabbath of the Lord? If all the law has not been fulfilled then the commandment to observe the 7th day of the week is still binding. If the observance of that 7th day is not still binding, then Jesus did what He said He came to do, which was to fulfill the law. If it is not binding today, then that part of the law has certainly passed, and Jesus has fulfilled the law which He said He came to do.

Is the part of the law which forbids the eating of any hog meat (Lev. 11:7-8) or cat-fish (Lev. 11:9-10) in force today, and binding on us today? If so do not the tithing preachers sin every time they eat ham or sausage, or bacon, or cat-fish? Has this part of the law passed? If so, then has not Jesus fulfilled all the law, since one jot or title was not to pass until all is fulfilled. If these tithing preachers are under the law, and it is

still in force, then they must go and be circumcised in the flesh. They must quit observing Sunday as a sabbath, and go back and observe the 7th day sabbath. They must offer animal sacrifices. They must keep all the old feast days enjoined by the law, the passover, the feast of unleavened bread. For 7 days they must have no (leaven), yeast, soda or baking powder in their houses. See Ex. 12:18-19 and Lev. 23:5-6. They must kill a passover lamb every year on the passover day. All that was part of the law. Have any of these things passed away for the believer? If so then Christ has fulfilled all the law.

If Christ has fulfilled the law for us, then why do we want to be trying to fulfill it for ourselves? To do so is virtually to say that Christ did not fulfill the law for us. I have never seen a tithing preacher yet who does not entangle himself with all the law, and preach contrary to what he practices.

I claim that Christ did just what He said He came to do. He fulfilled all the law. I do not consider myself under any part of the old Mosaic law. I can eat cat-fish when I want it. I have the right to eat ham or bacon, or sausage if I want it. I do not have to observe the passover. I can eat leavened bread any day in the year. I do not have to be circumcised in the flesh. I do not observe the 7th day. I do not observe all those feast days. I do not offer animal sacrifices. Why? Because I am not under any part of that old Mosaic law. I am under the new commandment which Jesus gave, the commandment of LOVE. The lives of these legalistic preachers are all out of harmony with what they preach. They preach that they are under the law, yet most of its precepts they openly violate. Why can't they see the inconsistence of their preaching and their practice? As Paul said, "They understand, neither what they say, nor whereof they affirm," I Tim. 1:7.

Salvation Earned By Paying Tithes?

Here is the limit. In seeking to prove his tithing doctrine, Mr. S-- quotes from Augustine and has him saying the following: "Whosoever, therefore, either desires to secure a reward for himself OR TO BE PROMISED REMISSION OF HIS SINS, LET HIM RENDER TITHES." If this is not teaching the paying of tithes in order to be saved, then I cannot understand language. This is a quotation from page 41 of a book I now have before me written by a tithing preacher. This is worse than Campbellism. I have heard them preach baptism in order to have their sins remitted, but I have never heard, or read of one of them teaching that one had to give tithes to receive remission of sins.

This is putting salvation on a commercial basis and having a man buy his way to heaven with his money. To what extent and extremes will tithers go to prove their point? This doctrine developed into the Catholic hierarchy. It came into Protestant ranks by way of Catholicism. Baptists borrowed it from Protestantism. Bishop McCabe, who has already been mentioned, and one whom the tithing writer quoted to prove his tithing doctrine, is a Methodist Bishop. The man who quoted him is a Baptist. This is making merchandise out of our religious service.

Peter has warned us about the coming of these false teachers. "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways: by reason of whom the way of truth shall be evil spoken of, AND THROUGH COVETOUSNESS SHALL THEY WITH FEIGNED WORDS MAKE MERCHANDISE OF YOU," 2 Pet. 2:1-3.

If teaching that one must render tithes in order to be promised the remission of sin is not making merchandise of people, then what is it? Baptists wake up and purge yourselves of this LEGALISM and salvation by works doctrine.

Off of the Old Track

The younger generation of preachers among us, or most of them, are off of the old track which Associational Baptists have followed. I came to the Associational Baptist in 1929. If there was a man among them who advocated tithing at that time I did not know of it. Bro. Simms of Damascus did not teach it. Bro. Driskell did not teach it. Neither did such brethren as Dr. J. T. Moore, Bro. Crutchfield, T. L. Epton, Bro. J. W. Story, J. A. Cabiness, W. J. Burgess, R. L. Douglas, Terry Cole, W. E. Sherrill, and Dr. Ben M. Bogard. I have a pamphlet which Dr. Bogard wrote against tithing for New Testament times. I read a series of articles

which R. L. Douglas wrote against it. If such men as Dr. J. E. Cobb, and C. C. Winters ever wrote an article on it I never read it. Neither did I read where J. A. Scarboro ever wrote in favor of it.

I recently wrote to Sister Daly Ramage, who is the daughter of the late R. M. Byers, and a sister of Eld. Paul Byers. I asked her if her father and brother advocated tithing. Here is what she wrote to me:

"As to tithing my father and brother did not believe in tithing for the New Testament Church. They preached against it. Of course there was not so much said about it in my father's day. My brother fought it hard. (That was Eld. Paul Byers.)—Our preachers are trying to take up the Board Baptist practice. That is about all you hear out of young preachers today. Our preachers are almost as bad as the Board Baptists. You know you never heard of such a thing until the last 40 years. I believe I would be safe in saying all the old preachers did not believe in such things. I hope you make it strong in your book that it is unscriptural."

The end of the quotation.

Paul's Ministry With The Church At Ephesus

By reading Paul's farewell talk to the elders of the church at Ephesus we learn that he did not teach that church to practice tithing. He said, "I have coveted no man's silver or gold or apparel. Yea, ye yourselves know that these hands have ministered to my necessities, and to them that were with me," Acts 20:33-34. This makes it evident that the Ephesus church did not support Paul and his follow laborers with tithes. Yet he said unto them, "I have not shunned to declare unto you ALL THE COUNSEL OF GOD," Acts 20:27.

That church did not pay tithes to build expensive church houses for they had no church houses in that day. According to Dr. Newman's Church History the Christians did not build houses for worship until the third century. So the Ephesus church did not pay tithes to build church houses.

The Christians in that time had no school buildings, no Christian papers, no Sunday School literature, and no book stores. So the church at Ephesus paid no tithes to support such as these. Then if Paul taught that church to practice tithing, and they did so, will some of these tithing preachers tell us what became of those tithes, and for what purpose were they given. If that church did practice tithing it could only have been for one purpose, and that only, which would have been for the support of the weak, and for the care of the poor.

Let me ask the tithing preachers if they preach tithing, to get support for the aged and poor, or for about everything else they want to promote? If they preach tithing to get support for the aged and infirm, then why do some go into the homes of the aged and infirm and try to convince them they are under obligation to give a tenth of a welfare check to help to support everything the pastor, and some leaders desire to support? If tithing is scriptural for today, and the Ephesus church gave tithes, it seems to me, and to any thinking person, that tithing preachers have things all reversed today. Instead of supporting the poor with tithes, they try to get the poor to support everything else with tithes.

Now, if you tithing preachers think that church at Ephesus did pay tithes, and all of the money went to support the weak and poor (I have shown it could not have gone for anything else,) then you follow the example of that church and call on your members to bring in a tenth of all they make to be distributed among the poor, and for that cause only. None of it is to be used for any other purpose.

What I am trying to get the reader to see is that tithing was neither taught nor practiced in New Testament times. All their offerings were voluntary offerings, and not through the old system of tithing. I am not against a preacher being paid for his work, but against the preaching of tithing to get his pay, because tithing is legalism. Paul said to the Galatians, "Let him that is taught in the word communicate (or contribute) unto him that teacheth in all good things," Gal. 6:6. Sometimes Paul was paid for his preaching, and sometimes he was not. He said to the Philippians, "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me concerning giving and receiving, but ye only," Phil. 4:15. He also said to them, "I know how to abound: every where and in all

things I am instructed both to be full and to be hungry, both to abound and TO SUFFER NEED," Phil. 4:12. We should be willing to be the same.

Neither am I against having church buildings, but I am opposed to erecting great expensive structures, when the money put in those buildings is needed so much more in missions and in the broadcasting of the gospel. 1 am convinced that we fail to reach many people in the lower income bracket because they feel ill at ease in expensive buildings, and they go elsewhere to church, and become a prey to false doctrines which are preached in those places. We are not going to attract many people in the lower income brackets to fine expensive church buildings. Are we going to abandon these people to be caught by the preachers of modern heresies? That is exactly what we are doing in many places by constructing fancy buildings to attract the proud and wealthy. We often build away from a certain class of people. I have often wondered why a lot of our preachers have never seen this. There are many in these heretical movements today, who would not be there had we not driven them away from us, by constructing such expensive buildings.

Many of our people need to come down out of the clouds and get their feet on more solid ground, and ourselves in an humbler state of mind. If we can just see this, things will be different with us.

Neither am I against Christian schools where the truth of God's word is taught in its purity. Nor am I against having Christian book stores. I think we need them. But I am against the preaching of LEGALISM to raise money for any of these things, and I think everything should stand on its own merits and let everything be supported through voluntary offerings. In all of our giving let us steer clear of the legalistic doctrine of tithing, and from all legal terms. There is no certain amount laid down in writing as to how much a child of God shall give. That is a matter between the individual and the Spirit. "According as he purposeth in his heart, so let him give, not grudgingly, nor of necessity: for God loveth a cheerful giver. If every child of God will yield himself to the Spirit enough money will come in for the work GOD WANTS DONE, even if it is not enough to do what man wants done.

A Word of Advice To Tithing Preachers

I wish to give a word of advice to all tithing preachers. Do not be abusive in your preaching. Quit making bold statements which cannot be backed up by a thorough study of the Bible. Do not preach in an egotistical spirit as though you had already made a thorough study of this subject, and know all there is to be known about it. Some of you have not yet cut your wisdom teeth. Others have studied this subject much longer, and have had as much or more experience than you, and they know all the scriptures you are going to bring. We have also learned how to rightly divide the word of truth which evidently you have not yet learned to do. We know how to distinguish between that which is of the law and that which belongs to GRACE. You need to learn the same. We have learned not to confuse the things which belong to Israel and the things which belong to the churches, and many have not yet learned that. We have also learned to keep up with you in your quotations, and know just what you leave out, which, if used, would upset what you are trying to establish. I have heard preachers who are just out of the cradle boast that they would preach tithing to their dying day. I preached it too when I was young and inexperienced and uninformed as are some of you. Do not be so boastful. Some day you may have to take back some things you say.

Make a close study of Galatians, which was written to refute LEGALISM, and as you read it be sure to compare Gal. 3:10 and 3:13 with Mal. 3:8-10. Paul was a better person to rightly divide the word than you are. Notice the words "THE LORD OF HOSTS" in Mal. 3:10. Learn what that expression means, when and to whom it is applied, and when and to whom it is never applied. If you do not know the meaning and use of this expression in Mal. 3:10, how are you going to know how to rightly use that passage? Do not just quote the words "THOU shalt surely tithe" in Dent. 14:22 and stop there. If you will read far enough you will find that God was speaking to ISRAEL, not the churches, when He said "Thou shalt surely tithe." If you read to the 26th verse you will find that under some circumstances the "THOU", addressed in v. 22, was permitted to use part of their tithing money to buy strong DRINK. It could be somewhat embarrassing to

you to apply all that passage to the churches. If you use part of it you must use all of it, for God plainly forbids in Deut. 4:2 any to DIMINISH from His word.

Be exceedingly careful in your preaching to the aged, the poor and the infirm. Do not be guilty of branding them as robbers, and of being stingy and tight because they will not give a tenth of their meager income. They are old and feeble, sick and infirm, and have lost their earning capacity. They cannot give as they once gave, nor as they would like to give. It deeply wounds their hearts to have to sit and hear you call them robbers and tight-wads because they cannot conform to your legalistic demands. Often they are sad in heart, and carrying some great weight of sorrow. They come to the house of God in need of comfort in the time of their sorrow, and something to help them in life's way. Instead of getting that comfort they have to sit and hear you call them robbers and stingy. You should blush with shame. They have come to you for bread and you have given them a stone. They have asked for an egg and you have given them a scorpion. You need to study the method of Jesus. His words of denunciation were only for the hypocritical, egotistical, money loving religious leaders of His day, who robbed widow's houses, and laid on the common people burdens grievous to be borne. For the wayward, downcast, the sorrowing, and weak and sinning He had only words of tenderness, comfort and forgiveness.

You will never learn to be the preacher you ought to be unless you learn how to comfort the weak, the aged and the sorrowing. What some of you preachers need is a broken heart. Never until you yourself have gone through the deep waters of sorrow and heartache will you really have the power to speak comfortably to God's people. Of course there will be times when church members are openly bringing shame on the name of Christ when you will need to rebuke. But do not do so in an arrogant and boastful manner, and to show people that you know how to lay on the lash. Do it with a broken heart. I had to do that one time in Bethel Church. But before I did so I wet my pillow with tears and prayed all the night before. It was because some in the church had engaged in mixed bathing, which I and the church strictly opposed.

This brings to mind a certain old sister, Grandma Bradshaw, a widow, who made her home with a widowed daughter. I think she was the greatest, most devoted Christian I ever knew. She was a member of old Bethel church. She loved our Lord, His church, and His service above all else. We could always count on Grandma to be in her place at church. She was generally the first one to get there and the last one to leave. Scarcely ever a service was held that Grandma did not shout the praises of God. During the time we were having our trouble in the church I would go to Grandma's room. We wept and prayed together.

Grandma scarcely ever had any money to give to the church. She was not able to earn a thing by working. She often went to homes and helped take care of the sick. But she would never take any pay for this. She felt that it was her Christian duty to do this, and she was moved to do so by a heart full of love and compassion. She drew no welfare check at that time. But grandma wanted to give. She loved the mission cause. It grieved her because she had no money to give to that cause, and she would talk to me about it and cry.

My wife and I had a little daughter nearly six years old. Grandma loved her dearly. The child developed a leakage of the heart and the Lord took her home to be with Him. Grandma heard of the passing of little Betty Ann about midnight. She got out of bed and walked several blocks at the midnight to come and be with us and comfort us. Grandma herself had been through the deep waters of sorrow. She could speak words of comfort as no one else could. That was because she lived in the secret of the Lord's presence every day and every hour. She would tenderly stroke that little silent face over and over, and while her tears flowed freely she kept saying, "Just asleep in Jesus, Just asleep in Jesus. Sleep on in peace until Jesus comes."

After we had laid little Betty Ann to rest and had paid all burial expenses we had $15 left out of a small insurance policy. My wife and I both wanted Grandma Bradshaw to have that money. So I took it and gave it to her. Grandma had often grieved that she had nothing to put in the mission offering. The next Sunday morning she brought half of that money and put it in the mission offering. Grandma knew nothing about the modern doctrine of tithing. She had not heard it preached, and I never heard her mention such a

thing. But she had a heart overflowing with love for the cause of Christ. There is a real example of what GRACE, and not the LAW, can, and will do for a person.

Do you think I could have gotten up in the pulpit in which I preached and branded grandma as a robber and stingy because she could not contribute more to the church. She never had a dollar only as some friend would give it to her. The next time she would be at church she would put half of that into the collection plate. I would have bitten my tongue out of my mouth before I would have spoken one word to wound the heart of that dear old soul. I tell this for the benefit of you tithing preachers. The Lord did not call you into the ministry just to go out and see how much money you can squeeze out of the people. Jesus said to Peter, "Feed my sheep." The Lord called you to preach the gospel, and to comfort the broken hearted. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised," Luke 4:18.

In all of your preaching endeavor to show the kindness, the consideration, and compassion Jesus showed toward those in trouble, sorrow, and affliction. Do not be like the Pharisees who bound on the shoulders of men heavy burdens, grievous to be borne," Matt. 23:4. Preach in a way to edify your people and cause them to love the truth, and they will cheerfully give to support the same.

But I wish to speak another word about Grandma Bradshaw. Her devotion and example was an inspiration to the whole church. She always had her testimony for Christ. Her life of consecration and devotion was a living testimony for Him. Any time you would go to her room you would find her Bible open on her table. It was her constant companion and guide. She also loved to tell of her experience of grace, and her experience in grace. She was a poor ignorant mountain girl 14 years old when the Lord graciously saved her. She did not join any church at first, for there were so many different kinds of churches around where she lived, she wanted to be sure she joined the right one. Different kinds of preaching confused her. She finally decided she would search the scripture for herself asking the Lord to give her understanding of the right way to go. And she would say, "Thank God He led me in the right way and His leading brought me into the Baptist church, and now my feet are on solid ground and the truth has made me free from all fear, from all the vain doctrines of men, and I am safe forever in the grace that saved me, and will forever keep me." By this time the whole house would be in tears, and Grandma would usually wind up shouting. Brother, money cannot buy, nor give a thing like this.

There are things we need a lot more than we need a lot of money and a lot more than a lot of fine church buildings which will look good in the eyes of men. We need more of these old devoted children of God whom many of you young preachers do not appreciate. They are experienced in the ways of the Lord. They have gone throughout the deep waters of sorrow. They have suffered for the cause of Christ. They have not been carried through on flowery beds of ease. They know what it is to toil and labor hard to gain the very necessities of life. When you get up in the pulpit and call them tight-wads and wound their feelings because they have little or no money to put into the offering you deeply wound their souls. Are you so greedy of filthy lucre that you would wound the hearts of these old saints of God? Just remember that the greatest contributors to the services of God often are not the ones who can write the largest check, but those old people like grandma whose very presence adds power and blessings to the services. You would be a greater preacher if you could share more in their great experiences.

Summary

1. I have found in Matt. 23:23; Heb. 7:5 and Lev. 27:30-34 that tithing belonged to the LAW, or old covenant.
2. I have found that that old covenant gendereth to bondage, Gal. 4:2-24.
3. I have found a CURSE connected with tithing, Mal. 3:8-9.
4. I have found that those who are of the works of THE LAW are under a CURSE, Gal. 3:10. Christ redeemed us from the. CURSE of the LAW, Gal. 3:13.

5. I have found that when one obligates himself to keep one point of the law he obligates himself to keep all of it. Gal. 3:10; 5:3 and Jas. 2:10.
6. I have found that Jesus redeemed believing Jews from the CURSE OF THE LAW, and therefore from tithing, since it brings a curse, Gal. 3:13 and Mal. 3:8-9.
7. I have found that the believer has been discharged from the LAW, and that all intercourse with it has ceased for him. See Rom. 7:6 in the Amplified New Testament.
8. I have found that the Spirit of life in Christ Jesus has made us FREE from the law of sin and death, Rom. 8:2.
9. I have found that we are admonished to stand fast in the liberty wherewith Christ has made us FREE, Gal. 5:1.
10. I have found that the law is called the ministration of DEATH, II Cor. 3:7.
11. I have found that the law was the ministration of condemnation, II Cor. 3:9.
12. I have found that the law has been abolished, II Cor. 3:11.
13. I have found that the law was weak through the flesh, Rom. 8:3.
14. I have found that there was a disannulling of the commandment going before because of the weakness and unprofitableness of the same, Heb. 7:18.
15. I have found that those old commandments and ordinances were only imposed until the time of the reformation, Heb. 9:9-10.
16. I have found that the law was only to continue until the SEED, who is Christ, should come, Gal. 3:19.
17. I have found that we are not to serve the law after Christ has come, Gal. 3:18.
18. I have found that the believer is not under the LAW, but GRACE, Rom. 6:14.
19. I have found that those who are led by the Spirit are not under the LAW, Gal. 5:18.
20. I have found that those who desire to be teachers of the law are vain janglers, and neither understand what they say, neither whereof they affirm, I Tim. 1:5-7.
21. I have found that the law was not made for the righteous man, I Tim. 1:9.
22. I have found that Jesus never used the word "Tithe" only when he was talking to the unrighteous Pharisees, Matt. 23:23; Luke 11:42 and Luke 18:12.
23. I have found that Jesus never used the word "Tithe" when He was speaking to His disciples, who were righteous men.
24. I have found that the ONE who gave the command and promise in Mal. 3:10-12 was THE LORD OF HOSTS, and that this expression is never used except in connection with ISRAEL. See I Sam. 19:45; Jer. 30:6-7; Isa. 9:5-7 and Mal. 3:10-12.
25. I have found that the teaching of tithing was not included in the great commission, Matt. 28:18-20.
26. I have found that Paul did not teach the churches to observe tithing, or giving a tenth, Acts 20:20-27 and 20:33-34, and also I Cor. 4:11-12.
27. I have found that Christ nailed the old ordinances to the cross, Col. 2:14.
28. I have found that the 7th day was observed before the law, and under the law, that fleshly circumcision and animal sacrifices were observed before the law and under the law, as well as tithing. See Ex. 16:22-26; Gen. 15:9-10 and Gen. 17:24-25.
29. I have found that all these things were brought over and incorporated in the law.
30. Therefore if the giving of a tenth before the law is proof that we are to do the same, then the observance of the 7th day, fleshly circumcision, and animal sacrifices before the law also proves that we are likewise to observe all these today.
31. I have shown that tithing was not given to anyone except the fleshly descendants of Abraham, Heb. 7:5-10 and Lev. 27:30-34.
32. I have shown that the giving of tithes was directly connected with Canaan, the land of promise. See Ex. 28:12-22 and Deut. 26:1-19.

33. I have shown that TEN is the Bible number for LAW, and that there are exactly 10 references to tithing in the New Testament, and in each of those 10 places Abraham's fleshly descendants are under consideration.
34. I have shown that the preaching of tithing brings persecution against non-tithers.
35. I have shown that the giving of tithes is not conducive to spiritual growth, Gal. 3:2-3.
36. I have shown that the law, of which tithing is a part, is neither the basis of salvation, nor a means to our spiritual growth, Col. 2:6.
37. I have shown that since we have been delivered from the law we are to serve in newness of the Spirit, and not in the oldness of the letter, Rom. 7:6.
38. I have shown that if any man is in Christ Jesus, for him OLD things are passed away, and ALL THINGS HAVE BECOME NEW, II Cor. 5:17.
39. If old things are passed away, and ALL things are become NEW, then for him the OLD system of giving has passed away, and he is under a NEW system of giving.
40. I have shown that in the New Testament days every man is to give according as he purposes in his OWN HEART, II Cor. 9:7.
41. I have shown that Paul, in contrasting the work of grace in our hearts, with the ministration of the law said, "The letter killeth, but the SPIRIT GIVETH LIFE."
42. I have shown that the commandments concerning tithing were given to Moses in Mount Sinai to give to the children of Israel, who were the natural offspring of Abraham, Lev. 27:30-34.

Questions for Tithers....? ? ?

14. If they had been observing tithing, and Mal. 3:7-12 applied to them, then why did God permit them to become poverty stricken.
15. Had God prospered them with a great material blessing?
16. Had they failed to keep the commandment to tithe, given in Mal. 3:10, or had God failed to keep His promise in Mal. 3:10, or was it true that Mal. 3:10 did not apply to them?
17. If you say they were not tithing then do you not admit there were some churches that were not tithing?
18. If you say that they did practice tithing, and that Mal. 3:10 applied to them, then why did not God keep His promise in Mal. 3:10?
19. If you say they did tithe, but that the passage in Mal. 3:10 did not apply to them, then why are you always trying to apply it to us today?
20. Does not Galatians 3:10 say that as many as are of the works of the LAW ARE UNDER THE CURSE?
21. Does this not connect the CURSE with the works of the LAW?
22. Are the believers of today under the works of the LAW?
23. Does not Gal. 3:13 say that "Christ hath redeemed us from the curse of the law"?
24. If He redeemed His people from the curse of the law did He not redeem them from any part of the law which brings a CURSE?
25. Does God CURSE His redeemed children, redeemed by His blood? If so, where is the proof?
26. If you teach that God will ***CURSE*** His blood bought children are you not guilty of teaching the APOSTASY of His children?
27. If Christ has redeemed His believers from the curse of the law, did He not redeem them from that part of the law which brought a CURSE?
28. Since the law concerning tithing brought a CURSE on Israel, then did not Christ redeem such Israelites as believe from the obligation to tithe?
29. If God redeemed the believing Israelite from the obligation to tithe, then did He place that obligation upon the believing Gentiles?
30. Do not the redeemed Gentile believers stand on the same footing and in the same freedom as the Jewish believers?
31. Are not you tithing preachers badly confused on this question anyway?
32. When Israel gave tithes under the law were they serving in the NEWNESS OF THE SPIRIT, or in the oldness of the letter? Romans 7:6.
33. Are we to serve God in the NEWNESS OF THE SPIRIT, or in the oldness of the letter?
34. What motive should prompt us in our giving, the LOVE OF CHRIST, or what we find written in the law?
35. Were tithes, or any part of tithes, used in the building of the tabernacle and temple, or were they built out of offerings which were brought willingly?
36. Did the voluntary plan get the job done back then? If so, what reason do you have to think it will not get the job done today?
37. Did not the people willingly, as their hearts stirred them up, bring enough for the WORK WHICH THE LORD COMMANDED TO BE DONE? See Exodus 36:5-6.
38. Do you not think a lot of our trouble today is that we undertake to do things WHICH THE LORD HAS NOT COMMANDED TO BE DONE, and does not want done?
39. Where is it in the New Testament that we find either a command or example that the Lord justifies us in placing a huge debt on one of His churches?
40. What does God's word mean where it says, "Owe no man anything, but to love one another? Rom. 13:8.
41. Does God's word mean exactly what it says here? If so, then what scriptural injunction can we find for placing a huge debt on one of the Lord's churches?
42. When preachers, or others lead a church into making a big debt in the erection of great expensive houses of worship, are they not doing so in violation of Rom. 13:8?

43. Is it right or wrong to go contrary to what the Lord has told us to do, or not to do?

44. Can we expect God's spiritual blessings upon churches which go contrary to a plain admonition in the word of God?

45. Cannot we find right here one of the reasons our churches today are without spiritual power?

46. Do we obtain spiritual blessings and' power by following what men want done, or by staying in strict obedience to the word of God?

47. Did not God say in Isaiah 3:12, "O my people, they WHICH LEAD THEE CAUSE THEE TO ERR, and destroy the way of thy paths."?

48. Do you not think that the same thing is happening among us today? If we have ERRED from the right ways among our churches, who has caused us to ERR?

49. Who causes churches to go deeply in debt when God's word tells us to "OWE no man anything, but to love one another"? The Amplified New Testament reads, "KEEP OUT OF DEBT, and owe no man anything." Is it not the leaders of the churches?

50. Which is the better, to stay with the word of God and be considered unprogressive, or to disobey the word of God and be considered progressive?

51. If we go in disobedience to the word of God can we expect to progress in the right direction, or the wrong direction?

52. Do you not think the churches have invested a lot of money in expensive church buildings which should have been spent in missions and in helping the poor and unfortunate about us?

53. Do you not think it is high time for us to examine the scripture again and reevaluate our standing before God?

54. Do you not think our leaders (preachers) have been more concerned with what unscriptural churches are doing in this line, and trying to keep step with them, that they have been concerned in staying with what the word of God tells us to do.

55. When the word of God tells us to "KEEP OUT OF DEBT" what legitimate reason can a church give for violating that injunction and plunging headlong into debt?

56. When is it an act of wisdom to go in open disobedience and in a plain contradiction to the word of God?

57. Do you not think that one reason Associational Baptists have gone to preaching tithing in late years is that they desire to raise more money to pay off big debts the churches have made in violation of Rom. 13:8?

58. Does not one act of disobedience, and one departure from the truth of God's word, lead to other acts of disobedience and departures?

59. What proof do you have that the word "Offering" in Mal.3:8 refers to special gifts over and above the tithes Israel were due to bring, and not animal sacrifices which were to be burnt on an altar of sacrifice?

60. When God spoke about them offering the blind, the lame and the sick on His altar was He talking about animal sacrifices, or special money or produce offerings the people were due to bring in addition to their tithes? See Mal. 1:8.

61. Were they robbing God in bringing the lame, sick and blind animals for burnt sacrifices, instead of animals without blemish as commanded in Lev. 1:3, and other places.

62. If so, then what proof do you have that the OFFERINGS mentioned in Mal. 3:8 did not refer to the animals they were to bring to an altar of burnt offering?

63. Then why are you always talking about the people bringing their tithes and offerings when you take up the Sunday collection?

64. Where did Jesus command His redeemed people of today to practice tithing? Please give chapter and verse.

65. If you cannot find the place is it not because it is not in the New Testament?

66. If Jesus did not command His redeemed people of today to bring in their tithes, then who commands them to do so?

67. Is it not a command of men, rather than a command of Christ, that His people practice tithing today?
68. Did not Jesus say, "In vain they do worship me, teaching *for* doctrines the commandments of men."? Matt. 15:9; Mark 7:7.
69. Has it ever occurred to you that in teaching God's redeemed children of today that they are under obligation to observe tithing that you are teaching a commandment of men, and a vain form of worship?
70. How long have Associational Missionary Baptists been preaching tithing?
71. Does not Deut. 14:22-26 permit the Israelites under certain circumstances to take part of their tithing money and buy STRONG DRINK with it?
72. Why do you just quote the words from Deut. 14:22 **"Thou shalt surely tithe,"** and stop there and try to apply it to us today?
73. Are not the "THOU" in the 22nd verse the same people who in the 26th verse who were permitted to buy STRONG DRINK with some of their tithing money?
74. Did you know that the words "STRONG DRINK" are in that same passage?
75. Are you ignorantly keeping that back from the people, or are you purposely keeping it back from the people.?
76. If you are doing it ignorantly isn't it time you are reading up a little better? If purposely are you trying to take advantage of the people's ignorance on that passage to get over your point?
77. Do you call that dealing honestly with the word of God?
78. The next time you quote from Deut. 14:22 the words **"Thou shalt surely tithe"** will you quote or read that whole passage and then try to apply it to the churches?
79. Does all of Deut. 14:22 to 27 apply to us today? If not, why try to apply any of it to us today, since God said in Deut. 4:2 that the people were not to diminish ought from His word?
80. Are you going to try to diminish from Deut. 14:22-27 and apply it to us today, or are you going to apply all *of* it with the "WINE AND STRONG DRINK" in Deut. 14:26 to us also?
81. Will you act fairly with that passage and apply it all to the churches, or will you just back up and admit that the passage applied to Israel only, and not to us today.?
82. Have you been handling the word of God so far as this passage is concerned deceitfully, or ignorantly?
83. If ignorantly, then why is it that those who write on tithing always quote this passage right up to the words "For oxen, for sheep, or for wine, or for STRONG DRINK" and will skip over these words and take up again on the other side of them?
84. Are they trying to take advantage of the ignorance of most people on that passage? Why do they quote Lev. 27:30-33, and not the 34th verse?
85. Does the truth of God's word have to be established with such unfair and deceitful tactics?
86. Is it the Spirit of God, or the spirit of evil, which prompts men to use the word of God in a deceitful way?
87. Did not Paul say that he had "Renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God"? II Cor. 4:2.
88. Did not Paul say, "We are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ?" II Cor. 2:17. Why don't ***you*** try to do as did Paul?
89. Don't you know how to distinguish between law and GRACE, and between those under law, and those under GRACE?
90. If you tithing preachers cannot answer these questions without tearing up all you preach on this line, then why not have the grace and courage to admit that you have been in the wrong, and cease confusing the minds of men?
91. Did not Jesus say that He did not come to destroy the law, but to fulfill it in Matt. 5:17?
92. Did He not say in the next verse, "One jot or title shall in no wise pass from the law till ALL BE FULFILLED"?
93. Did Jesus fulfill ALL the law, or just a part of it?

94. If He fulfilled only a part of it, has the offering of animal sacrifices passed away, since no part was to pass away until ALL HAS BEEN FULFILLED?
95. Did He fulfill ALL the law? If not, did He do what He said He had come to do?
96. If any of the law has been fulfilled and abolished, then has not all been abolished, since none of it was to pass away until all had been fulfilled?
97. Did not the fourth of the 10 commandments enjoin the observance of the Sabbath day, and say that the 7th day was the sabbath?
98. Do you legalistic preachers observe the 7th day of the week? If not, then why not?
99. Where in the Bible does it say the first day of the week is the Sabbath day, or say that the sabbath was changed from the 7th day to the first day?
100. How can the 4th commandment, which enjoined the observance of the 7th day, be abolished, unless all the 10 commandments have been abolished and done away for every believer, even as taught in II Cor. 3:6-11.

Tithing Is the Leaven of the Pharisees

In the word of God LEAVEN is a type of that which is evil. See Ex. 12:15; 13:7; Matt. 16:12; 1 Cor. 5:6-8 and Gal. 5:9. Paul referred to the LEGALISM of the Galatians as LEAVEN. "This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump," Gal. 5:8-9. Jesus said to His disciples in Matt. 16:6 **"Take heed and beware of the leaven of the Pharisees and Sadducees."** In the 12th verse we read "Then understood they how that he bade them not beware of the leaven of bread, but of the DOCTRINE of the Pharisees and Sadducees."

The Pharisees were great on standing for tithing, and the keeping of the Sabbath, or 7th day of the week. They even boasted of giving tithes. The Pharisee who went up into the temple said, "I thank thee, that I am not as other men are, extortioners, unjust, adulterers, OR EVEN AS THIS PUBLICAN. I fast twice a week, I GIVE TITHES OF ALL I POSSESS," Luke 18:11-12. Thus those who have introduced tithing into Baptist ranks are guilty of introducing the LEAVEN OF THE PHARISEES into our ranks. Jesus warned against such. So am I, though some would have me to keep my mouth shut on this question, for fear it will hurt my standing with our people. I am just leaving that matter with the Lord. Some will read this book and profit by it. Others will refuse to read it. But no man will ever answer it. They will see that it cannot be scripturally answered.

Law and Grace

Law and Grace occupy two different places in God's dealings with men. A law is a rule of conduct laid down for a certain people. It proposes to bless man on the grounds of his obedience to that law, provided he keeps that law perfectly from the first day of his accountability to that law to the last day. Otherwise it offers to him nothing but a curse. "Cursed is every one that CONTINUETH NOT IN ALL THINGS written in the book of the law to do them," Gal. 3:10. The command to tithe is one of the things which is written in the book of the law. We find that written in Lev. 27:30-34. Israel did not continue to do that thing. The law commanded that Israel should bring animals for sacrifice which had no blemish. See Lev. 1:3. Israel had not done that. They had offered the sick, and the lame and the blind for sacrifice. See Mal. 1:8. Having not continued in those things to do them they had brought on themselves a CURSE. Israel asked "Wherein have we robbed thee." God answered back "In tithes and offerings. Ye are cursed with a CURSE: for ye have robbed me, even this whole nation." Mal. 3:8-9.

Here the law is speaking. To whom is it speaking? To the children of Israel. For what purpose is it speaking? That their mouths might be stopped and that they might become guilty before God. See Rom. 3:19. What does the law pronounce upon Israel for robbing God in tithes and offerings? It pronounced a CURSE. By it that whole nation stood condemned before God. The law had brought Israel a work to do, with a promise to bless them if they did it. But they had failed to do what the law required of them.

Therefore by that law of works they stood cursed and condemned before God. It had become unto them, not a ministration unto life, but a ministration unto death. Paul said, "The commandment which was ordained to life, I found to be unto DEATH. For sin, taking occasion by the commandment, deceived me, and by it slew me," Rom. 7:10-11.

The law did not bring life, but death only. So something new must enter in to change the picture, or man would forever remain under the condemnation of God. There was no hope of rescue from the standpoint of the law. It could kill, but it could not bring life. The law says, "The soul that sinneth, it shall die," Ezek. 18:20. What shall a poor lost sinner do? Shall he turn to the law for hope? He has tried that and it has failed him. He already stands condemned by that law. In vain can he look to the law for any mercy. It has for him no mercy. For him it only has a curse, judgment and death. What shall he do? Whither shall he flee? He has been found unable to keep all that is written in the book of the law. A poor lost soul, stands condemned before a law he has tried to keep, but has miserably failed to do so. Is there no hope? None whatsoever through anything he can do.

Here is where GRACE steps in to change the picture for a hopeless, helpless, condemned sinner. "But GOD." God now intervenes. He comes into the scene. What for? To rescue lost fallen man from the clutches of a law he cannot keep; To save him from that which condemns him. "BUT GOD, who is rich in mercy, for his great love wherewith he LOVED us." When, and in what condition does He love us? He loved us "Even when we were dead in sins," Eph. 2:5. He loved us who have broken his law: loved us when we stood condemned by his law: loved us when we were vile and wretched and undone. His love for us moved Him to act in mercy toward us. Here is hope. What did His mercy and love for us cause Him to do? To bring in GRACE. What work does grace require of us? None at all. It is absolutely free. It is brought to us through the merits of His Son Jesus Christ. It requires no works on our part. Christ Himself has already done the work which the law demanded of us. Grace only requires of us to look to Him and live.

GRACE does not point us to mount Sinai, where the law was given. There we can find nothing but fear, wrath, judgment and a curse. Grace bids us to look in another direction. It bids us look to the place of Calvary. What do we see there? We see Christ bearing our curse. We see Him nailing the law which condemned us to the cross. We see His crimson blood blotting out all that was written against us. (Col. 2:14) As we look we hear Him in tenderness and pity saying, "Look unto me, and be ye saved, all ends of the earth," Isa. 45:22. We look. And marvel of marvels we live. The heavy yoke of bondage which the law placed upon us is broken off. The fetters that bound us are severed and we are free. The heavy load of guilt and sin which rested on us is gone forever. It is rolled from us, and is forever swallowed up in His tomb. His glorious peace and joy now enters our hearts and floods our souls. Tears of repentance give away to tears of gladness and songs of praise. Something new, something we never knew before, now enters our hearts and lives and takes over. What is this wonderful amazing, thrilling thing which has now come into our hearts? It is the blessed Holy Spirit God gives to those who believe on His Son. He has come in to abide with us, to comfort, to cheer, to guide us, to show unto us the marvelous riches of GRACE in Christ Jesus.

The law put on us a heavy yoke we were unable to bear. Grace takes away that heavy yoke, and joins us to One who is meek and lowly in heart, whose yoke is easy, and whose burden is light. In him we find rest. The law crushed us down, but it could not lift us up. The law wounded us unto death, but it could not heal. GRACE heals those wounds pouring in the oil of healing and the wine of rejoicing. Now we have ONE to walk with us. We have one to befriend us when we feel all other friends have forsaken us. We have One to comfort us when we are in sorrow. We have One to strengthen us when we are weak. We have ONE to lift us up when we are fallen. We have ONE to guide us through life's uneven way. We have One who will hold our hand when we come to the dark stream of death. We have One who will give light through the tomb. There will be a light in the valley of death when we come to the crossing. This is GRACE. This is the HOLY SPIRIT of GRACE. It was his GRACE that sought us out and brought us to Christ. It has been His GRACE that has kept us thus far. It is His GRACE that will be with us unto the END.

"I've found a Friend, oh such a Friend'.
He loved me ere I knew him;
He bound me with the cords of love,
And thus he bound me to him.
And round my heart still closely twines
Those ties which naught can sever,
For I am His, and he is mine, Forever and forever.
I've found a Friend, oh such a friend'.
He bled and died to save me,
And not alone the gift of love
But his own self He gave me.
Nought that I have my own I call,
I hold it for the Giver:
My heart, my strength, my life, my all
Are His, and His forever.
"I've found a Friend, oh such a Friend!
So kind, and true and tender,
So wise a Counsellor and Guide,
So mighty a Defender!
From him who loves me now so well,
What power my soul can sever,
Shall life or death, or earth or hell?
No; I am His forever."

Now, as I send this book on its way to perform its mission, I do so with a sincere desire and prayer, that The Spirit of God, who has so graciously been with me as I wrote, flooding my soul with joy, and staining my cheeks with tears of happiness, may accompany the same. May He use it to lead many into a fuller understanding of our freedom in Christ. May it enrich the lives and hearts of many. May the same Spirit overcome all opposition to the truth, and may He use this work to bring many souls out of darkness into a fuller light of the gospel truth. And may the glory all be His who has enabled me to write the book. May the great joy that has been mine as I wrote, be yours as you read. May grace, mercy and peace be unto you as you read, in the name of our Lord Jesus Christ who loved us and wrought out for us a perfect, and everlasting redemption and freedom in His death for us.

"Free from the law, O happy condition,
Jesus hath bled, and there is remission;
Cursed by the law and bruised by the fall,
Christ hath redeemed us once for all.
Children of God, O glorious calling,
Surely His grace will keep us from falling;
Passing from death to life at His call,
BLESSED SALVATION once for all.
Once for all, O sinner receive it;
Once for all, O brother believe it;
Cling to the cross, the burden will fall,
Christ hath redeemed us ONCE FOR ALL."
Amen.

APPENDIX

How Do the Gentile Believers Get Under Any Part of the Mosaic Law?

Will some of these legalistic preachers come forward and explain how any Gentile Believer is brought under any part of the Mosaic law, the ten commandments, the observance of certain holy days, offering of animal sacrifices, the laws concerning eating certain kinds of meats, circumcision or any part of that law?

First, God never gave to Moses any law to give to any nation but Israel. In Lev. 27:30-34 we read, "All the tithe of the land, whether the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord . . . " And concerning the tithe of the herd, or of the flock, " . . . even whatsoever passeth under the rod, the TENTH shall be holy unto the Lord. These are the commandments, which the Lord commended Moses FOR THE CHILDREN OF ISRAEL IN MOUNT SINAI." None of these commands were given to any other nation, then, or at any other time. In Deut. 4:7-8 we read, **"What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as ALL THIS LAW, which I set before you this day?"**

This shows that no Gentile nation was ever given the law of Moses, with its ten commandments, its laws of worship and service, its giving, and its dietary regulations. This same fact is brought out in **Rom. 2:15. "When the Gentiles, which have not the law, do by nature the things in the law, HAVING NOT THE LAW, are a law unto themselves".** This proves definitely that no Gentile unbeliever is under any part of the law which Moses gave to Israel.

The Gentile Believer

Now, if no Gentile unbeliever is under any part of the Mosaic law, then how does it happen that a Gentile believer is under obligation to observe any part of the Mosaic law? What puts him there? Will some legalistic teacher tell us, or will he give us the verse of scripture which proves that a Gentile Believer is under any part of that law. Moses did not put him there because Moses never gave a law either to Gentile unbelievers or Gentile believers. He is not under any part of that law while he is unsaved. If he comes under any part of it after being saved, then what is it that places him in that position?

The Law of the Spirit of Life

The law of the Spirit of life in Christ Jesus set Paul, who had been an unbelieving Jew, to whom Moses gave the law, free from that law. "The law of the Spirit of life in Christ Jesus hath made me (Paul, a Jew) free from the law of sins and death," Rm. 8:2. What was that law of sin and death. It was the ten commandments. "If the ministration OF DEATH, written and engraved in stones was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the MINISTRATION OF THE SPIRIT be rather glorious," 2 Cor. 3:7-8.

So the things written in the tables of stones became to Paul the ministration of DEATH. In Rom. 7:7 Paul said, "I had not known lust, except the law had said, thou shalt not COVET." This was the 10th of the 10 commandments. Then he said, "I was alive without the law once: but when the commandment came (the 10th) sin revived and I DIED," Rom. 7:9. So the ten commandments became to him the law, or ministration, of DEATH. But in Rom. 8:2 Paul said, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Now if the law of the Spirit of life in Christ would take a Jewish unbeliever, who had one time been under the Mosaic law, and set him free from that law, would it take an unbelieving Gentile, who had never been under the law of Moses, and put him when he believes under that law of sin and death? This indeed would be a strange thing. The law of the Spirit of life in Christ would be making a believing Jew free from the law of sin and death (the 10 commandments) and placing a believing Gentile under the law.

Matthew 5:17-19

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

This passage is used by tithers to try to prove that we are under the law. When we charge them with putting God's children under the law by teaching that they are under obligation to tithe they will deny it. Then they will turn around and quote Matt. 5:17-19 to show that we are under the law.

If they will read Luke 16:17 they can better understand what Jesus meant. "It is easier for heaven and earth to pass, than one title of the law to fail." Not one tittle did fail, for Jesus did exactly what He said He came for, and that was to fulfill the law. But we would ask has one part of the law been set aside? Are we under obligation to offer animal sacrifices? Are we to observe holy days. If so why did Paul write to the Colossians "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or the new moon, or of the sabbath: which are a shadow of things to come; but the body is Christ"? Col. 2:16-17.

If any of these things have passed, then Christ has fulfilled ALL the law, for one jot or tittle was not to pass until all had been fulfilled. To prove that one thing has passed, (and Col. 2:16-17 teaches that several things have passed,) is to teach that all the law has been fulfilled by Christ, and has been set aside.

Then here is another thing the tithers forget. No Gentile has ever been under any part of the Mosaic law. How could he break a law he is not under, and has never been under.

The legalists, when they quote Matt. 5:17-19, never stop to think that Jesus was only talking to the Jews in that place. Jesus, in His personal ministry, was not a teacher for the Gentiles. "Now I say that Jesus Christ was a minister of the circumcision (Jews) for the truth of God, to confirm the promises made unto the fathers," Rom. 15:8. He, Himself said on one occasion "I am not sent but unto the lost sheep of the house of Israel," Matt. 15:16.

So whatever Jesus taught in Matt. 5:17-19 He was teaching directly to Israel, (the Jews) and not to any Gentile, saved or unsaved. To take this passage and try to counteract all the teaching of Paul to the Gentile churches, is a gross misapplication of the word of God, and is confusing to the minds of the people. Paul plainly said, "Ye are not under the law, but under grace," Rom. 6:15. He also said, "If ye be led of the Spirit, ye are not under law," Gal. 5:18. Ye are become dead to the law, by the body of Christ," Rom. 7:4.

Those teachers have never learned to distinguish between that which belongs to the LAW and that which is of GRACE. Neither have they learned to tell the difference between what was for Israel, and what is for the churches.

Read also Psalm 147:19-20

(1)--Allen Hill Autry, b. Denton Co., Texas 16 March 1865 m. Booneville, Ark. 29 April 1865, d. Little Rock, Ark. 1 Feb 1932 Allen Hill Autry was a very well-known Southern Baptist minister in Arkansas and throughout the South from about 1890 to 1925. He is best known for building church buildings. Contributed by Robert Autry Brooks (rab55@aol.com) [GRAPESHOT and CANISTER From the Arsenal of Truth on Mission Methods by ALLEN HILL AUTRY (Teacher-Evangelist; Editor; Doctrinal Interpreter; Associate Editor Baptist Advance; Associate Editor Baptist Forum) With Introduction by REVEREND BENJAMIN COX, Pastor of FIRST BAPTIST CHURCH of LITTLE ROCK, ARK. Published by THE DOCTRINAL INTERPRETER Little Rock, Arkansas, 1911—found at Worthopedia--esn]

(2)--Some excerpts from the E. P. ALLDREDGE COLLECTION, AR. 134, Processed by: M. M. Keegan, Date Completed: 3-12-1975; "On September 14, 1920, Dr. E. P. Alldredge began his work with the Sunday School Board as the first secretary of the newly-created Department of Survey Statistics, and Information. Until Dr. John L. Hill came June 1, 1922, to be book editor for the Sunday School Board, Dr. Alldredge held this job, also. Before this time Dr. I. J. Van Ness had been the book editor. Dr. Alldredge was not a man to mince words or soft-pedal issues. He was

outspoken, had very definite opinions, held to them tenaciously, and expressed them vigorously. He and his family were members of Belmont Heights Baptist Church."—died 1953-esn.

SPIRITUAL UNDERSTANDING

By Eld. G. E. Jones: first printing 1942, second printing 1984.

INTRODUCTION

In putting forth this new book the writer is endeavoring to accomplish a two-fold purpose. First, he is answering an attack on himself by Eld. E.R. Harper of Little Rock, Arkansas. Some time ago, Eld. Harper took this writer as his subject for several radio addresses. It was originally the writer's purpose to answer Harper only, but after undertaking the work he has decided to also furnish the reader a clear cut discourse on Spiritual Understanding.

Mr. Harper's attack was brought about by an article by this writer on "Does the Spirit Aid in the Understanding of the Bible?" In this article the writer took occasion to answer an attack on Bible practices by Eld. Harper. In his attack upon the writer, Eld. Harper accused him of misrepresenting Campbellite teachings and practices. These radio addresses Mr. Harper put out in book form. They may be obtained from Eld. E.R. Harper of Little Rock, Arkansas. In this discourse the writer is answering this book and those radio addresses.

In this book we shall further endeavor to go into the teaching of the Word of God on Spiritual Knowledge. This writer is also presenting several new and convincing arguments against Campbellites that have never before been used, so far as the writer has been able to ascertain. One of these new arguments is on John's baptism. Another argument throws new light upon Gal. 3:27. In his library research the writer has discovered in "Roman Antiquities" the Roman custom which gave rise to the expression "Put on" used in Gal. 3:27 and other places. The writer also shows that Campbellites' position not only makes water baptism essential to salvation, but Holy Spirit baptism as well. - G. E. Jones

SPIRITUAL UNDERSTANDING

> ***"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and Spiritual Understanding." Col. 1:9.***

DOES THE SPIRIT AID UNDERSTANDING THE BIBLE?

In order that the reader may have before him a knowledge of the article which Mr. Harper attacked, the writer is reprinting that article as it appeared in the Baptist Message.

Does the Holy Spirit Aid in Understanding the Bible, and are Christian Experiences Real?

> ***Now we have received, not the spirit of this world, but the Spirit which is of God, that we might know the things that are freely given us of God." 1 Cor. 2:12.***

Spiritual things are not understood by a process of natural reasoning. The Bible is unlike any other book. It is not understood by the philosopher, or the wise of this world, but by the one who has the Spirit of God. If a person be sufficiently keen in intellect he can master the problem of arithmetic, science, or history. But it is not so with the Word of God. Unless that person has the Spirit of God he will never understand spiritual things. This is where the world blundered. They have tried to understand spiritual things by a process of natural reasoning, when a knowledge of things of God must be received by faith. Jude writes of those who "Speak evil of things they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves.

The lost man can not understand the things of the Spirit, because he does not have a spiritual understanding. “The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things.” 1 Cor. 1:14-15. We are told in Eph. 4:18 that their understanding is darkened. Paul wrote, “We speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory: which none of the princes of this world knew.” 1 Cor. 2:7-8 He also tells us in the following verses that the things that eye hath not seen, ear hath not heard, and that hath not entered into the heart of man, what God hath revealed unto us by His Spirit. Jesus said, “I thank thee, O Father, Lord of heaven and earth, that thou has hid these things from the wise and prudent, and has revealed them unto babes,” Luke 10:21. It is just as true today that the wise of this world do not understand, and God has revealed these things to those the world despises. It is still true that “Not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise, and the weak things to confound the mighty--that no flesh should glory in His presence. 1 Cor. 1:26-29.

Not long since I heard a certain preacher broadcasting over the radio a tirade against what he called “Mourner's bench religion.” He asked why the big preachers, those in cities had discarded the mourner's bench system. By that I suppose he thinks that only the preachers in the city are wise and the fellow in the country is ignorant. By this I guess that John the Baptist, a wilderness preacher, or Elijah the prophet would not have qualified in this preacher's sight. The greatest debater, if not the greatest preacher among Baptists in the modern times, J.N. Hall, did most of his preaching in the small towns and country. This preacher went on to say that such as that could be put over on country people but not our boys and girls who had been to school and learned psychology. They were too wise for that. That is exactly right. Too wise in their own conceits. Paul said the Greeks seek after wisdom. Here was this preacher glorifying in his worldly wisdom. Glorying in the flesh, if you please. The wisdom of the world, human psychology, had freed him and his tribe from such weakness as this. I wonder if that is not why Paul wrote, “You see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called.” The Word of God says “Be not wise in your own conceits . “ He also said, “Condescend to men of low estate.” Romans 12:16. It might be that some of these of low estate (these little preachers) could show a big fellow like this conceited fellow a few things.

This preacher went on to say to the people that you are wise enough, smart enough, and intelligent enough to obey the gospel. I wonder if this preacher has never read where the gospel is hid to the lost. If he will read 2 Cor. 4:3 he will find it. Does he not know that the natural man can not know the things of the Spirit? Read 1 Cor. 2:14. Or, does he believe that part of God's Word? Does he not know that a man must receive the Spirit of God to know the things given to us of God? 1 Cor. 2:12. Does he not know that there is a veil over the heart of the lost man? 2 Cor. 3:15. Does this man know that posing as wise before the world and boasting about going to school and learning psychology, he was unknowingly advertising his ignorance of spiritual things? Did he not know that God has rejected all such as glory in the flesh? Has he never read where the Lord said; “My thoughts are not your thoughts, neither are my ways your Ways?” Isa. 55:8, and calls on man to forsake his thoughts? No wonder this man hates the doctrine of depravity. It cuts out by the roots his system of theology. He wants to appear wise. That is the trouble with the world. They are not willing to confess their ignorance and become like a little child that they may learn of Christ. They desire to glory in their psychology. I would advise this preacher to read John 9:39. “For judgment I came into this world, that they which see not might see; and they which see might be made blind.” Judging things naturally he speaks evil of those things he understands not. 2 Peter 2:12-- Jude 10.

Now just a word about the mourner's bench. It is not true that all city preachers have discarded mourner's religion as he calls it. Many have, but what does that prove? Why have they done so? Mainly because of the pride of the human heart. Man resents the call to repent, and wants an easy way. Some preachers do not have the nerve to contend for what they know is right for fear of men. But I wonder if that preacher has not also read where it is written, "The time will come when they will not endure sound doctrine; but will of their own lusts heap to themselves teachers having itching ears." 2 Tim. 4:33. What this preacher was pleased to call the big preachers, in the main, pastor churches made up of the rich, the cultured, and worldly wise.

The country churches he referred to are in the main, composed of common people. Now I wonder if this big preacher has not read where it is said of our Lord, "The common people heard Him gladly." Mark 12:37.

What is wrong with this man? He has no spiritual understanding. He is one of the false teachers Peter wrote about who would speak evil of the way of truth. The trouble with him is that he knows if a person has to come to God by the way of mourning, he has never been saved. For every Scripture he will quote for the hearer's bench I will quote one for mourner's bench. It is not the bench that offends him--if so why does he not prate about furnishing benches for the hearers to sit on? There is not a single passage that tells us to put a bench in the house for hearer's to sit on. Why does he not prate about that? It is not the bench, but the mourning that offends him. "The heart is deceitful above all things, and desperately wicked: who can know it? Jere. 17:9. His deceitful heart has made him believe that he is offended at the bench when it is the mourning that offends him. Why does he not come out in the open and fight the doctrine of mourning? That is the thing he is against. He knows he is defeated at the start; therefore, he resorts to subterfuge. Does he ever call upon his hearers to mourn? Will he tell us yes? Does he ever tell them, "Blessed are they that mourn for ~~they~~ shall be comforted."? Does he preach as James, "Cleanse your hands, ye sinners; and purify your hearts ye double minded. Be afflicted and mourn, and weep: let your laughter be turned into mourning, and your joy into heaviness. Humble yourselves in the sight of God and He will lift you up." James 4:8-10? No. He does not. Why? It is the mourning, and not the bench that gives him offence . He calls upon them to be baptized and obey the gospel. We are offering $5 for the passage that says that being baptized is obeying the gospel, or any part of obeying the gospel.

To understand spiritual things one must be given a spiritual understanding . "We know that the Son of God hath come , and given us an understanding, that we might know Him that is true." 1 John 5:20. David prayed unto God, " Open thou mine eyes, that I may behold wondrous things out of thy law. " "We read where the Lord opened Lydia's heart that she attended unto the things spoken of by Paul." So understanding of spiritual things must be imparted to man by the Spirit of God. The Lord said, "Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you." Prov. 1:23. If any wish to object to this because it is from the Old Testament, then let him consider my text which is from the New Testament. When man is willing to forget his own wisdom, and, in his helplessness call upon God for the wisdom he needs, then the Spirit of God gives the ability to understand and trust in Christ.

Let me say again in closing that no lost man can understand spiritual things. When Israel went out of Egyptian bondage, they were led by the pillar of fire that gave light by night. When their enemies pursued them, this pillar of fire removed from before the face of Israel and stood between them and the Egyptians. It was a cloud of darkness to Egypt, but it gave light to Israel. So the Spirit of God makes light to the child of God--that which is all darkness to the world. See Ex. 14:20. These Israelites also received the blood of their passover lamb before starting toward the water. The wise Egyptians, those led by human wisdom, went to the water without the blood and were all destroyed. Those ignorant slaves who had mourned were led of the Lord safely

through the Red Sea where the wise all got drowned. "He taketh the wise in their own craftiness." 1 Cor. 3:19. "The thoughts of the wise are vain."

THE NATURAL MAN IS WITHOUT SPIRITUAL UNDERSTANDING

> ***"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him neither can he know them, because they are Spiritually discerned. But he that is spiritual judgeth (discerns) all things. Yet he himself is judged (discerned) of no man." 1 Cor. 2:14-15.***

This shows positively that the natural or unrenewed man cannot know the things of the Spirit. They are spiritually discerned. To discern means to understand. Then spiritual things are understood only by the one with a spiritual mind.

In the first paragraph of his book, Mr. Harper starts with the heading **"NATURAL MAN CAN'T UNDERSTAND BIBLE -JONES"** He then seeks to show that it is not the Bible that teaches that the natural man cannot understand the Bible, but Jones. Now reader, does not 1 Cor. 2:14-15 show plainly that the natural man does not know the things of the Spirit? Does not the apostle say they are spiritually discerned? Does he not say "He that is spiritual discerneth all things"? Is the natural man spiritual? Does he have a spiritual discernment? If not, then he does not understand spiritual things. Why does Mr. Harper want to deny this positive statement of the Word of God as though it were Jones instead of the Bible that teaches it?

Mr. Harper tries to escape the issue by applying this to the receiving of the inspired Word by the apostles. But the apostle is not talking about how the Bible was given, but how that same Word is received in the hearts of men, and who can discern or understand it. Mr. Harper applies this to the apostles only. But Paul said "He that is spiritual judgeth all things." Were the apostles the only ones who were spiritual? Let us see. "Brethren, if a man be overtaken in a fault, ye which are **SPIRITUAL**, restore such an one in the spirit of meekness." Gal. 6:1. From this we see that others were spiritual as well as the apostles. Now Paul said such "Judgeth (discerneth) all things.

In the beginning the apostle said, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and power: that your faith should not stand in the wisdom of men, but in the power of God. 1 Cor. 2:4-5. Whose faith was Paul talking about standing in the power of God? It was the faith of those Corinthian brethren. Were they apostles? Certainly not. If it was necessary for the gospel to be preached in the power of the Spirit for the Corinthians' faith to stand in the power of God, then is it not necessary for the gospel to be preached in the power of the Spirit today for our faith to stand in the power of God? Does the faith of a child of God stand today in the wisdom of men or the power of God? So we see that the apostle had under consideration the salvation of those Corinthians and their spiritual discernment.

"But their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ. But even unto this day when Moses is read the veil is upon their heart. Nevertheless when it shall turn to the Lord the veil shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is there is liberty. " 2 Cor. 3:14-17.

From the above passage we see that Israel had a veil over their hearts. Their minds were blinded. This veil shut out the light of truth from their hearts even as a curtain shuts out the light from a room. Before light can shine into a room the curtain or veil must be removed. So it is with the heart of man. This veil, the apostle said, is taken away when it (the heart, in the above verse) shall turn unto the Lord. Then he says, "The Lord is that Spirit." So we see it is the work

of the Spirit to remove the veil that is over the hearts of the lost that they might receive the light of the truth. If Mr. Harper had a thick veil over his eyes could he see what was before him? Must not that veil be first removed? Even so is it with the heart of the lost man.

In the next chapter the apostle goes on to say, "If our gospel be hid (R.V. veiled) it is (R.V. veiled) to them that are lost: in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God should shine unto them." 2 Cor. 4:3-4.

When I said the gospel was hid to the lost and gave 2 Cor. 4:3 as a reference, Mr. Harper said I misquoted this verse. I did not quote it at all. I merely gave the reference. Then he implies that I put the wrong construction on the verse and that it is not hid to the lost. Mr. Harper said, "Notice it did not say that the gospel is Hid to them that are lost" , but "If it be hid." Thus you see Mr. Harper does not believe that it is hid to the lost. Does not the next verse go on to say "In whom the god of this world hath blinded the minds of them which believe not, etc."? Now is this not plain that the devil, who is god of this world, has blinded the minds of the unbelievers? Here is the veil that Paul said was over their hearts in the passage above. 2 Cor. 3:15. Paul emphatically asserts that this veil is upon their hearts. Then he goes on to teach that the gospel is hid (veiled) to the lost man. The unbeliever's mind is blinded.

Now let us read further-- "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6.

When a curtain is removed from over a window then the light shines into the room. Even so when the Spirit of God takes away the veil (2 Cor. 3:16-17) that is upon the heart (2 Cor. 3:15) then God shines in our heart to give the light of the knowledge of the glory of God, etc. When does this light shine in our hearts? When the heart turns unto the Lord, and the Spirit takes away the veil.

Now reader, did I misrepresent the Word of God when I said the gospel was hidden to the lost man? Is it not Mr. Harper who is unwilling to accept the truth of God's Word?

Mr. Harper says the lost man can understand. In his radio address against the mourner's bench he said to the people, "You are smart enough, intelligent enough to understand and obey the gospel." What does the Word of God say? "There is none that understandeth, there is none that seeketh after God." Rom. 3:11. The ninth verse of the same chapter tells us he is speaking about Jews and Gentiles and that they are all under sin. So none of those under sin, neither Jew nor Gentile, "understand". Mr. Harper says they can. God's Word says they do not. This veil over their hearts keeps them from seeing the truth.

THE LOST MAN HAS A DARKENED UNDERSTANDING

> ***"This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the UNDERSTANDING darkened, being alienated from the life of God through the IGNORANCE that is in them because of the blindness of their heart." Eph. 4:17-18.***

Mr. Harper says the young people of today have been to school and have studied psychology and that they are smart enough, intelligent enough of themselves to understand the gospel and obey it. The Word of God says they do not understand but their understanding is darkened. God's Word says they are ignorant, not smart. God's Word says their hearts are blind instead of seeing. Why does the man want to deny all that? It is the fruit of his "salvation by works" doctrine. His position forces him to deny the plain teaching of the Word of God. If he

accepts God's Word as to the condition of the lost, his doctrine goes down, therefore he rejects the Word of God and holds his traditions. “Full well ye do reject the commandment of God, that ye may keep your own tradition.' Mark 7:9.

FATALISM

Mr. Harper says this is “Fatalism'. Page 10. Yes, it is fatal to Mr. Harper's doctrine. It digs it up by the roots. But it is not the fatalism Mr. Harper would have you to believe. Quoting from Page 10 of his book we read, “Here we have a man lost and has to obey the gospel or go to hell. But he can't even understand it, unless God fills him with His Spirit. Well, if God does not fill me with His Spirit, who is to blame, God or man?” There you are in plain words. You see the man rules out the Work of the Spirit. He, like Adam tries to throw the blame on God. Now let us see what the Word of God teaches on this point.

“Turn you at my reproof; behold I will pour out my Spirit unto you.” Prov. 1:23. I quoted this in my first article, but for some reason Mr. Harper failed to notice it. Here God calls upon a man to turn at His reproof. This even means to turn from one's own thoughts. “Let the wicked forsake his way, and the unrighteous man his thoughts. “Isa. 55:8. God promises that if one turns at His reproof, He will pour out His Spirit unto him. He will make known His words unto him. Now isn't that plain that in pouring out His Spirit God makes known His words to man? Man's part is to turn at God's reproof. So, Mr. Harper, you, and not God, are to blame. Man cannot help being spiritually blind, but he can help remaining that way. Let us illustrate. Here is a blind man. He has cataracts over his eyes. He is not to blame for not seeing. Here comes a skilled surgeon and promises to perform an operation that will remove the blindness if the man will submit himself to the operation. Now, if the man refuses to submit to the operation, he is not to blame for being blind, but for remaining that way. When man turns at God's reproof, the Great Surgeon performs an operation that opens a man's spiritual eyes.

“Behold, thou desireth truth in the inward parts; and in the hidden part thou **SHALT MAKE ME TO KNOW WISDOM.**” Psalm 51:6. Here God is giving knowledge in man's inward or hidden part. But the poor man will not believe it. He had rather have his psychology than to have God make him to know wisdom in the inward part. He prefers to lean to his own understanding. Proverbs 3:5.

GOD MUST GIVE TO MAN A SPIRITUAL UNDERSTANDING

We have found that there is a veil over the heart of the lost man and that this veil hides the gospel of Christ unto him. 2 Cor. 3:15; 4:4. We have found that man's understanding is darkened. Eph. 4:18. We have found that their hearts were blinded. 2 Cor. 4:4; Eph. 4:18. We have found that there is none that understandeth. Romans 3:11.

Since man is in the above described condition God must give to him an understanding. The veil must be taken away to let the light of the gospel shine in. Apart from this work of the Spirit man could never know the truth. Can we prove from the Word of God that God does give this inward wisdom, or this ability to understand and accept the truth? We certainly can prove this.

“Behold thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom.” Ps. 51:6. “The Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, until this day.” Deut. 29:4

“We know that the Son of God hath come and given us an understanding that we may know Him that is true.” 1 John 5:20.

“Nevertheless when it (the heart of verse 14) shall turn unto the Lord the veil shall be taken away.” 2 Cor. 3:16. What veil shall be taken away? That veil that veils the gospel to the lost. “If our gospel be hid (veiled, R.V.) it is veiled unto them that are lost, in whom the god of this world hath blinded their minds, etc.” 2 Cor. 4:3-4. This veil hides the gospel to the lost is the

veil of 2 Cor. 3:14-15, that is over their minds and hearts. Until this veil is taken away the gospel remains hidden to man.

David prayed, "Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end. Give me **UNDERSTANDING**, and I shall keep thy law." Ps. 119:34. Here we have David praying that God will give him an understanding. We have found in 1 John 5:20 that God does give understanding.

"Thy hand have made me and fashioned me: **GIVE ME UNDERSTANDING** that I may learn thy commandments." Ps. 119:73. Thus we see that God must give an understanding before men can learn His commandments.

The Lord asked job, "Who hath put wisdom in the inward parts? Or who hath given understanding to the heart?" Job 38:36.

James wrote, "If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not. James 1:5. But Harper will not ask God for this wisdom. He has studied psychology. He thinks he is wise enough, smart enough, and intelligent enough to understand and obey the gospel without the work of the Spirit of God. He says, "Here we have a man lost and has to obey the gospel or go to hell. But he can't understand it unless God fills him with His Spirit. Well, if God does not fill me with His Spirit who is to blame, God or Man? If I go to hell can I help it? I can't obey the gospel for I am not smart enough to understand it, so says our (Jones') article. Page 10 of his book.

From this we see that he thinks he is smart enough, he thinks he has understanding apart from God's Spirit. "Because thou sagest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. 3:17. There is Harper's picture. He thinks he sees. He thinks he knows. He thinks he needs nothing. He does not need the Spirit of God to give him an understanding. Psychology has made him wise enough to understand independent of the Spirit of God. But what does God say--"Knowest thou not that thou art wretched, and miserable , and blind , etc." Poor man, he thinks he does not need God's Spirit to enable him to see, when God says he is blind. Like the Pharisees, he claims to see, therefore his sin remaineth.

"For judgment I am come into the world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees--said unto Him, Are we blind also? (They did not think they were, but, like Harper, claimed to see.) Jesus said unto them, If ye were blind ye should have no sin: but now ye say, we see, therefore your sin remaineth." John 9:39-41.

What do we get from these passages? Simply this, the one who claims to see when in reality he is blind, he will remain in his sin. But the one who is willing to confess his blindness, renounce his psychology, and cease to lean on his own understanding, (Prov. 3:5) , God will cause that person, though blind, to see. He shall be given an understanding (1 John 5:20) and be made to know wisdom in the inward parts, Job 38:36. God will give him an heart to perceive, ears to hear, and eyes to see, Deut. 29:4. Here is the hidden wisdom God puts in the inward parts, the wisdom the world does not know.

The difference between Harper and the Word of God is this: Harper tells the young people they have been to school and they are smart enough, intelligent enough to understand the Word of God for themselves without any aid from the Spirit of God, whereas God says "Knowest thou not that thou art wretched, miserable and blind, etc." They prefer to lean on their own understanding rather than the Spirit of God.

Now compare Prov. 1:23 with 1 Cor. 2:12. The first reference says if man will turn at God's reproof God will pour out His Spirit unto him and make His words known unto him. 1 Cor. 2:12 says, "Now we have received not the spirit of the world, but the Spirit of God, that we might know the things which are freely given to us of God."

If 1 Cor. 2:12 refers only to the apostles, then Prov. 1;23 applies only to the apostles, and they are the only ones called upon to turn at God's reproof. These two verses teach the very same identical thought, viz, that God through His Spirit must enable man to know the things of God. Here are two witnesses, one from the Old Testament, and one from the New Testament, testifying to the same thing. Mr. Harper ignored the Old Testament witness because he knew he could not switch that to the apostles, yet it teaches exactly what 1 Cor. 2:12 teaches. Better try again, Mr. Harper.

THE HOLY SPIRIT GIVES FURTHER UNDERSTANDING TO THE SAVED

Paul wrote to the Ephesians and said, "I cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened: that ye may know what is the hope of His calling, etc." Eph. 1:15-18.

The apostle wrote to the brethren of Colosse, saying, we "do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and SPIRITUAL UNDERSTANDING." Col. 1:9.

Here we see the apostle prays that God may fill these saved people with all wisdom and Spiritual Understanding. What kind of understanding? Natural understanding that comes from studying psychology? No, but it is a Spiritual Understanding.

We are not disparaging the study of the Word of God, but we are insisting that along with our reading of the Word there must be the enabling power of the Spirit for man to understand what he reads. The Word which was given by the Spirit, must be received through the Spirit. "Seeing you have purified your souls in the obeying the truth through the Spirit, etc." 1 Peter 1:22. There we see this Spirit revealed truth is obeyed through the Spirit. It must also be spiritually understood. "If any of you lack wisdom, let him ask of God that giveth to all men liberally" James 1:5. "Filled with all wisdom and Spiritual Understanding," Col. 1:9

The objectors to this position ask, "If this is so why do not all of God's children see alike on all things? " Here man puts his own reason against the plain teachings of God's Word. But in reply to that we will say there are many factors that enter into this. There are many who do not wish to understand the things about our Lord's Second Coming. When that subject is brought up they shut up like a clam. Certainly God will not give such an one understanding on that line. The same principle applies to the doctrines of election, predestination, and the security of the believer. If a person does not desire wisdom on these things God certainly will not give it. Paul wrote Timothy, "The Lord give thee understanding in all things."

NATURALISM VERSES SUPERNATURALISM

The cause of Christ has suffered immeasurably by putting emphasis on mere human training, and leaving the Spirit's work in the background. This trend is leading professed Christianity step by step into modernism. The writer has tried to maintain a safe balance on this point. He neither believes that God will impart to man an understanding of Spiritual things apart from the study of the Word; neither does he believe that simply studying that Word independent of the enlightening work of the Spirit will lead to an understanding of the same.

The infidel and atheist try to account for the origin of the universe and man through a natural process. Thus we have the evolutionary theory. They rule God out of it. The Christian believer believes the universe and man are a product of a supernatural power. The infidel thinks the Bible is merely a human book. The Christian believes it is a supernatural revelation from God. The infidel thinks Christ was a man and that His birth was the result of natural causes. The believer believes His birth was supernatural. Some professing believers forsake the

supernatural and take the ground of naturalism and make the new birth the result of mere human works. The real child of God believes the new birth is supernatural experience brought about through the Spirit's work. When it comes to the understanding of the Word others forsake the supernatural and cross over and take their stand with the infidel and modernist, and rule out the Spirit. Others go this far with us but when it comes to the security of the believer they too leave the supernatural and take their stand with the rationalist and teach one must preserve himself by his own works. We still maintain the supernatural side and contend that our security is a matter of divine power. Now, when it comes to the resurrection of the body, Campbellites and others who believe in the resurrection are forced to leave the ground of the naturalist and come back to supernatural ground. Thus they dodge back and forth.

The Spirit wrought in creation. Gen. 1:2. The Spirit wrought in the inspiration of the Word. 2 Peter 1:21. It wrought in the birth of Christ. Matt. 1:20. The Spirit works in our understanding of the Word. Col. 1:9, and Eph. 1:17-18. The Spirit works in our security. 1 John 4:4. The Spirit will work in our resurrection unto life. Rom. 8:11. Let us keep our stand on the side of the supernatural and not be crossing back and forth. Man has ever tried to rule God out in the new birth and spiritual work. Let us guard against this subtle work of the devil which seeks to contest the supernatural. at every step of the way. If we depended more on the Holy Spirit and less on human wisdom and organization we would be better off.

MR. HARPER APPEALS TO SCHOLARS

Mr. Harper claims that all of the second chapter of 1 Corinthians applies to the apostles and not to us. In order to prove his statement he does what all Campbellites do, he leaves the Bible and runs to Mr. Adam Clark and some other scholars to prove his contention. When these gentlemen are cornered with the Word of God and cannot meet the argument they fly the track and try to brow beat people with what some scholars have said. They never talk very long or write much without telling us what some scholars have said.

In the first place I would like to know when and where God made any scholar or bunch of scholars an authority to interpret the Word of God for us and we common people must accept their interpretation without question. This smacks of Roman Catholicism . The Catholic priests teach that the common people are incapable of interpreting the Word of God and must depend on the priesthood to give them their ideas about God and His Word. Campbellites seek to force us to take the opinions of those men whom they call scholars, and whom they wish to choose. Mr. Harper, when and where did God make Mr. Adam Clark or any other scholar, or bunch of scholars to be our authority on Bible interpretations? I have known all along that Campbellites' faith stood in the wisdom of men and not in the power of God. 1 Cor. 2:4-5 . And now, Mr. Harper proves it by appealing to the wisdom of man to establish his point. I am not under obligation to take Mr. Adam Clark's interpretation, any more than Harpers. “If we receive the witness of men, the witness of God is greater”, 1 John 5:9. I establish my doctrine with the Word of God. Mr. Harper seeks to establish his with the witness of men. His faith stands in the wisdom of men. 1 Cor. 2:5.

In the second place, I would like to ask Mr. Harper if he does not know that the wise of this world, even religious leaders, have as a rule been wrong concerning the things of God?

“I thank Thee, Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.” Matt. 11:25.

“Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise. That no flesh should glory in His presence.” 1 Cor. 1:26-29.

The wise men of Egypt led the Egyptians to destruction at the Red Sea. The wise men of Babylon could not interpret the handwriting on the wall. Thus Mr. Harper's appeal to the wisdom of man betrays him and his bunch as having their faith to stand in the wisdom of men.

Third, this is the weapon of the devil. He used it on the woman in the Garden of Eden. "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, etc." Gen. 3:6. In short, the devil said , "If you would be wise, you must eat of the forbidden fruit." The evolutionists use this same weapon and say "All scholarship is agreed that evolution is true." Campbellites resort to the same weapon and try to make it appear that all scholarship is lined up with them.

FALSE RELIGION CATERS TO THE GREAT

One of the distinguishing characteristics of a false religion is that it caters to the big men. When Nebuchadnezzar would bring ail faiths together and unify them in the worship of his golden Image, he called together all the great men of his province. Dan. 3:1-28. Campbellites erect their image of salvation by works and call together a bunch of men they call wise and say, "See here who we have on our side. 1' The three Hebrew children stood out alone against Nebuchadnezzar's great men. They were right and Nebuchadnezzar and his counsellors were wrong, though in the majority. The very refuge Mr. Harper takes betrays him as being one of the false teachers of the last days.

"These are murmurers, complainers, walking after their own lusts, their mouth speak great swelling words, **HAVING MEN'S PERSONS IN ADMIRATION BECAUSE OF ADVANTAGE.**" Jude 16. Such swelling words as psychology, and complaining at God's people who shout and praise Him, and glorying in great men. Paul told the Corinthian brethren that they were "Not to think of men above that which is written, that no one of you be puffed up for one against the other." 1 Cor. 4:6. By appealing to wise men whom he exalts above that which is written he becomes puffed up. "Let God be true and every man a liar." Rom. 3:4. In leaving the Word of God and appealing to wise men he unknowingly betrays the fact that his faith stands in the wisdom of men. He rules out the work of the Spirit of God and leans on his own understanding and the wisdom of men. God's Word says, "Trust in the Lord with all thine heart; and lean not unto thine own understanding." Prov. 3:5. Mr. Harper prefers to lean on psychology and his own understanding, rather then in the Spirit of God.

THE MOURNERS' BENCH

Mr. Harper tries to wiggle out of his former broadcast against the "Mourners' Bench". In that first broadcast he accused some city preachers of going out into the country and using the mourners' bench and coming back to the towns and cities and not using it. He asked why they used it in the country and not in the city. He asked "If it was good for country people, why would it not be good for the city people. " (This writer uses it in town as well as in the country) . Then Mr. Harper went on to say that these preachers knew they could not put it over on town and city people. Our young people had been to school and had studied psychology and were too intelligent for that. Nov, reader, if this is not implying that the country people are ignorant and the town and city people are wise, I am unable to understand language. And he charges me of trying to create prejudice. I simply took his words at their meaning.

In Mr. Harper's answer to my article he tries to fix that all up with the country people by telling about being a country boy and holding country meetings. Well, I was taking notes on his former broadcast and most certainly heard him accuse the city preachers (Baptists, I suppose) of using the mourners' bench in the country and not using it in town. Some may do that and they are inconsistent if they do, but this writer knows many who do net. Those who do not use it in the city and do in the country do so mostly because the Baptist country churches will not let them run this Campbellite formality over on them.

WHO MISREPRESENTS?

Mr. Harper in his book goes on to say, "Let me say to the credit of our country people, that they no longer go on as they once did. They too, have learned that to mourn does not mean that you have to become hysterical and lose your mind and have to be carried home hog-tied as they have been from my home because they have been worked up by some preacher and a lot of folks standing around them telling them all the scary stories that they have ever heard of or could think up,

Now talk about misrepresentation, here it is. I have never read a grosser one. I challenge Mr. Harper to bring proof where a mourner was ever tied with ropes or cords like a hog and was carried home that way. This writer is fifty-one years old. He has attended Baptist and Methodist's meetings since he could first remember. He has held over one-hundred and fifty meetings himself and yet he has to see the first mourner who had to be carried home, to say nothing of being hog tied. He has seen mourners unwilling to leave and go home because of their great desire to be saved, but has yet to see one who could not get up and walk out on his or her own legs. Talk about misrepresentation, and an effort to prejudice the minds of the people, this is the limit. This is about the gist of the whole matter. Mr. Harper has perhaps seen some person with Campbellite connection go to the altar. They did not want to leave, and their Campbellite kinsfolk took them away forcibly against their will to their homes. They, like the Pharisees, would not go into the kingdom and would not suffer those who were entering to enter. Matthew 23:13.

Now he says that "In a few days when the excitement is all over they didn't know whether they had it or not. " Some more misrepresentation or ignorance of the facts. This writer personally knows that more of those who make a profession at the mourners' bench prove steadfast than those who do not.

MR. HARPER AGAINST THE SYSTEM, NOT THE BENCH

In Mr. Harper's broadcast, in reply to my article, he said it was not the mourning he was against but the system. He said you get some people on the mourners' bench and they go to singing some old song, and some woman goes to shouting, that is the thing he is against. Now, Mr. Harper, why did you not put that part of your radio message in print? Why did you leave it out of your book? Were you afraid that would backfire? It certainly will. You need not say I am misrepresenting you because you left it out of your book. I took notes on that broadcast and knew at once what I would do with you. So it is the shouting you are against, is it? Here it is. I said it was not the bench he was against but the mourning. Here he says it is the system. There is a confession that it is not the bench that gives offense but the system of mourning. Now he unknowingly admits the things of which I charged him. There it is at last. If you are not against shouting, say so. Say your people believe in shouting and do shout for joy.

DID BIBLE SAINTS SHOUT?

"Let all those that put their trust in thee rejoice; let them ever SHOUT for joy." Psalm 5:11.

"But many of the priests and Levites and chief of the fathers, who were ancient men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice, and many shouted aloud for joy, so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off." Ezra 3:12 ,13 . Does this sound like a Campbellite meeting or an old fashioned Baptist revival? When did anything like this ever take place in a Campbellite

meeting? Had Mr. Harper been there on that occasion he would have said these people were hysterical. Perhaps these people in Ezra 3:12,13 had not been off to school and studied psychology.

"Rejoice greatly, O daughter of Zion: SHOUT O DAUGHTER OF JERUSALEM: behold thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, etc." Zech. 9:9.

We find the fulfillment of this prophecy in Luke 19:35-40. Here the multitude of our Lord's disciples began to rejoice and praise God with a loud voice. The Pharisees, like the Campbellites, were disturbed at this and asked Jesus to rebuke His disciples. Jesus answered "If these should hold their peace, the stones would immediately cry out." Mr. Harper, maybe Jesus and these disciples had not been to school and studied psychology like you and the Pharisees. Do you think those disciples were hysterical? If you had been there on that occasion which crowd would you have joined, the hysterical crowd that was shouting, or the Pharisees, who did not want any shouting? Those Pharisees who studied the Word of God were too blind to see the fulfillment of their own scriptures in this occasion. You, who think you are well posted on the scriptures are too blind to see that you are condemning yourself and putting yourself in the class with Pharisees. Tell me, Mr. Harper, why the Campbellites never shout for joy? You claim to have put your trust in the Lord. Well, the Word of God says for such to "Shout for joy." Did you ever hear a Baptist "shout for joy"? If the Baptist do and the Campbellites do not, who is carrying out Psalm 5:11? Did you ever see people who used the mourner's bench shout for joy? Yes, you have, because in your broadcast you said some old woman would get to shouting and get them at the mourner's bench excited. Well! Well! Well! These mourner's bench people were "shouting for joy" just as Psalm 5:11 said to do. These objectors to the mourner's bench do not shout, but object to shouting just like the Pharisees. "Ye shall know them by their fruits . " Matt. 7:16. Bring in your psychology.

Mr. Harper says "I am against this system that gets a man all worked up and then trying to make him think that the Lord sent His Spirit into the man's heart and saved him while he was in that condition before the man obeyed the gospel." Here we have it. Mr. Harper objects to a man being saved before he is baptised. Here is a man with a godly sorrow. He is repenting. " A godly sorrow worketh repentance unto salvation." 2 Cor. 7:10. Mr. Harper says he must have faith before he can repent. So here is a man with both faith and repentance, but according to Mr. Harper he has not obeyed the gospel. You did not say "Before the man had fully obeyed the gospel. So you make being baptised "obeying the gospel," and then when Baptists expose you, you holler misrepresentation.

Now, those who come to the mourner's bench (most, but not all) claim to be forgiven and always rejoice and frequently shout for joy. You Campbellites claim to get forgiveness when baptised and never shout for icy. Now isn't that strange that you who claim to have the Bible truth never shout for joy as Psalm 5:11 tells us, and as Bible saints did; and those who follow what you call unsound practice and teaching do "shout for joy" . If you should go into the chemistry room, would you expect to get the right results using the right formula or using the wrong one? If you Campbellites have the correct formula in the plan of salvation why do you never "shout for joy" , (Psalm 5:1 1) like Bible saints. Luke 19:37. If we Baptists have the wrong formula why do our people "shout for joy" as did Bible saints? Now, Mr. Harper, you will never answer this. You may make fun of it and like the Pharisees laugh for scorn, but you know it is the truth. Have you ever shouted, Mr. Harper? I have, both in the church house, and in my room alone with God, studying His Word. Was that excitement? May God have mercy on you and give you repentance to the acknowledging of the truth.

You asked if Elijah and John the Baptist used the Mourner's bench. Did they use the hearer's bench? You did not answer that, did you? In the next verse where it says they used the

hearer's bench, it says they used the mourner's bench. I do not find where they ever used any benches, either for hearers or mourners, but I do find the same "**SYSTEM**" as you call it.

THE SYSTEM

"If all prophesy, and there come in one that believeth not, or one unlearned, he is convinces of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth." 1 Cor. 14:24 , 25 . Did you ever have a convicted sinner fall on his face in one of your meetings? I have seen it in Baptist meetings.

"Therefore also now, saith the Lord, turn ye even to me with all your heart; and with fasting and with **WEEPING** and with **MOURNING** and rend your hearts; and not your garments, and turn unto the Lord your God, for He is gracious and merciful, etc." Joel 2:12-13.

"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you this man went down to his house justified, etc." Luke 18:13-14.

Here we have all that is practiced in the Mourner's Bench System", as Mr. Harper calls it. We have a convicted sinner falling on his face. 1 Cor. 14:24-25. We have great heart rending sorrow, weeping and mourning. Joel 2:12-13. We have a sinner smiting his breast. Luke 18:13-14. Baptist meetings have all of this along with the shouting. Campbellite meetings have none of it. We also have the sinner praying. Jonah, 3rd chapter, and Luke 18:13. Campbellites teach them they should not pray. The Ninevites prayed, and Jesus said they repented. "Let men and beast be covered with sack cloth and **CRY** mightily unto God, etc." Jonah 3:8, and Matt. 12:41. Apply your psychology to this great demonstration at Nineveh.

HARPER ADMITS IT CONDEMNS HIM

I said in my article it was not the bench that offended Mr. Harper but the mourning. He has virtually admitted that when he said "It just proves this: That if you have to have it that way, by that system, by the Mourner's Bench System of getting religion, than all those who do not practice it that way and do not get it that way are lost." There you are. He has admitted that I was right when I said, "The trouble with him is that he knows that if a person has to come to God by the way of mourning he (Harper) has never been saved." Now in the quotation above he gives this as his objection to the Mourner's Bench System. Now, Mr. Harper, since we have found the System in the Word of God, what will you do: We have found weeping, mourning, crying mightily unto God, a convicted sinner falling on his face, and another smiting his breast. We have also found Bible saints "shouting." What more do you want, Mr. Harper? Now, if it is the seats or benches that offend, pitch them all out the window--hearer's seats along with mourner's seats, but for the sake of lost souls, and for God's sake, do not throw out the mourning, weeping, crying mightily unto God, and the shouting for joy along with the benches. The Campbellites throw out the mourning, weeping, crying mightily unto God, the breast smiting , the falling on the face, and the shouting for joy, and keep the benches. Better discard the benches and have the other. Baptists do not care if the mourner's bench is the front seat or the middle seat. Only recently we had three mourners on their knees in the choir.

That is exactly the point, Mr. Harper. If you get salvation (not religion) you have to come by the way of deep mourning and prayer like the Ninevites and the Publican. There is no repentance without it. You are lost if you did not come this way. I do not mean the front seat or any seat, but I mean the "System" you are against, one that brings bitter weeping and mourning: one that brings crying unto God . Jon. 3:8. Reject it if you will and be lost. Study psychology if you please and be spoiled through the philosophy of this world. Have you never read where it is written "Beware lest any man spoil you through **PHILOSOPHY** and vain deceit" ? Col. 2:8. This

word philosophy, you know, comes from two words which put together mean "Love of learning." Have you never read where it says, "Knowledge puffeth up, but charity edifieth." 1 Cor. 8:1. Have you never read where Jude says, "But these speak evil of those things which they know not: hut what they know **NATURALLY** (not spiritually) as brute beasts, in those things they corrupt themselves," Jude 10. Leaning on your psychology you are speaking things you know naturally. Where do you get your psychology? Did you get it from the Word of God; from the Spirit of God; or the wisdom of this world? Didn't you know that this word psychology was coined by a French infidel to account for religious phenomena he did not understand? And here you are tracking with this infidel. You seek to account for the work of the Holy Spirit in the hearts of men producing Bible mourning, weeping, and then shouting by a world taught psychology. The Pharisees tried to account for the work of Jesus by attributing His work to the devil. Mark 3:22-30. You try to account for the Spirit's work by attributing it to psychology. You had better beware. I would not stand in your shoes for the whole world. Had it ever occurred to you that there might he something about this affair you do not know anything about? What is phycology anyway? Do you know? Isn't it just a big high sounding phrase, (as Peter said, great swelling words of vanity, 2 Peter 2:18), coined by an ungodly man to account for something he knows nothing about? Does the Spirit of God work on the minds of men? How do you know but that accounts for a lot of phenomena in the world? If the Baptists in their "Mourner's System" show the same phenomena as shown in Bible days, viz., mourning, weeping, heartrending sorrow, crying mightily unto God, and then "shouting for joy", (Joel 2:12-13; Jonah 3:8; Ps. 5:11; Luke 19:37), why should you attribute it to psychology? For one reason only. It condemns your formalistic system. Like Cain, you became wroth, and your countenance falls. Gen. 4:5. God had respect to Abel's offering, but He did not to Cain's offering. Gen. 4:5. If God has respect to your Campbellites System why do not your people become filled with the Spirit and "Shout for joy? and "Praise God with a loud voice." If God does not have respect to Baptist way of repentance, why does He make them "shout for joy"? Answer it Mr. Harper.

MR. HARPER TAKES REFUGE UNDER SCHOLARSHIP AGAIN

This time Mr. Harper runs to Matthew Henry and others for comfort. But there is nothing in Matthew Henry's words to help him. I agree that even after we are saved we should and do have a habitual seriousness of mind. But what about that "Godly sorrow that worketh repentance unto salvation?" What about the Ninevites who sat in sackcloth and cried mightily unto God? Were they saved people before they did this? What about the Publican who said "God be merciful unto me a sinner"? Was he justified before this mourning and praying or after it?

Mr. Harper says "This mourning mentioned here (Matt. 5:4, the verse on which Matthew Henry commented) is not for an hour, then get saved and start screaming and then it is all over." (Mr. Harper were the Ninevites screaming when they cried mightily unto God?) Let us not dodge the issue. We are talking about mourning on the part of the sinner seeking the Lord. Is he to mourn? Does he mourn?

"The Lord is nigh unto them of a broken heart, and saveth such as be of a contrite spirit." Psalm 34:18.

"Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted and mourn, and weep: let your laughter be turned into mourning and your joy into heaviness. Humble yourselves in the sight of God and He will lift you up." James 4:8-10.

Now, don't try to dodge the issue, Mr. Harper, these verses teach mourning and weeping on the part of the sinner. What if he does weep aloud? Did not the Ninevites cry aloud? Did they not repent? Jesus said they did. If so, was not crying aloud connected with their repentance?

Mr. Harper says Mr. Jones never touched the hem of the garment with reference to mourning as mentioned by our Lord. "He said this mourning was for ever day and ever minute

souls are going to hell." Well, well, well, what does Mr. Harper know about Jones' private or public life? This preacher has wept many tears in the pulpit, in private, and at the altar with and over sinners something he never saw a Campbellite do. Some might do it, but I have attended their meetings, and have yet to see it.

Mr. Harper says Mr. Jones and his brethren have their victims at the altar or mourner's bench for hours, mourning, as they call it, and crying to God for hours and sometimes years, and sometimes they never get it. Did not the Ninevites cry mightily unto God? Jonah 3:8. Did not Jesus say they repented? Matt. 12:41 . If they cried mightily unto God when repenting, why do you object to sinners crying unto God today? Isn't it because the pride of your heart resents this? Isn't it that old carnal mind that is enmity against God? Rom. 8:7. He implied on page 30 at the bottom that his father might have been one that never got it, It is true that some go mourning fora long time before they are saved, and some may never find salvation. Why? There may be an old grudge in their hearts they are unwilling to give up. I knew a man who had had a falling out with his neighbor over a ditch and had started a suit against that neighbor. He got under deep conviction and weeped and mourned, but stubbornly held on to his intention to carry his vengeance through to a finish. Finally he quit the meeting unsaved. The fault was not in the "System" but in the grudge this man steadfastly held.

JOHN 3:5 AND THE $5 OFFER

I offered Mr. Harper $5.00 to show where being baptized was obeying the gospel or any part of it. In his attempt at doing that he advanced Mark 16:16 and John 3:5.

Paul shows us that believing is obeying the gospel . "They have not all obeyed the gospel, For Esaias saith, Lord, who hath believed our report?' Rom. 10:16. Here we have it from an inspired writer that we obey the gospel in believing. As the result of obeying the gospel or believing, we are saved. John 3:18; 5:24; Rom. 1:16. After that we symbolize it in being baptized. 1 Peter 3:21.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16. Yes, really, when he believes; and in a figure when baptized. Not being baptized will not condemn a man. What will cause him to be condemned? "He that believeth not is condemned already, BECAUSE (here is your cause) he hath not believed in the name of the only begotten Son of God." John 3:18.

Mr. Harper asks "When the apostles went over the country preaching the gospel, if they did not tell men to believe in Christ, how would they know to believe? If they did not tell the people that Christ Commanded baptism how would they know they should be baptized? Page 19.

We will answer this by asking Mr. Harper a few questions. If they did not tell the people Christ commanded that the Lord's Supper be observed how would they know to observe it? If they did not teach that the ministry be supported, how would they know to support the ministry? Then, according to his own logic, eating the Lord's Supper and supporting the ministry is part of obeying the gospel and essential to obtain the remission of sins, since they could not have known to do so unless taught by the apostles. Christ nowhere commanded a lost sinner to be baptized, or eat the Lord's Supper. Mr. Harper has never yet learned the difference in what God commanded the lost to do, and what He commanded His children to do.

Now let us look at John 3:5. "Except a man be born of water and of the Spirit, he cannot enter the Kingdom of God.

Mr. Harper thinks born of water in John 3:5 means being baptized, or receiving water baptism. Let us meet him on his own ground. If that means baptism, it will do no harm to read it that way. Now let us read, "Except a man be baptized **OF WATER** and **OF THE SPIRIT**, he cannot enter the Kingdom of God. " If born of water is **WATER BAPTISM** , then born of the Spirit is **HOLY SPIRIT BAPTISM** . So, according to Mr. Harper's logic, it will take both water

baptism and Holy Spirit baptism to get the man in the kingdom. The verb "born" in John 3:5 precedes both "of water" and "of the Spirit" and is modified by both phrases. He cannot make born of water, water baptism, without making born of the Spirit, Holy Spirit baptism. Now, Mr. Harper has gone to the Holy Rollers.

Mr. Harper, when did you receive water baptism? Have you ever received Holy Spirit baptism? If not, and baptism is meant in John 3:5, you have never fully complied. If you leave off Holy Spirit baptism you leave off the last part of John 3:5, and cannot get a man in the kingdom.

PENTECOST KINGDOM THEORY AND HOLY SPIRIT BAPTISM

Not only will Campbellites' construction of John 3:5 compel them to have Holy Spirit baptism, but their kingdom theory also does that. The Apostles received the Baptism of the Holy Spirit on Pentecost. Will you deny that, Mr. Harper? Acts 1:5. They received water baptism at the hands of John the Baptist. Will you deny that? Do you not teach that these apostles did not go into the kingdom until Pentecost? Did they go into the kingdom before they received Holy Spirit baptism? If so, did they go in before Pentecost? And did the kingdom exist before Pentecost? If the kingdom came, as you teach, when the Holy Spirit came, and the apostles went into the kingdom when the Baptism of the Holy Spirit came did it not take Holy Spirit baptism as well as water baptism to put the apostles in the kingdom? Now, if you do away with Holy Spirit baptism, have you not destroyed your Pentecost plan and left yourselves without a plan of salvation? If you keep both do you not have two baptisms? Better call in your psychology and wise men again to help you our of this tight place.

BAPTISTS BORN OF WATER

Mr. Harper says Baptists are born of water. We do not deny it, for John 3:5 says we must be born of the water and of the Spirit. But this is not the water in the creek. We are born of the "Living Water". John 4:10-14. We are buried in the water in the creek. Rom. 6:4. A man who doesn't know a birth from a burial is dumb indeed. Baptism is called a burial. It is never called a birth. Neither is a burial ever called a birth.

MR. HARPER AND HIS PEOPLE UNDER A BOGUS COMMISSION AND CONVICTED BY HIS OWN TESTIMONY

In trying to answer Eld. Bishop on what he said about Campbellite teaching sending everybody to hell prior to John the Baptist, Mr. Harper surely gets himself and people into a fix. He puts them all under a bogus commission on his own testimony. Turn to Harper's book, "Truth Vindicated", Page 25-26, and read:

"Now under this new law, under this new priesthood, under this new testament that we (Harper and his people) are under, baptism in the name of the Lord was given. **IT WAS NEVER GIVEN NOR PRACTICED IN HIS NAME BEFORE HIS RESURRECTION AND ASCENSION.** This accounts for why those back before John did not have to submit to the command of Baptism in the name of our Lord. Now what do you think of Mr. Bishop's argument?"

Here Mr. Harper states that baptism in the name of our Lord was not **GIVEN** nor **PRACTICED** before our Lord's **RESURRECTION** and **ASCENSION**.

Now, Mr. Harper, give us the chapter and verse where Jesus ever gave a commission after His ascension, and commanded baptism in His Name. Away goes Mark 16:15-16. That was before our Lord's ascension. Away goes Matt. 28:18-20. That also was before our Lord's ascension. Read it and see if you did not say it. That, then, takes you out from under Mark 16:15-16, and Matt. 28:18-20 for you say "Under this new testament we (you and your people) are under, baptism in the name of the Lord was given. It, (baptism) was not GIVEN nor practiced in His name before His resurrection and ASCENSION. Your commission to baptize then was given

after Christ's ascension. Who gave it to you? Christ did not. He gave His commission before His ascension. Therefore, since you can not find where Christ gave the commission after He ascended to heaven, you are under a bogus commission, and are guilty of perpetrating a fraud and practicing deception, and convicted upon your own testimony. Now, try your psychology on that. Better call in Adam Clark and a few more of your wise men to help you out on this. They will do you about as much good as the wise men did Belshazzar, when the hand was writing on the wall. **NOW, WHAT DO YOU THINK OF MR. HARPER'S ARGUMENT?**

This is not all. Mr. Harper has left the apostles and all the first members who went into the church which he said started at Pentecost, without remission of sins. He teaches that one must be baptized in the name of the Lord to receive remission of sins. But the apostles and the hundred and twenty of Acts 1:15 were never baptized in the name of our Lord, if it was not given nor practiced until after His resurrection and **ASCENSION** . They were all baptized by John or during our Lord's personal ministry. John 4:1-2. So, according to Mr. Harper, they never received baptism in our Lord's name. Then if it takes baptism in our Lord's name to give remission of sins, the apostles and the hundred and twenty never received remission of sins. Call in your psychology and wise men again. Help wanted. Mr. Harper is in a hole. **NOW WHAT DO YOU THINK OF MR. HARPER'S ARGUMENT?**

But, let us not leave the apostles in that shape. Baptists to the rescue. We will get the apostles and the hundred and twenty out of this scrape, but down will go Harper. There is salvation in no other name but the name of Jesus. Acts 4:12. All who believe in Him receive remission of sins in His name. Acts. 10:43. The apostles believed in the name of our Lord. “But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” John 1:12. “He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.” John 3:18. They were already clean. John 13:10-11; John 15:3. Mr. Harper, I challenge you to deny that the apostles (beside Judas) believed in our Lord's name. I challenge you to deny that they were clean before Pentecost. You said Baptism in our Lord's name was not given nor practiced before His resurrection and ascension. Then the apostles must have received remission of sins in the name of Jesus, through believing in His name, and not through being baptized in His name, for you say this baptism was not given nor practiced in His name before His ascension. Thus you establish the Baptist position that remission of sins in the name of Jesus is received through believing in His name, and not through being baptized in His Name. **NOW**, what do you think of Mr. Harper's argument? Help wanted! Harper is sinking.

Questions:

1. If it takes baptism in the name of our Lord to put one in Christ when and where did the apostles get into Christ?
2. When and where were they baptized in the name of the Lord, if baptism in His name was not given nor practiced before His ascension?
3. If it takes baptism in the name of our Lord to put one in Christ, and the apostles never were baptized in that name, did they ever get into Christ?
4. Can your psychology help you out of this?
5. Why don't you call in your wise men like Belshazzar did and see if they will help?
6. Now what do you think of Harper's (not Bishop's) argument? “If the blind lead the blind, both shall fall into the ditch.” Matt. 15:14.

JOHN'S BAPTISM

Campbellites claim that John's baptism was disannulled. They refer to the twelve that Paul baptized in Acts 19:1-5. They claim these twelve were first baptized by John. It is easy to prove that these were not baptized by John himself, but by someone who was trying to carry on

the work of John. But, for sake of argument, we will let it remain as the Campbellites put it. It involves them into an inescapable difficulty. We find that John preached the baptism of repentance for the remission of sins. Luke 3:3. They claim that means John was baptizing them in order that they might obtain remission of sins. If so, and John baptized the twelve in Acts 19:1- 5 , did they not receive remission of sins as the result of this baptism? Then, for what purpose did Paul baptize these same twelve? Did he also baptize the same twelve in order to obtain the remission of sins? Why baptize people in order to obtain remission of sins when they already have obtained it? If they did not get remission of sins both times when did they get it, as the result of John baptizing them, or as the result of Paul baptizing them? If they did not get it as the result of John's baptism, then "For the remission of sins" in Luke 3:3 does not mean "In order to obtain". If it does not mean "In order to obtain" in Luke 3:3, then the same expression in Acts 2:38, does not mean it, and away goes Campbellite contention on Acts 2:38. If they did get remission of sins as the result of John's baptism and not as the result of being baptized by Paul, then Paul was not baptizing them in order that they might obtain remission of sins. Campbellites say this was Christian baptism. Then Christian baptism is not "In order to obtain the remission of sins". So their position on John's baptism catches them both ways. Maybe Mr. Harper's psychology can help him out here.

BAPTISM IN THE NEW COVENANT

Mr. Harper puts baptism in the new covenant and then makes it a condition of getting into that covenant. Now, if baptism and the Lord's Supper are in the new covenant, then we could not possibly be under obligation to observe them until we were brought into covenant relationship. That is like having a man go to bed to get into the house. The bed is in the house. He cannot possibly reach the bed until he is in the house. But Harper's logic would put a man to bed in order to get into the house.

NOT A NEW PLAN OF SALVATION, BUT A NEW SYSTEM OF WORSHIP

What a confused mess Campbellism is anyway! Does not the poor fellow know that the Law of Moses was never given to regulate the worship, service, and conduct of a people already redeemed from Egyptian bondage. So baptism and the Lord's Supper are not the things that brings us into relationship with God, but it is the new form of worship and service given to people already in relationship with God. I did not become a citizen of this country by obeying its laws. I come under those laws by being born into this country. They did not make me a citizen, but govern my conduct after I am a citizen. Can't the poor fellow see that?

Mr. Harper says we are not saved like people were back in the days of Abraham and before Christ came. Page 25. Then the poor fellow has a lot to say about the Levitical priesthood. Pages 24-26. Does not the poor fellow know that Abraham lived 430 years before the Levitical priesthood was established? Gal. 3:17. How could Abraham be saved by or under a Levitical priesthood and the Law of Moses when they had no such thing in his day? Mr. Harper, was he saved by or under the Law of Moses? I dare you to say yes. Then if people were saved by or under the Law of Moses, and are saved through another plan today that would be two plans of salvation, would it not? Then if Abraham was saved, by what plan was he saved, by the Law or by the new plan? He could not have been saved by the Law of Moses for it was not yet given. Then, if Abraham was not saved like us today, he must have been saved by a third plan of salvation. Why all this tangled confusion? Because Mr. Harper does not realize that God has only had one plan of salvation all the way down. The law did not and could not give life. "If there had been a law given that could have given life then verily righteousness would have been by the law. " Gal 3:21. Mr. Harper, can't you see it is not a new plan of salvation we have today, but a new system of worship and service? Your whole trouble is in your salvation by works theory. We do

not worship and serve God in order to be saved, but we must first be saved. How can one worship God in Spirit and in truth until he is given the Spirit? John 4:23-24.

THE SCRIPTURE IS PLAIN THAT WE ARE SAVED LIKE ABRAHAM

> ***"He that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law or by the hearing of faith? Even as Abraham believed God and it was accounted to him for righteousness." Gal. 3:5-6.***

We are saved by the hearing of faith, even as Abraham was accounted righteousness. Yet Mr. Harper and his people will stand up and deny it. Deny the plain statement of God's Word to keep his salvation by water plan.

But perhaps Mr. Harper will say that Abraham had to offer Isaac before he was saved. Let him read Rom. 4:1-25. We find in Rom. 4:17-21 that Abraham believed God when as yet Sarah's womb was dead and his belief was imputed to him for righteousness. Can't he see this was before the birth of Isaac? Then Abraham was not justified before God by offering up Isaac, but justified before men. A living faith justifies us before God. Our works which are the fruits of this living faith and a renewed nature justifies us before men.

Paul goes on to say in Rom. 4:23-25 that "It was not written for his (Abraham's) sake alone that it was imputed unto him, but for us also, to whom it shall be imputed, if we believe on Him that raised Jesus from the dead." Thus we see we are saved like Abraham was saved. Abraham believed and it was imputed to him for righteousness. Rom. 4:21-22 . We believe and it is imputed unto us for righteousness. Rom. 4:23-25. It was not through offering a lamb, or goat, or Isaac that Abraham was accepted of God, but through his faith apart from works. Rom. 4:1-6. "Even as David describeth the blessedness of the man unto whom God imputeth righteousness **WITHOUT WORKS**." So are we accounted righteous when we believe, apart from any works of our own.

"The promise that he should be heir of the world, was not to Abraham, or his seed, through the law, but through the righteousness of faith." Rom. 4:13. So Abraham was not made righteous by the law. The promise to Abraham was through the righteousness of faith. The promise to Abraham's seed is through the righteousness of faith. Then why deny that we are saved like Abraham was saved? It is not a new plan of salvation, Mr. Harper, but a new system of worship and service. Your theory forces you to deny the Word of God at every turn. Put salvation before and without works (Rom. 4:6) and it will all clear up.

ACTS 2:38 AND SCHOLARS

From pages 37 to 47 in his book, Mr. Harper takes up Acts 2:38 and goes to scholars again. In this part of his work he quotes from, or claims to quote from Dr. Goodspeed, Ernest D. Burton, Dr. Weymouth, Dr. Geo. Campbell, Dr. James Mcknight, Dr. Phillip Doddridge, and Dr. C.B. Williams of Union University, Tennessee. Dr. Williams is a Baptist. He also gives us comments from Adam Clark and Matthew Henry.

Mr. Harper's scholars are not going to help him any more than did Belshazzar's wise men. Dan. 5:7-8. It is going to prove a boom-a-rang.

First, I want to show how Mr. Harper has grossly misrepresented Dr. Williams, and has purposely perverted what Dr. Williams said, in order to deceive people. I wrote Dr. Williams, and here is his answer:

3518 Obisop Tampa, Florida October 2, 1940
Elder G.E. Jones Neelville, Mo.
Dear Bro. Jones:

Yours received concerning Mr. Harper's twisting of my translation of Acts 2:38. I am glad you wrote me to clarify it

I am quoting it from the book open before me:

Peter said to them, "You must repent-- and, as an expression of it, let everyone of you be baptized in the name of Jesus Christ -- that your sins may be forgiven." Perhaps, he did not tell the folks how it was punctuated, which gives the INTERPRETATION. He gave my translation WORD FOR WORD. But as you quoted it to me, he did not PUNCTUATE IT AS I DID.

You can see at a glance, I am sure, with my punctuation, it does not substantiate the Campbellite claim that you MUST BE BAPTIZED THAT YOUR SINS MAY BE FORGIVEN, but THE BAPTIST POSITION (and the position of other evangelicals that baptism is merely an "expression" or symbol of repentance and the work it does in the soul; that repentance is the indispensable condition of FORGIVENESS OF SINS. The two dashes after "repent" and "Christ", separate baptism from forgiveness, but make the clause, "that your sins may be forgiven", dependent on "repent", not on "be baptized." This seems to be what Peter teaches in his epistle. (1 Peter 3:21)

By the way, I am enclosing a review of my Translation. Why not put it in your library? It makes many a knotty passage look clear as crystal. I have on hand a few copies, etc. (The rest of the letter is personal. G.E.J.)

With good wishes, I am Yours in Him Who loves us all, Chas. B. Williams

Reader, here is Dr. Williams' letter to me word for word, punctuation marks, capitals, quotation marks and all, just as he wrote me.

He said Harper twisted his translation of Acts 2:38. He said Harper left out the punctuation which gives the interpretation. He said he made Forgiveness of sins depend upon "repent" and not on "be baptized". Dr. Williams says his translation substantiates the Baptist position, and not the Campbellite claim.

In order that the reader may see that Mr. Harper has left out Dr. Williams' punctuation, I will give it as Mr. Harper gave it in his book and then as Dr. Williams had it in his translation.

Here it is as Mr. Harper gives it:

"Peter said unto them you must repent and as an expression of it let everyone of you be baptized in the name of Jesus Christ <u>that</u> <u>you</u> <u>may</u> <u>have</u> <u>Your</u> <u>sins</u> <u>forgiven</u>." (NOTE: the underscored words Mr. Harper has in italics.)

Dr. Williams's translation:

Peter said to them, "You must repent -- and as an expression of it, let everyone of you be baptized in the name of Jesus Christ -- that your sins may be forgiven."

You will notice that Mr. Harper left out the two dashes after "repent", and "Christ". This makes that part of the sentence enclosed in those dashes a parenthetical statement. As Mr. Williams says, it separates baptism from forgiveness, and makes the clause "that your sins may be forgiven" dependent on "repent", and not on "be baptized".

Now, reader, why did Mr. Harper leave out those dashes? He knew it changed the whole sense of the verse. By leaving out those two dashes, he made Dr. Williams teach the opposite of what he did teach. Here we have a fair example of "The sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Ephe. 4:14. If this is a fair example as to how Mr. Harper deals with the works of other men, you can see that he will not do to trust.

Now, Mr. Harper, just why did you leave out those dashes? Were you ignorant of the fact that they gave the interpretation of the verse? Dr. Williams said they did. You quoted him as a scholar. If he is a scholar as you claim, then certainly he knows what his punctuation marks mean. If you say he does not know, then you repudiate the scholarship of one of your scholars. If you knew what those dashes meant and purposely left them out, why did you do it? Was it to deceive the people? Do you call this dealing honestly with the Word, as Paul said he did, 2 Cor.

4:2, or as many whom Paul said "Corrupt the Word. " 2 Cor. 2:17. 1 lave you not read where it is said, "Evil men and seducers shall wax worse and worse deceiving and being deceived. " 2 Tim. 3:13.

Did you apostasize when you purposely misrepresented Dr. Williams translation, or were you just ignorant? I thought you had been to school and were wise enough, smart enough, intelligent enough to know better. Is this the result of studying psychology?

Now, Mr. Harper, who is the man that misrepresents? In leaving out those dashes you misrepresented Dr. Williams and try to make it appear that he is on your side. Are these the good works you expect to carry you to heaven?

Reader, here we have one of those wolves in sheep's clothing. Jesus said "Ye shall know them by their fruits." Matt. 7:15-16. Dr. Williams said by leaving out his punctuation marks Harper had twisted his translation. Do you think Mr. Harper was too ignorant to know that he was misrepresenting Dr. Williams when he did it? Harper claims to have a 13.S. degree. Is he that ignorant? If he knew he was leaving out those dashes and knew it changed the meaning, then did he not do it to deceive? Is that a mark of a true servant of God, or of one of these false teachers in sheep's clothing?

Now, Mr. Harper, does not the word expression carry with it the meaning of declare? Dr. Williams translation reads, "And, as an expression of it, let everyone of you be baptized in the name of Christ." If you will go to your dictionary you will find that to be one of its meanings. So, Dr. Williams, one of your scholars, your own witness, is against you.

I do not have Dr. Goodspeed's translation, but it is easy to see if Mr. Harper left out Dr. Goodspeed's punctuation marks as he did in the case of Dr. Williams he has also twisted his translation. A man who would do that once would not hesitate to do it over and over.

Now he says Dr. Weymouth translates Acts 2:38: "Repent, replied Peter and be baptized everyone of you in the name of Jesus Christ FOR the remission of sins . " This is practically the same as the King James' translation. But it does not say "For the purpose of obtaining the remission of sins." That is the point. Is baptism something one must have in order to obtain remission of sins?

It is the blood of Christ that washes us from sins. "Unto Him that loved us, and washed us from our sins in His own blood." Rev. 1:5. Here we see that the blood of Christ washes us from sins. Now, I issue a challenge to Mr. Harper or any Campbellite to bring the proof that we come in contact with the blood of Christ in the act of baptism. He must prove that to sustain his point. I affirm that we reach the blood of Christ before baptism. We reach it through faith. "Being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation **THROUGH FAITH IN HIS BLOOD,** to declare his righteousness for the remission of sins that are past, etc." Rom. 3:24-25. Here we see faith and not baptism brings us in contact with the blood of Christ.

"By whom also we have access (an entrance) into this grace wherein we stand." Rom. 5:2. We have found we are justified freely by His grace and we have access by faith into grace. If Mr. Harper wants to say that faith here means the New Testament order of things, let him go back a few verses and read about how Abraham's belief (before Isaac was born) was imputed to him for righteousness. Was Abraham's belief a New Testament order of things? See Romans 4:19-22. Then it says this was not written for Abraham's sake only but for our's also to whom it shall be imputed "If we believe on Him that raised up Jesus our Lord from the dead." Rom. 4:23-24 . So it simply has reference to us believing in God as Abraham believed in Him. Then follows the verses saying we are justified by faith and have access by faith into this grace. Rom. 5:1-2 .

Now, if I am right in my argument, then I should find some verse that says the believer will receive remission of sins. Can I find it? I certainly can. "To Him give all the prophets

witness, that through His name whosoever believeth in Him shall receive remission of sins." Acts 10:43.

Now we find in the Exodus of the children of Israel that they were sheltered by the blood of the Passover lamb three days before they were baptized unto Moses in the cloud and sea. Ex. Chapters 12-14; 1 Cor. 10:1-11. We are told in 1 Cor. 5:7 that Christ is our Passover. The blood of their Passover was before baptism. The blood of our Passover is before baptism.

Now, Mr. Harper, come on with the proof that you come in contact with the blood of Christ in baptism. Let it be "For", "Unto", "In order to", etc. , as you quote various men as saying. Do they say that "Baptism is in order that one might obtain forgiveness of sins? Dr. Williams whom you claimed to quote said baptism was separated from forgiveness of sins. He does not say you must be baptized in order to have forgiveness of sins.

MATTHEW 3:11 AND ACTS 2:38

John said "I indeed baptize you with water unto (eis) repentance.' Matt. 3:11. Does that mean that they were to be baptized IN ORDER THAT THEY MIGHT REPENT, or as a declaration of their repentance? If you make it "In order to obtain repentance" then you have baptism preceding repentance. Then baptism must have been for the purpose of declaring their repentance. So Dr. Williams teaches in his translation. I can take your "For", "Unto" , "In order to" and meet you on your own ground and show that in no case is baptism "In order to obtain forgiveness" but everywhere and always it is a symbol or expression of repentance, remission of sins, etc. Let the men say what they really said and do not put interpretations in their translations that are not there. Suppose that some do translate 'is" in Acts 2:38 "In order to"; which do they mean "In order to", "Repent" or "Be baptized"? Dr. Williams said he made forgiveness of sins dependent on "repent" and not "be baptized." If others translate it "In order to" do you know that they mean that baptism is "In order to obtain remission of sins"? Quit twisting the translations men make.

ADAM CLARK

Mr. Harper gives Adam Clark's comments on Acts 2:38. He quotes this man as saying, "For the remission or removal of sins -- (Harper could remember the dash here but forgot it when giving us Dr. Williams' translation) that is "In reference to the remission or removal of sins." Receive the baptism in reference to the removal of sins and ye shall receive the Holy Ghost, by whose agency alone the efficiency of the covenant is applied and by whose refining power the heart is purified. It was by being baptized in the name of Christ that men took upon themselves the profession of Christianity and it was inconsequence of this that the disciples of Christ were called Christians."

Now Harper adds, "Here we have one of, if not the greatest Commentator on earth saying that, First, you receive baptism; second, you receive the Holy Spirit; third, the Spirit administers the blood of the covenant; fourth then you are purified.

A greater commentator than Dr. Clark, Luke, the inspired writer of Acts tells us the House of Cornelius received the Holy Spirit before baptism. Luke's order: Believed, Received Holy Spirit, then baptized. Acts 10:43-48.

If the Holy Spirit is the agency through which the blood is applied as Dr. Clark said, then Cornelius and his household received the blood before baptism, since they received the Holy Spirit before baptism.

HARPER A BLIND GUIDE

Mr. Harper's order, taken from Mr. Clark's comments puts baptism before the purification of the heart. The purification of the heart is an inward change. Baptism is an outward affair. So, like the Pharisees, Harper depends upon an outward work to bring an inward cleansing. "Thou

blind Pharisee, cleanse first that which is within the cup and platter that the outside of them may be clean also." Matt. 23:26. Campbellite righteousness is all outward. Depending on baptism, an outward work to make an inward change they become blind guides. Had Mr. Harper's heart been right he would not have tried to deceive by leaving out Dr. Williams' punctuation marks and twisting his translation.

Mr. Harper, lay aside your psychology, cease leaning on your own wisdom, go to the mourner's bench and repent and you will receive this inward wisdom and righteousness God gives. Job 38:36. Then you will cease twisting the Word of God, along with the writings of men, for the purpose of misleading.

THE ROMAN TOGA AND GAL. 3:27

There was a garment called the Toga, which the Romans "Put on" and wore in public as an outward declaration of their position or circumstances in life. (See Webster's New International Dictionary, 1923 Edition, Page 2166. See also works on Roman Antiquities.) The "Toga Candida" was a white toga worn by those who were candidates for office. The "Toga Picta" was a toga adorned with golden stars, and was worn by a great general. From this comes our present day custom of army officers wearing bars and stars on their uniforms to indicate their rank. The "Toga Pulla' was a black toga. It was worn by those in mourning. From this came our present day expression "put on mourning. " The "Toga Virilis" was the manly toga. It was worn by young men when they became free from their schoolmaster, pedagogue, tutor, or governor.

Now if we will study Gal. 3:24 to 4:5 in the light of the above Roman custom we can better understand what Paul meant when he spoke about "Putting on" Christ in baptism.

"Wherefore the law was our schoolmaster (R . V. Pedagogue) to bring us to Christ, that we might be justified by faith. But after faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. ---- Now, I say, that the heir as long as he is a child, differeth nothing from a servant, though he be Lord of all; but is under tutors and governors until the time appointed of the father. " (Here Paul is referring to the Roman custom of putting young boys under the care of a tutor, or schoolmaster, until the time appointed of his father when he should be set free from that schoolmaster.) "Even se we, when we were children, were in bondage under the elements of the world , " (referring to the law) but when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Gal. 3:24 - 4:5.

When the young Roman reached the time in life when he was set free from his schoolmaster or tutor he publicly declared his freedom by "Putting on" the manly toga and wearing it in public. So, when the Galatians had been made free from the law, through faith in Christ Jesus they "Put on" Christ in baptism as an outward declaration of their freedom. The manly toga the young Roman "Put on" did not make him free from his schoolmaster or tutor. It was a declaration of his freedom. When a woman "Puts on" black it does not make her a widow, but declares her to already be a widow. A general does not put on his uniform with stars to become a general, but to declare that he is a general.. So we "Put on" Christ in baptism for the purpose of declaring our freedom which we already have in Christ. Always, everywhere it is the child of God who is to do the "Putting on." "As many of you as have been baptized into Christ have put on Christ." The antecedent of the pronoun "You" in this verse is "Children of God" in the above verse. It was the saints at Rome (Rom. 1:7) whom Paul admonished to "Put on the Lord Jesus Christ" in Rom. 13:14. It was the "Elect of God" whom Paul tells to "Put on" bowels of mercies, kindness, humbleness of mind, meekness and long-suffering. Col. 3:12. It was the Ephesian brethren whom Paul told to "Put on" the whole armor of God. Eph. 6:11. As the Roman put on the various kinds of togas as an outward declaration of his circumstances, so God means

for us to demonstrate our relationship to Him by "Putting on Christ" in baptism, to demonstrate ourselves as soldiers of Christ by "Putting on" the whole armor of God, and to demonstrate ourselves as "The Elect of God" by "Putting on" a kindly disposition which becomes us as children of God.

So far as the writer knows this is a new exposition of this passage of scripture in Galatians. Last spring he ran across this word "Toga" in the dictionary. After this he went to the public library at Poplar Bluff, Mo. , and read some books on Roman antiquities. At once it became evident that Paul had in mind the Roman custom of putting their young boys under the care of a servant, called the schoolmaster, or tutor. This passage in Gal. 3:24 to 4:5 shows this to be the case. When he spoke to the Galatians about "Putting on" Christ by being baptized, it was evident that he had in mind the custom of the young Roman "Putting on" the manly toga to declare his freedom from his schoolmaster. Baptism is to the child of God, what the manly toga was to the young Roman. The law was the schoolmaster, baptism is our manly toga.

BY G. E. JONES

"The Gospel In Ruth"

A Story of
HOW CHRIST PURCHASED HIS BRIDE

- DEDICATION -

This work is affectionately dedicated to the memory of Betty Ann Jones, our little daughter, who passed away January 12, 1936, at the age of six years. --- The Author

1st Printing, 1936, Morrilton, Arkansas; 2nd Printing, 1975, Caldwell, Arkansas; 3rd Printing, 1977, Bald Knob, Arkansas by Rev. James Wilcox

The book of Ruth, though consisting of but four brief chapters, brings to us one of the sweetest stories in the word of God. At our first reading of the story it may seem nothing but an ancient romance in which a heathen girl who had left her native land to follow the mother of her dead husband to another land, meets with and marries a rich old bachelor. But, as we study this simple story in the light of New Testament truth, we find it to be a veritable mine of hidden truth.

The events of the book happened during the reign of the judges in the land of Israel. This is set forth in the opening verse of the first chapter. The time of the book itself covered a period of something like ten years or a little more. We find in the fourth verse of the opening chapter that the family of Naomi spent about ten years in the land of Moab. We find in the twenty-second verse of the first chapter that Naomi and Ruth reached the land of Judah in the beginning of the barley harvest. Ruth labored in the fields of Boaz until the end of the wheat harvest. Ruth 1:1-4, 22; 2:23. Soon after this Ruth is married to Boaz, a kinsman of Naomi's dead husband.

The Famine

The book opens with the statement that there was a famine in the land in the days when the judges ruled. This famine resulted in the family of Elimelech and Naomi leaving the country of Bethlehem-Judah and going down into the country of Moab to sojourn. This man and his wife were from the town of Bethlehem which later became famous as the birth place of both David and our Saviour. This old couple with their two sons, Mahlon and Chilion, went into Moab to seek a refuge from the famine that had befallen their native land.

Such famines had happened before in the history of this people. They were always a time of testing for the people of God. There was a famine in the time of Abraham which caused him to leave the land of promise and go down into Egypt. This step was far more reaching in its consequences than it might seem at first. The casual reader sees where this step caused Abram to take a false position concerning his wife to save himself from the king of Egypt. As we read the story of Abram further we find in his household Hager, an Egyptian hand-maid. I think we are safe in concluding that Hager was picked up during the sojourn of

Abram and his wife in Egypt. Bible readers are familiar with the story of Abraham taking this young Egyptian woman as one of his wives later on, and of the birth of Ishmael to this union and the trouble this young woman and her son brought into Abraham's family. Even until this day the Arabians, the descendants of Ishmael, are at strife with the Jewish people, the descendants of Abraham through Sarah. Thus we see the far reaching consequences of a lapse of faith and a mis-step made during that time.

There was another famine in the promised land during the days of Isaac, and Isaac was only saved from going down into Egypt by the appearance of the Lord unto him and admonishing him to dwell in the land of Canaan.

Every Bible student is familiar with the famine in the days of Joseph and the descent of the whole family of Jacob into the land of Egypt to escape the same. This famine resulted in the whole house of Israel becoming bondmen in the land of the Pharoahs.

Amos, the prophet, tells of another famine, which is not a famine of bread, but of hearing of the words of God. “Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.” Amos 8:11. This is a spiritual famine, one of preaching and proclaiming of the word of the Lord. When such is the case, as Abram left Canaan to sojourn in Egypt, and the family of Elimelech went to live in Moab, so the Lord's people leave the services of God and partake of the things of the world.

We are in the midst of such a famine today. There are plenty of church buildings, and plenty of formal worship and service, but very little of the preaching of the Word of God, and too little manifestation of the Lord's presence and power. Denominational programs, drives, church parties, social functions, ball games, and other forms of amusement have crowded out the preaching of the Word of God, grieved the Holy Spirit, and brought on a spiritual famine. As the result of all this, the churches, largely speaking, are without spiritual power, and in many places the Lord has taken away the candlestick. There are hungry souls who are wandering from sea to sea, and running to and fro (Amos 8:12) seeking the Word of God and finding it not. They go to churches of brick and stone and expensive and attractive pews seeking for bread, and are given a stone, asking for an egg and are given a scorpion. As I write these words there is a Mr. Kagawa, a Japanese speaker in this country who is being invited to speak in various churches and before different religious bodies which are supposed to be Christian. This Mr. Kagawa is an avowed modernist. He does not believe in the virgin birth or the resurrection of our Lord or His second coming. He says that Jesus had sins of His own that needed to be forgiven. Yet this Mr. Kagawa is being heralded as the greatest living Christian and is appearing on the platforms of prominent religious bodies as their chief speaker. I have before me as I write a clipping from the Arkansas Gazette in which some students from Hendrix college, an institution erected for the special purpose of educating Methodist preachers, are defending Kagawa and his lectures. They make light of the fact that he does not believe in the miraculous birth and resurrection of our Lord. To these students such doctrines are trivial matters. Surely there is a famine in the land.

Some few years ago in the columns of questions and answers as carried by the Arkansas Gazette as well as other papers the following question was asked Mr. Cadman, the head of the American Federation of Churches: “We have in our home a boy who is sixteen years old: This boy is in a state of turmoil about the spiritual things of life and more especially about his soul's relationship with God. What would be the best way to guide this boy safely through this experience?” The preacher's answer was as follows: “Tell this boy it is not God's will for him to be unduly concerned about the unseen things of the Spirit. Have him form healthy companionships, play life's games and read Tom Brown’s ‘School Days’,” and another book or two of similar nature was mentioned. Not one thing was said about repentance and faith. Not a thing was said about Jesus Christ or reading the Word of God. How many pulpits are there today that are offering about the same kind of spiritual food to hungry souls? Only a few are preaching in the power of the Spirit of God the doctrines of depravity, repentance, faith, the New Birth, the resurrection, and the glorious pre-millennial coming of our Lord. Instead of the doctrine of the New Birth and the Gospel of our Lord's death for our sins and His resurrection, they are advocating what they call a social gospel. The two Hendrix College boys referred to above, say that the gospel of Jesus Christ is a social gospel. I emphatically deny that statement. It

is a gospel for guilty sinners who are rebels in the sight of God and on their way to hell. Jesus said he came to seek and save that which was lost. "**Thou shalt call his name JESUS: for He shall save his people from their sins.**" Matt. 1:21 . This social gospel is the devil's substitute for the doctrine of the substitutionary death of Christ. When men like Mr. Kagawa and a host of other wolves in sheep's clothing deny the virgin birth and resurrection of Christ, all they have left to preach is the devil's substitute of a social gospel. Surely there is a famine in the land. Fifty years ago there was scarcely a pulpit in the South that would give a man a hearing who denied the resurrection of Christ. Alas how different it is today? Surely we are in the midst of a spiritual famine. How many preachers today are able to read the signs of the times? How many are able to tell us where we are drifting? To them the upheaval among the nations, the wide spreading wave of lawlessness means nothing except perhaps hard times. There is a famine in the land. These preachers have been cut out on the pattern of their schools and have been taught to push the denominational programs rather than preach the word of God. They are so busy attending social clubs, and carrying on other non-scriptural organizations that they do not have the time to search the word of God and feed the starving souls of men the word of life. Last year I visited a college friend of mine, a dear soul, and at heart a fine man and sound on the fundamental principles of the word of God, but the poor fellow had allowed himself to be so burdened down trying to keep up with all the social functions that a modern city church expects a preacher to keep up with that he scarcely had time for anything else. It is not the business of God's men to make after dinner speeches at Rotary clubs, be judges in baby contests, and a hundred other things that are of the world. It is time that those who are really men of God are throwing off the yoke of bondage and telling the world we will no longer make bricks for Pharoah. We have enough to do to study the word of God and giving the same to the famishing souls of men. Kiwanis and Rotary clubs may give us a little more prestige with men of the world but that is not giving the bread of life to dying men and women. Men need salvation from sin more than they need temporal food. Jesus said, "**Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life.**" John 6:27.

Elimelech and Naomi

As a result of the famine in the land of Judah Elimelech and Naomi and their two sons went into the country of Moab to sojourn. They could not stand the pinch of poverty. They reasoned that they had a better chance to prosper in a material way in Moab than in the land of Judah. They were willing to sacrifice the fellowship of their own people for the sake of material gain, so they left the land where the true God was worshipped and went to live in an idolatrous country. How many today have forsaken the people of God and have taken up with the world for sake of gain, or have joined hands with formal and false religious systems for the sake of social prestige? Many cannot bear the stigma of being classed with the poor of this world, rich in faith, whom God hath chosen as heirs of His kingdom. James 2:5. Like Lot they have pitched their tent toward Sodom; or like Elimelech they have gone into Moab to sojourn.

Though Elimelech and his family only went into Moab to sojourn they continued there ten years. Had it not been for the chastening hand of God this very likely would have been the permanent dwelling place of this family and their generations. Doubtless they thought when they went into Moab they would only remain there for a short time. When things were better they would return to the land of their people and the service of their God. But it was easier to go down into Moab than to depart from it. The things of that country had taken fast hold on their lives and it was not so easy to break away. So it is easy to drift from the service of God and the fellowship of His people, but it is a difficult thing to get back. Today there are many who once were regular attendants at the services of the Lord, but where are they now? The new friendships and ties get a stronger hold on us than we think possible. Then again it is hard to come back and confess our mistakes and blunders. We go into Moab to sojourn, but continue there; and were it not for the grace of God it would be our permanent abiding place.

The Chastening Rod

The chastening rod of the Lord now begins to fall upon the family of Elimelech and Naomi. Elimelech, the husband and father, dies. God will not allow his people to live in disobedience to him and waste their lives in the services of the things that are material. "**Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.**" Heb. 12:6. "**As many as I love, I rebuke and chasten: be zealous therefore, and repent.**" Rev. 3:19.

Elimelech went into Moab to seek his material welfare and found a grave there. When he left the land of Israel he did not see that grave that awaited him in that place. When we grow careless and indifferent to the truth and service of our Lord we do not see the misfortune that awaits us out yonder. We see only the hope of gain and the lure and attraction of better prospects ahead. Let us beware! Out yonder is a casket, an open grave, and a broken place in the family circle.

Elimelech never saw his native land again. He went to sojourn in Moab, but he died there. Sometimes God's people may get so far from His services as to cause Him to take them out of this world. Paul in discussing the disorders at the Lord's table in the church at Corinth told them that such had happened to some of them. "**For this cause many are weak and sickly among you, and many sleep.**" (Are dead). 1Cor. 11:30. Some would teach the doctrine of apostasy from these things. They can only see but one thing involved and that is the salvation of the soul. The doctrine of salvation by works has them blinded to everything else. Our salvation is based upon the merits of Christ, not our own. Our rewards in the world to come, our present enjoyment of our Christian experience, and perhaps our physical life depends upon our staying close to our Lord. Moses disobeyed God and died in the wilderness. He did not lose his soul, but his physical life, for his act of disobedience. See Deut. 4:21-22. God may chasten His people but will not suffer them to be lost. "**When we are judged, we are chastened of the Lord, that we should not be condemned with the world.**" 1Cor. 11:32.

Sowing and Reaping

The reaping time is sure to follow the sowing time. "**Whatsoever a man soweth, that shall he also reap.**" Gal. 6:7. We next notice that the two sons of Naomi take them wives of the daughters of Moab. This was a strict violation of the law of Moses. It was contrary to the principle that runs throughout the word of God. Abraham would not let his servant take a wife for his son from the daughters of the Canaanites. Paul taught that a Christian woman whose husband was dead was free to marry again, but only in the Lord. See 1Cor. 7:39. How few of the children of God consider this principle when choosing their life's companions. Many have had their lives made miserable and their usefulness in the Lord's work ruined because they have ignored this teaching.

Doubtless it was a grief of mind to Naomi to have her sons marry Moabitish women, but when we drift toward the world and away from God we may expect our children to go further, and become rooted and planted in the things of the world. Recently I heard a preacher say that he had always found that the children of unfaithful church members were always the hardest to reach with the gospel. There is but one safe place for us and family, and that is in devoted service to our Lord.

Further Chastening

We next read that Mahlon and Chilion died in the land of Moab, and "**the woman was left of her two sons and her husband.**" If one stroke is not enough to bring us back into line God knows how to lay on the lash harder. Naomi now realized that she and her husband had made a mistake in coming into this country. She could now see that it was not the place where the Lord would have her to be, and her heart turned back to her people and the country of her Lord. She had enough of the chastening of the Lord, and in her sorrow she longed for the comfort which only the people and the service of her Lord could give.

Perhaps some reader of these lines may have gone through the same experiences as Naomi. Once you were faithful in your services to God, but you, like Naomi, forsook these things for the sake of gain. You have lost the joy of your own salvation and the sweetness of God's presence. God's chastening hand has

been upon you. You have been made to suffer for your neglect. Perhaps you have lost your health, your property, or part or all of your family. You have learned the emptiness of the world and its promises. Are you not hungry for the worship of God and the fellowship of His people? Have you not learned by experience that only in faithful service to the Lord is happiness and peace to be found? But if you have been chastened take heart. It is because the Lord loves you and you are his own. "**Whom the Lord loveth he chasteneth, and scourgeth every son whom He receiveth.---If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.**" Heb. 12:6-8.

The Revival in Judah

There may be seasons of spiritual famine, and times when the cause of our God seems ready to die, but our Lord is equal to any emergency. After the drouth comes the seasons of rain. After the cold of winter comes the warm days of spring and new life.

Naomi now hears that God had visited His people in Judah in giving them bread. No matter how dark the day. God is still behind the clouds. The land may be overrun with false prophets and under the tyrannical control of an Ahab or Jezebel, but somewhere God has in reserve an Elijah who has the boldness to defy the powers that be, and call the people back to the worship of the God of Israel.

When Naomi heard of better times in her country she made up her mind to return to her native land. So it is with many a backslidden child of God. There are many out of touch with the service of God who have felt the chastening hand of God. Nothing has gone right with them. Their crops have failed. Their stock has sickened and died. Their families have been ill, or their children have become involved in trouble that has turned their lives into bitterness until they are ready to say with Naomi, "**I went out full, and the Lord hath brought me home again empty.**" Ruth 1:21. But let a revival come in the land; let the Spirit of God be upon the people, and these Naomis are ready to shake themselves loose from the things of this world and return to God's people and the services of God's house. May the Lord of glory visit us again in giving us spiritual bread! Let us pray for showers of blessings to descend that will quicken His churches into new life and call the wandering, backslidden, brokenhearted Naomis back home again.

The Influence of a Worthy Step

David prayed "Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto Thee." (Ps. 51:12-13).

When Naomi decided to leave the land of Moab and return to Judah her example caused Ruth, her daughter-in-law, to turn her back on Moab and cast her lot with Naomi and her people. But for this, Ruth would never have seen the land of Judah, nor have met with Boaz; nor have become the ancestress of David, and hence of our Lord Jesus Christ. And so it is in the service of our master. When some wandering backslidden child of God shakes loose from the things that have held him back, and in humility and repentance returns to the place of service, some person is influenced by his example to come to Christ. Is there some wandering, stricken, unhappy Naomi who is reading these words? It may be that there is near you some potential Ruth, whom you may, by your example, influence to come to Christ, if you will only cut loose from Moab. As Ruth rose to heights of fame and honor in the annals of sacred writ, so these may rise to sublime heights in the service of our Lord.

The Province of God

"We know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, He did also predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom he did predestinate, them He also called, and whom He called, them He also justified, and whom He justified, them He also glorified." Rom. 8:28-30.

How wonderful is the providence of God. How marvelous His dealings with those whom He has chosen for His own. He is able to work through weal and woe: through our failures as well as our successes; through our backslidings as well as our acts of devotion and obedience; to glorify His name and bring to

Himself those whom He has chosen. How precious to think that after He has chastised us for our wanderings and brought us back empty as He did Naomi, He is able to restore the years the canker worm has eaten and make our last days more blessed and glorious than the first! Though Naomi returned to Judah empty and her soul filled with bitterness, yet she lived to see her daughter-in-law married to Boaz the kinsman redeemer and a child born who proved to be the grandfather of David. So His grace is sufficient to restore us and enrich our lives beyond our fondest dreams.

Not only is the grace of God exemplified in blessing the last days of Naomi, but His wisdom and grace is displayed in working through her to bring Ruth to Himself. Though Elimelech and Naomi were in fault in going down into Moab, and they brought upon themselves much suffering and sorrow, yet God through His foreknowledge and providence was able to make use of the wanderings of these disobedient children of His to call Ruth out of the land of Moab, into the land of Israel and covenant relationship with Himself. Ruth was one of His chosen vessels and destined to become famous in Israel.

I do not wish to go at length into the doctrines of foreknowledge and election, but they are found in this simple story. As God had from the beginning chosen the Thessalonian brethren unto salvation (2Thes. 2:13), so had He chosen Ruth, and so has He chosen all His children. See Eph. 1:1-4; Rom. 9:23-24. We may not understand all about this doctrine, but it is most certainly taught in the word of God. It is not ours to explain, so much as it is ours to believe. God does not require that we be able to understand and explain all that He has spoken, but to believe it because He has said so. When God has spoken, as He most certainly has on this great subject, it is not ours to cavil but to accept and believe what is written in His word. The Holy Spirit is the author of the Scriptures. He is also their interpreter. He knows best of all what He means by the words He has given. He will not teach those who seek to argue with Him. We must accept what He has spoken even though according to our finite reasonings we cannot understand and explain the same. Herein lies one of the main reasons of so much misunderstanding and confusion about the word of God. There are too many who are not willing to accept what they cannot fathom by their own reasoning powers. They try to measure the infinite by the finite. They try to understand all the deep mysteries of God's dealings by the limited power of their own reasonings instead of accepting by simple faith what God has spoken. When we are willing to accept a thing because God has spoken it and place ourselves at the feet of Him who alone is able to give us spiritual understanding (1John 5:20) then we are in position to learn of these things. Having done this we are in the right attitude to be led by the Spirit of God into the glories of these most comforting doctrines.

Naomi wandered far, but God brought her back to himself by His grace. It will bring settled peace to the soul to know that God holds the reins of our lives in His hands, and though He may permit us for a while, like Naomi, to wander from His ways, yet He never lets us go beyond His control. He will make all things work together for our good. He may permit Satan to sift us as He did the apostle Peter (Luke 22:31-32), but He will also pray for us that our faith fail not, and we shall come out of this experience subdued and chastened and better prepared for His service than before.

It is also glorious to know that God knows how and will find His own, even though it is through the wanderings and bitter experiences of some of His backslidden children that He finds the one He has chosen. He will save and keep His own. He found Ruth, and wherever there is a heart hungering for Him and His truth, and is willing to accept the same or will be willing to receive Him, He will find a way to ultimately reach that soul and life. Ruth was one of His sheep, given to Him by the Father. John 10:28-29. All the Father gave Him will come to Him, John 6:37. He shall save His People from their sins Matt. 1:21. Wherever they are He shall find them. "**Other sheep I have which are not of this fold, them must I bring, and they shall hear my voice; and there shall be one fold and one shepherd.**" John 10:16. Does this sound like fatalism? Nay, it is the very opposite. There is nothing about this that teaches that God decreed the damnation of any person irrespective of their wills.

God not only chooses His people but He also chooses the means by which He reaches them and brings them to Himself. He chose Ruth as one of His own. His foreknowledge enabled Him to choose Naomi as His instrument by which He brought Ruth to Himself.

Before leaving this fertile field I wish to add another thought. No incident in the life of a child of God is accidental and without meaning. Everything that God permits to come is a part of the divine pattern for our lives. Even our failures, our backslidings and broken vows, He has taken up and woven into the great fabric of our lives. It may all seem meaningless and haphazard to us, but it is not to Him. He is able to pick up the broken threads in our lives, mend the broken places, and make them all the more beautiful because of the same. We see only the present things in our lives; the tangled threads, the marred places, and the difficult trials. He sees the finished product. It was so with Naomi. She could see her failure, her shortcomings, and her loss and say "**Call me not Naomi** (Pleasant) **but call me Mara,**" which means bitterness. But as you and I see the finished product, and read the wonderful story how glad we are that this backslidden Naomi did go down into Moab. But for that we would not have had the beautiful story of Ruth; and the story is all the more beautiful because of Naomi's failure. It is not our purpose to justify Naomi or any child of God in wrong doing, but we rejoice to know that God in His wisdom foresaw it all, and in His divine plan He made provision for all our shortcomings. While it is true that we are not to sin that grace might abound, yet it was sin that gave God an opportunity to display His marvelous grace. "**Where sin did abound grace did much more abound.**"**{***cf.,* Romans 5:20-6:4**}**

How wonderfully God wrought in the life of Naomi! What a marvelous display of grace it was to pick up the broken fragments of her life and mold them into a vessel of honor! When she returned from Moab she doubtless thought that life had nothing more in store for her but sorrow. Bereft of her husband and two sons she thought she had lost all. But when Ruth proved to be so faithful and devoted and was married to Boaz and a son was born to the union she could look back over the way God had led and say, "Oh to grace how great a debtor, daily I'm constrained to be!" "**All things work together for good to them that love God, to them who are the called according to His purpose.**" Rom. 8:28.

Ruth

We shall next study this most interesting character, from whom the book received its title.

Ruth was a Moabitish damsel. She was born and reared in the land of Moab, a heathen land. She was an alien from Israel and a stranger to their people. So we were one time without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world. See Eph. 2:12 and Ruth 2:10.

There had been enmity between the country of Moab and Israel. See Numbers chap. 22. Here we have a picture of man in his natural state, at enmity with God. "**The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be.**" Rom. 8:7.

This heathen young woman, however came under the influence of Naomi, a worshipper of the true God. Despite the fact that Naomi was away from her native land, the place where her God was worshipped and served, yet there was something about her demeanor that was different from that of the people of Moab. There was something about her life and devotion that won the heart of this young woman. It may have been her fortitude during her bereavement, when she was bereft of her husband and two sons, that made such a deep impression on Ruth. She must have seen that there was a comfort in the faith of Naomi that was not to be found in the religions of Moab. Nowhere is there such a contrast between the believer's hope and the things the world holds to as at the open grave. Here the hope and joys of the unbeliever have an end. All is swallowed up in the grave. But the believer in Christ can look up through his tears and find comfort in the hope of a reunion in the by and by. Ingersol might say "Life is a narrow vale between two barren peaks of eternity. We strive in vain to look beyond the heights. We cry aloud and the only answer is the wailing echo of our cry." What a gloomy prospect! What poor comfort for breaking hearts! In contrast to this the believer can say with David "**In the day of my trouble I will call upon thee: for thou wilt answer me.**" Ps. 86:7. He can say with Job, "**I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God.**" Job 19:25-26.

Whatever it was that caused her to cling to Naomi when the old woman decided to go back to Judah, there was no influence or persuasion that could keep Ruth from going with her. Naomi herself tried to persuade her to go back as she had no more sons to give her for husband, but Ruth replied in those words that have become famous. "**Entreat me not to leave thee, nor to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God shall be, my God; where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me.**" Ruth 1:16-17. When Naomi saw that she was stedfastly minded to go with her, then she left off speaking to her. Ruth 1:18. Notice the word stedfastly. Stedfastness was one of the chief characteristics of this noble young woman. She kept fast by the maidens of Boaz to glean unto the end of barley and wheat harvest. See Ruth 2:23. This reminds us of the words of the apostle Paul. "**Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.**" 1Cor. 15:58. Ruth was stedfast and unmovable in her choice and her noble purpose. She abounded in good works and her labor was not in vain. Reader, is your mind fixed? Are you stedfast in your decision for Christ, or are you like Orpah, wavering and ready to turn back?

Ruth's Choice

Life and destiny is determined by the choices we make. We are not saved by our works, but we have to choose between Christ and the world and the choice we make will determine whether or not we are saved. The Lord puts before us life and death. We can choose Christ and live or our own way and die. Moses had to choose between the glories and splendor of the Egyptian throne and casting his lot with a nation of slaves. He chose to turn his back on Egypt and the pleasures of sin which were for just a season, and cast his lot with Israel and gained everlasting fame and glory. Joshua called upon Israel to choose whom they would serve. Ruth also had to make a choice. She made the right choice and was richly rewarded in due time. Reader, have you made your choice? You cannot have both Christ and the world. Ruth could not remain in Moab and become a citizen of Israel and share in the covenant blessings of Israel. Neither can you hold on to sin and the world and win Christ. You cannot gain a reward without self-sacrifice. The way to the crown leads by the cross. If you would be His disciple you must deny yourself and take up your cross and follow Him.

Ruth also had to make her choice quickly. She did not have a decade in which to make up her mind as to what she was going to do. Naomi was going back to the land of Judah and if Ruth went with her she must decide quickly what she was going to do. Too many never get anywhere because they procrastinate. They mean to decide for Christ but not today. A little later on will do just as well, they think. But tomorrow the strength of the resolution has grown weaker and their hearts have become harder. When the plague of frogs had been sent on Egypt, Pharoah called for Moses and asked him to entreat the Lord for him and his people and he would let Israel go and worship God. Moses asked "**When shall I entreat for thee?**" Pharoah said "**Tomorrow.**" When the morrow had come the king's heart was hardened. So it is with many. They put off until tomorrow to make their decision. When tomorrow has come they are hardened and the resolution is gone.

I am persuaded to believe that there are comparatively few days in the lives of men when they can accept Christ. Not that salvation is confined to the days of youth or any particular age, but men must be saved while the Spirit of God is drawing. There are seasons of grace as there are seasons for planting and reaping. We must plant in season or it will do no good at all to plant. There was in the days of Christ a pool called Bethesda. At a certain season an angel came down and stirred the waters of that pool. Whosoever first stepped into the waters after they were stirred was healed of whatsoever infirmity he might have. But it would do no good to step into the pool after the waters were quieted down. The afflicted one must step in while the waters were stirred. So there are times when the Holy Spirit troubles the souls of men and they are made to feel and realize their lost condition. This is the season of grace. This is the time for men to accept

the offered terms of mercy and be saved. If men will not come then, they cannot come at all. Jesus said "**No man can come unto me except my Father which sent me draw him.**"

Ruth made the choice while it was day. She seized the golden opportunity and stepped out on the promises of God. "Yet a little while the light is with you, walk while ye have the light, lest the darkness come upon you. While ye have the light believe in the light, that ye may become the children of light." John 12:35-36.

Now let us notice what was involved in this choice that Ruth made. First, she had to choose between the land of Moab and the land of Israel. Second, she had to choose between the gods of Moab and the God of Israel. Third, she had to choose between her people and the people of Naomi.

In choosing between the land of Moab and the land of Israel she was choosing between that which she had seen and that which she had not seen. "**Our afflictions, which are but for the moment, work out for us a far more exceeding and eternal weight of glory; while we look not at the things that are seen, but the things that are not seen.**" 2Cor. 4:17-18. To the natural man it looks like foolishness to give up that which is seen for that which is not seen. He sees no gain in giving up the present for the future. That is because he is too short sighted. Not long since I visited an old bachelor who was past 70 years of age. He was afflicted and Helpless and dependant upon others for his support. He said he could now see where he had made a mistake. Instead of spending his money on himself and having a big time when he was young and making plenty of money he should have married and raised a family. Now, in his old age he would have some one to love and care for him, instead of being thrown upon the mercies of the world. In the days of youth and strength he did not foresee this affliction and infirmity. So it is with the sinner. The god of this world hides the future from him. He cannot see the days of want, decrepitude and weakness awaiting him. The call of the future is drowned by the call of the pleasures of the present moment.

Again, the value of spiritual things is hidden to the lost man. The god of this world has blinded his eyes to the glorious gospel of Christ. 2Cor. 4:3-4. He does not understand the things of the Spirit. 1Cor. 2:14. Only the working of a supernatural power can shake him loose from the present and cause him to choose the unseen things of God.

Though the unsaved man might not realize it, yet there was a vast difference between the things of Moab and the things of Israel. Israel was in covenant relationship with God. They had the promises of God and Moab did not. There was a great future in store for Israel. God had promised to bless the seed of Abraham and make of them a great nation. That covenant made with Abraham still stands and Israel shall yet be established in the promised land according to the covenant made with Abraham. Moreover the Christ was to come of the stock of Israel. Any true virtuous woman of this nation might become the mother of the promised Redeemer, or be in the line leading to Christ. This is exactly the distinction that came to Ruth. She was the great-grandmother of David, and Christ was of the seed of David. Had she chosen to remain in Moab she would never have had this honor. She would have had a few years of pleasure with her people and have gone down to a nameless, if not a Christless grave. The flesh urged her to stay in Moab, but faith reached out after the glories of the unseen future and she stepped out on the promises of God and was blessed in so doing.

Before passing I wish to add another thought here. Since Jesus Christ was of the lineage of Ruth he was a descendant of the Gentiles as well as of Israel. This makes Him the kinsman redeemer of the Gentile people as well as of Israel.

Ruth also had to choose between the gods of Moab and the God of Israel. We read where Orpah turned back to her people and her gods. So Moab had its gods and its religions. But the God of Israel was the true God, while the gods of Moab were only idols. Naomi's God had the power of life and death. The gods of Moab were mere dumb idols without power to save and comfort. They could not summon the sleeping dust from the grave. The God of Israel was Lord of the universe and able to call again His people from the grave. Ruth must have been convinced of this for she said to Naomi "**Thy God shall be my God.**" What a wonderful statement! Only grace could enable her to make such a confession. It meant that Ruth and her people had been wrong in worshipping and serving their idols and that Naomi and her people were right in

serving Jehovah. What condescension! How many have the boldness and the grace to say "I have been wrong and you have been right, I am convinced that you have the truth, so I give up my error." To make such a statement means the crucifixion of one's pride and prejudices. None could do that apart from the grace of God. Here is the rub. How many have been mentally convinced of their error, but because of pride they would not concede that they were wrong? They have seen the framework of their faulty structure crumbled to the ground, and yet they have clung to their error. Why will men do this when their rewards or it may be their salvation depends upon giving up their error? The trouble is with the heart. The roots of pride and self glory are fastened too deeply in their hearts, so they continue to hold to a deceptive doctrine when mentally they have been convinced of their wrong. Reader, is this the case with you? It is a dangerous thing to resist the truth. It is spiritual suicide to come in contact with the truth and be convinced of the same and then not receive a love of it. Those who receive not a love of the truth that they might be saved are to be delivered over to strong delusion. 2Thess. 2:10-11.

Ruth had to choose between the gods of Moab and the God of Israel, so must we choose between the god of this world and the true God. There are many churches and many doctrines, but Christ is not glorified in all of them. He is not to be found at all in many doctrines that are preached and in many places of worship. Many doctrines that are preached in His name subvert the cross and lead men away from Christ and not to Him. Many churches, so called, are filled with formalism, sham and veneer. There is more outward show and vain glory than devotion to the truth. There may be much social attraction, but how much of the unction of the Spirit? There may be scholarship, but are hungry souls fed on the bread of life? As Ruth made the choice between the gods of Moab and the God of Israel, so must we choose between truth and error.

But, someone says, "How am I to find the truth? There are so many things preached and practiced how am I to distinguish that which is true from that which is false." Let me first ask a question. Do you from the bottom of your heart want to know the truth? Are you willing to pay the price of knowing it and possessing it? If you knew it meant financial loss, or the giving up of your cherished traditions and ideas, or the loss of social prestige would you still want the truth? Are you willing to bear the reproaches that would be your lot by making a change? If so, you can know the truth. If not, then the truth is not for you. You may as well go on your way with those who love the world and self rather than Christ. But if you wish to know how to judge, here is a sure gauge. The false religion appeals to the flesh and your selfish pride. It offers you that which you naturally desire to follow. It calls for no sacrifice. It would save your pride and let you go the easy way. On the other hand, the way of Christ calls for self-denial and humility. It cuts deep at the roots of pride and sin. It calls for the crucifixion of self and selfish desires. "**They that are Christ's have crucified the flesh with the affections and lusts.**" Gal. 5:24. Death by crucifixion was painful and one of ignomy and shame. So when Christ calls upon us to crucify ourselves, He calls for something that is exceedingly painful to our pride and selfish desires.

Now let us make the application. Why the doctrine of baptismal salvation? It presumes to save one by such things as mere lip profession of faith and repentance and the putting of the body under water. All this can be done and the heart be as far from God as hell is from heaven. This can be done and the heart at the same time be filled with selfish pride and deception. "**The heart is deceitful above all things and desperately wicked: who can know it?**" Jer. 17:9. This way does not call for mourning and weeping. Its advocates do not call upon their seekers to mourn and weep, but they rather make light of it. Their hearts have deceived them. They think they are fighting the mourner's bench, when in reality they are fighting the Bible doctrine of mourning. It is not the bench that gives offense, but the mourning; and mourning is a doctrine of Christ. "**Blessed are they that mourn; for they shall be comforted.**" Matt. 5:4. No thinking person puts any virtue in a seat. Earnest seekers are simply invited to take a seat apart from that part of the congregation that is not interested. They are taught to seek the Lord with a broken and contrite heart. "**The Lord is nigh them that are of a broken heart; and saveth such as be of a contrite spirit.**" Ps. 34:18.

Again, why do some churches practice three forms of baptism? Is it because they are all taught in the word of God? No, for there is only one baptism. See Eph. 4:5. They do it to please the people and not

because such practice is sanctioned by the word of God. A church that is true will stick to the word of God even though it does give offense to people. "**If I yet pleased men, I should not be the servant of Christ.**" Gal. 1:10.

Third, Ruth had to choose between her family and Naomi's people. We are often called upon to make this very choice. God told Abram to get out from his people and his father's house. Gen. 12:1. Jesus said, "**He that loveth father and mother more than me is not worthy of me; and he that taketh not up his cross and followeth after me, is not worthy of me.**" Matt. 10:37-38. In contrast to this how many say "This church was good enough for my father and mother and it is good enough for me. My father and mother believed this doctrine and lived and died in this church and I will do the same." Reader, have you ever been guilty of saying or thinking such as this? Do you not know that this is an argument of the flesh, and not an appeal to the truth? Does this sound like you are hunting for the truth and you are desirous of following Christ, or does it sound like you want to please yourself and at the same time have the appearance of trying to follow Christ? Such as this savours of the world and not of the truth. Any preacher or church that relies upon such argument to win followers stamps himself or itself as being of the world. What if Ruth had said, "The religion of Moab was good enough for my father and mother, therefore it is good enough for me?" If she had done so, then we would never have had this beautiful story, nor would she have acquired the wonderful position that became hers through her choice. But Ruth was not held back by the ties of the flesh and tradition. She broke with all this and cast her lot with the people of God and was blessed in so doing. {*cf.*, Mat 15:2-9; Mar 7:3-13; Gal 1:14; Col 2:8, 22; 2Th 3:6; 1Pe 1:18}

Reader, do you desire to please God and do His will? Do you want His blessing upon your soul? Then cut loose from all traditions and fleshly ties and swing out upon God's promises and His glory shall fill your soul.

The Results of Ruth's Choice

First of all Ruth's choice meant that she ceased to be a citizen of Moab and became a citizen of the nation of Israel. So our choice of Christ means a transfer of our allegiance and citizenship. It means that we have been delivered from the power of darkness, and translated into the kingdom of God's dear Son. Col. 1:13.

Secondly, Ruth's choice meant that she had given up her former friends and associates. But it also meant that she gained new and better friends. So the acceptance of Christ may mean the giving up of old friends and acquaintances, but it also meant that we shall gain others which are far better. One hour of fellowship with the people of God as they are made to sit together in heavenly places is worth more than a decade of pleasure with the unbelieving world. What child of God would want to trade his new friends and associates for the old ones again?

Next, Ruth's choice brought her into covenant relationship with God. Before this she was a stranger to Israel and the covenants of promise. "**At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world.**" Eph. 2:12. Now she is no more a stranger and foreigner, but a fellow citizen of Israel. So our acceptance of Christ will take us out of the place of strangers and make us "**fellow citizens with the saints, and of the household of God.**" Eph. 2:19.

Ruth's choice also made her famous in the nation of Israel and the annals of sacred writ. Had she stayed in Moab she would probably have found a nameless grave. She became the wife of Boaz and the mother of Obed, who was the grandfather of David. Thus she gained the distinction of being one of the ancestors of Jesus Christ our Lord. "**Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.**" Matt. 16:25. Faith caused her to be willing to lose her life, and in losing it she found it. Through self-denial she was lifted from a place of obscurity to a pinnacle of lasting fame. How many today, unlike Ruth, are losing their lives by saving them.

Last, her choice meant that she was brought under the protecting wing of the God of Israel. We find Boaz saying to her, "The Lord recompense thy work, and a full reward be given thee of the Lord God of

Israel under whose wings thou art come to trust." Ruth 2:12. What a beautiful picture of God's protecting care. As the mother hen gathers her brood under her wings in time of danger, so the Lord of heaven and earth will shield His children. One stormy night when the rain was falling in torrents and the wind was raging I went out to see about a hen in a coop with a brood of chicks. I found that hen hugging the ground as closely as possible. Hastily I threw some more weights on the cover over the coop. In the morning I found that the hen had brought her chicks safely through the storm. So God shields his own from the storms and perils of life, and when the night of tempests and fears is over, and that eternal morn shall break, we shall find that God's protecting wing shall have carried all his children safely through the storm into the sunlight of that unending day. "In the shadow of thy wings I will make my refuge until these calamities be overpast." Ps. 57:1.

Orpah

How different are the stories of Orpah and Ruth. They started life together but when the question arose of choosing between the God of Israel and the gods of Moab, the channels of their lives separated never to converge again. Yet Orpah had the same chance that Ruth had. At the first she even affirmed that she would go with her mother-in-law to the land of Israel. She went so far as to start on the way, but she never got out of the land of Moab. When she came face to face with the cost, her courage failed her. Her heart was still in Moab. The ties of the flesh were too strong for her and she turned back to her people and her gods. This is the last we hear of this young woman. She went back, perhaps to spend a few years of pleasure with her kindred and friends, and in the end to go down as an unbeliever to the grave. Far better that she had never met with Naomi and had been given a glimpse of better things. The greater will be her judgment in the day of reckoning. "**It had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them.**" 2 Peter 2:21.

How many Orpahs are there today? How many who in their minds have been convinced of better things. Some perhaps have even seemed to make a start. Their hearts however have still been in the world, so they like Orpah have turned back to the things of the world, to the disappointment of the children of God and to their own loss.

Boaz

The next character with whom we meet is Boaz. He was a wealthy bachelor, a prosperous farmer of Bethlehem, and a kinsman of Elimelech the dead husband of Naomi. We find that he became the kinsman redeemer of Mahlon, the dead husband of Ruth. According to the Mosaical law, when a man had waxed poor and his land was to be sold, or had been sold for his debts, a kinsman might redeem it. See Lev. 25:47-50. Again, when a man had died leaving a widow and no child it was the duty of the kinsman redeemer to marry the widow and the first-born child was to be counted as the child of the dead man. This was to keep the name of the dead man from perishing from among his people. See Deut. 25:5-9. We find in this beautiful story that Boaz filled this double role of kinsman redeemer. He bought the land that was Elimelech's and he married Ruth, the widow of Mahlon, and a child was born to them.

In the above we have the doctrine of redemption in a type. Boaz, the Bethlehemite, was a figure of that greater one born in Bethlehem centuries later who redeemed us from all sin. Christ became our kinsman when He took upon Himself the form of man. He became our Redeemer when He paid the price of a broken law by dying for us on the cross. He will yet restore to us our forfeited inheritance when the earth shall be restored to its rightful owners. "**Blessed are the meek for they shall inherit the earth.**" We are told in Eph. 1:13-14 that the Holy Spirit is the earnest of our inheritance until the redemption of the purchased possession."

Christ as Kinsman Redeemer Will yet Marry The Church

Not only is Christ to be married to the church at His second coming, but there is a union between Christ and the believer at the present time. This is clearly taught in the 7th chapter of Romans. "**Know ye not brethren, (for I speak to them that know the law), how that the law hath dominion over a man as**

long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if her husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that ye should bring forth fruit unto God." Rom. 7:1-4. When we were in the flesh we brought forth no fruit unto God. This is beautifully set forth in Ruth's relationship to her two husbands. Ruth had no child by Mahlon, her first husband. She did have a child by Boaz, her second husband. So when we were in the flesh, our old natures bore no acceptable fruit unto God. It was needful to become dead to the law by the body of Christ for us to bring forth fruit unto Him.

Ruth Labors in the Harvest Fields

"Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal." John 4:35-36.

In the opening of the second chapter we find Ruth going out into the harvest fields to glean. Right here I wish to point out the order of things in this beautiful story. In Chapter one we have Ruth choosing. This choice carried her out of the land of Moab into the land of Judah. This typifies our choice of Christ which takes us out of the kingdom of darkness and translates us into the kingdom of His dear Son. Col. 1:13. Salvation comes before service. Eph. 2:8-10. In chapter two we find Ruth laboring in the fields of Boaz. We are saved for service in the fields of our Lord. Ruth labors until the end of the harvest period. So are we to labor for Christ until the end of the harvest. In chapter three we find Ruth resting. Ruth 3:1. So at the end of our period of labor for Him we shall rest at the end of the way. In the fourth and last chapter we find Ruth rewarded. So will our rewards come for our services when Christ comes. "**Behold, I come quickly; and my reward is with me, to give every man according as his work shall be.**" Rev. 22:12.

We do not find any record of any labor that Ruth did while in the land of Moab. That did not count in the annals of the Word of God. So all that we do while unsaved is of no value in the sight of God. Our service for Him commences when saved.

Last, I wish to call attention to the stedfastness of Ruth in her work. "She kept fast by the maidens of Boaz to glean unto the end of the barley harvest and of the wheat harvest." Ruth 2:23.

We should pattern after her in our service for our Saviour. "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15:58.

Grace

Ruth said to Naomi, "**Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace.**" Ruth 2:2. Here is the doctrine of grace. We are saved by grace apart from all our works. Rom. 4:5-6; 11:5-6; Eph. 2:8-9. After we are saved then we, like Ruth, labor for Him in whose sight we find grace.

Not only are we saved by grace, but grace plants in our hearts the desire to work for Him who saves us. Grace also furnishes the ability to do that work. "**I labored more abundantly than they all: yet not I, but the grace of God which was with me.**" 1Cor. 15:10. [see Phi. 2:12-13. Ed.]

It was Ruth's lot to light on a part of the field belonging to Boaz. This was no accident. It was providential. The hand of the Lord was leading in the affairs that concerned the future of this noble young woman. That same providence looks over and guides in the lives of His people today and always.

Boaz heard of her fidelity to her mother-in-law, and of her choice of the land of Judah, and Ruth found grace in his eyes. When he took notice of her she bowed herself to the ground and said unto him, "**Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?**" Ruth 2:10. So we were once strangers and aliens from the commonwealth of Israel. Ruth was

amazed at finding such grace in the eyes of Boaz. So is His grace toward us amazing. "Amazing grace. how sweet the sound, that saved a wretch like me ."

She was bidden by Boaz to abide fast by his maidens and not to glean in the field of another. Ruth 2:8. Christ desires that we be found continually in His service and not in the fields of another. Not only did Boaz command her to continue in his fields, but he invited her to come and partake of his provisions at mealtime. She accepted the invitation and ate, and was sufficed. What a beautiful lesson is here. Not only are we saved by the grace of our Lord, but He bids us partake of the bounties He has in store for us. We feed upon the riches of His grace and His bounteous provision, and our souls are satisfied. Outside of this there is no satisfaction. We may feed upon the things of the world, or of our own provisions, but that will not satisfy. How often we have found it so! But we never feed upon the things He has prepared for us without finding that they satisfy the longings of our souls. Let us hear His invitation. "**Ho, every one that thirsteth, come ye to the water, and he that hath no money; come ye, buy and eat; yea, come buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? And labor for that which satisfieth not? Hearken diligently unto me and eat ye that which is good, and let your soul delight itself in fatness.**" Isa. 55:1-2.

We also find that Boaz supplied the needs of Ruth. Not only was she permitted to glean in his fields but he commanded his young men to drop some hands full for her on purpose. Here we find her needs supplied. "**My God shall supply all your needs according to His riches in glory by Christ Jesus.**" Phil. 4:19.

Ruth Finds Rest

In the beginning of the third chapter we find Naomi saying to Ruth, "**My daughter, shall I not seek rest for thee, that it may be well with thee.**" Ruth 3:1. In Christ there is rest for every soul. He is the Shiloh, or great rest giver of His people. There is rest from the demands of the law. On one occasion He said to the multitudes "**Come unto me all ye that labor and are heavy laden, and I will give thee rest.**" Then there is rest from our labors at the end of Life's way. "**Blessed are the dead that die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them.**" Rev. 14:13. Last, there is that eternal rest that is for the people of God. As Ruth entered into her rest through Boaz, her kinsman redeemer, so we obtain our rest through Christ our Redeemer.

Spiritual Boldness

In verses 2 to 10 in the third chapter we have the record of Ruth claiming of Boaz the part of kinsman redeemer. Here is spiritual boldness. The law of Moses, which Naomi without doubt had taught her, justified her in this bold request of Boaz. So the Word of God and His rich promises to the believer in Christ justifies us in relying upon and claiming those same promises. "**Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need,**" Hebrews 4:16.

When Ruth claimed of Boaz that he perform the part of kinsman redeemer he told her there was a nearer kinsman than he, and if this man would not do the part of a kinsman that he would do so. This nearer kinsman represents our old nature which is unable to redeem us from sin, and which is unwilling to sacrifice of the things of self for the glory of God. We find in Chapter 4 and verse 6 that this nearer kinsman refuses to redeem the inheritance lest he mar his own. Here is the selfishness of the flesh asserting itself. The name of this man is forgotten, while the name of Boaz who was willing to perform the part of kinsman redeemer became famous. In saving his life he lost it, while Boaz in losing his found it. "**Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.**" Matt. 16:25.

When Ruth informed Naomi of the promise of Boaz, Naomi said unto her, "Sit still my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing today." Ruth 3:18. So will Christ finish what he hath begun. "He that hath begun a good work in you will perform it unto the day of Jesus Christ." Phil. 1:6.

Ruth's Marriage

In the fourth and last chapter we find a most fitting climax to this brief, but beautiful story. Here we find Ruth's labor of love is rewarded. She becomes the wife of Boaz and a child is born to this union who becomes famous in Israel. The last days of Naomi are also made blessed. Thus the Lord turns the bitterness of Naomi into rejoicing.

The next morning after Ruth had asked Boaz to perform the part of kinsman redeemer he took his seat in the gate of the city with ten witnesses. When the nearer kinsman came along he called him aside and informed him that Naomi the wife of their dead kinsman, Elimelech, was selling a piece of land. At first the nearer kinsman proposed to redeem it, but on being informed that he must also marry Ruth, the widow of Mahlon, the son of Elimelech and Naomi, he refused to redeem it lest he mar his own inheritance. According to the custom in Israel the man plucked off his shoe and gave it to Boaz as a testimony that he had relinquished his claim to Boaz. When this was done Boaz turned to the witnesses and said, "**Ye are witnesses this day that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of this place.**" Ruth 4:9-10. In these two verses we have set forth the doctrines of the resurrection of the dead and witnessing for Christ. As Boaz the kinsman of Elimelech and Mahlon raised up their names through his child Obed, so Christ will raise up His people from the dead so that their names shall not perish from the earth. We are witnesses for Christ as these ten men were witnesses for Boaz. We find that the apostles went about preaching through Jesus, the resurrection from the dead. Acts 4:1-2.

After this the marriage of Boaz and Ruth took place. Some day Christ our kinsman redeemer is coming back for His own. Then the church will become His bride. "**Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, That He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.**" Eph. 5:25-27. As Ruth waited for Boaz to perform what he had promised to do, so are we waiting for the coming of our Lord who shall take us unto Himself. The happiest time in a man's life from a natural standpoint is when he walks to the marriage altar and takes the hand of the woman who consents to become his for life. This is the highest earthly relationship that can be. Our Lord could find no greater illustration of the relationship that exists between Him and the church and to express to us the joy that shall be ours when we take part in that marriage in heaven. "**And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And He saith unto me. Write, Blessed are they which are called unto the marriage supper of the Lamb. And He saith unto me. These are the true sayings of God.**" Revelation 19:6-9.

The End

The Ignorance of the Wise

Scripture Reading: Acts 17:16-34 Texts: "Whom therefore ye ignorantly worship, him declare I unto you"... "The times of this ignorance God winked at; but now commandeth all men ever where to repent".

These words were spoken by the Apostle Paul to a group of philosophers and educated men. They were spoken in the city of Athens the seat of the world's learning in that time. They were spoken to the intelligentsia of that day They were spoken to those who considered themselves the elite of their day. Yet they were called IGNORANT by the preacher of the gospel. They were in ignorance and did not know it. So many today who consider themselves highly

educated, and are deemed as being wise in the eyes of men, are ignorant of the most important thing of all, and that is their relationship toward God. The saddest part about it is that in thinking themselves wise, they are not conscious of the fact that after all they are the most ignorant of men. They are in grave danger.

Moreover these are a great menace to others, because they have the name of being wise, educated and very learned, and carry and take whatever they may say or teach at face value. Many young people in our schools of learning are being misled by these worldly wise. Instead of studying their Bibles to see what is right they listen to Prof. So-and-So. One time I was taking dinner in a home of some people who were members of a church of which I was pastor. A young man in that home was going to the State Teachers College. He made the remark that William Jennings Bryan was making a fool out of himself lecturing against the teaching of the evolutionary origin of man. His mother asked, "Son, how do you know?" His reply was that one of the professors in the college where he was attending said so. I said "Yes, you gullable students sit in your seats and take just anything those college teachers want to ram down your throats. Are you just a sofa-pillow to be stuffed? Are you a little bird in the nest with its mouth open to swallow anything dropped in it? Why don't you read your Bible and do a little thinking for yourself?"

It must have been a blow to the pride of those philosophers to be told that they were ignorant. To them it seemed foolishness to be told that they needed to REPENT. But that is just what they needed, and it is what most of the wise of this world need today. That is what a lot of preachers who are men of high standing before their churches, and the people, need. They need to learn that they are not wise, but fools and need to repent of their ungodly teachings. Even many seminary professors need to see the folly of their supposed superior learning, and repent.

Only last Sunday, I was listening to the broadcast of a prominent radio preacher, a man sound in judgment and in the Word of God. In the course of his message he stated that a general survey showed that a much larger percent of the preachers were modernistic, rationalistic, and unsound than were laymen. This is an alarming fact, and the sooner the people find this out the better off they will be. Now just why is this? The opinion has largely prevailed that a preacher needed to go to the highest colleges, universities, and seminaries in the land to get the training needed to properly equip him for the ministry. In far too many cases the men are not helped but hindered, if not ruined altogether for the ministry.

I personally know of a young man whose father was one of my best preacher friends. He had a son who was a brilliant young man. His father and mother had great ambitions for the boy. In college here in Arkansas he won out in every oratorical contest he was in. He represented his college in debates all over the country, and won out every time. He surrendered to preach, and for a time he showed great prospects. But it was not enough for his parents that he finish in the college here in Arkansas. He must go to the top, and have a degree from Harvard. I did not agree with his parents. I knew of the danger in him going to some big modernistic school, but they thought it would be all right with him. He went, and was swayed away from the sound Bible teaching, and made a modernistic preacher and stayed up north. His father died broken hearted over the way the son went. If he had not had so much vain ambition for the boy and had considered the danger in sending him to Harvard University he would have been spared much grief and disappointment. A lot of high sounding titles and degrees from great colleges and universities do not spell spiritual progress. Too often these are the very men who lead the churches and schools off into the greatest departures from the truth.

WHY ARE THE WISE OF THIS WORLD IN IGNORANCE?

First, they are in ignorance in that they do not know that they, like all mankind, are sinners by nature. The Bible says that we are all **"By nature the children of wrath"** (Eph.

2:3). Being depraved in his nature man is naturally inclined to be proud, and to have an exalted opinion of himself. And the more he is trained in this world's wisdom, the prouder and more sophisticated he becomes.

Second, these men have their understanding darkened and are walking in the vanity of their minds. "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph 4:17- 18).

This natural blindness, ignorance, and vanity of mind, can never be removed by the wisdom of men. No university, college, or even seminary, can educate away that blindness, take away that vanity of mind, or remove his spiritual darkness. This can only be done by the supernatural working of the Spirit of God in the minds and hearts of men. **"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ"** (II Cor. 4:6).

Third, the wise of this world are IGNORANT because they do not know the source from which their wisdom comes, neither to what it leads. They are unconscious that they are under the power and sway of the Devil, who is the god of this present world. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:11-12). "We know (positively) that we are of God, and the whole world (around us) is under the power of the evil one (I John 5:19). Amplified translation. This shows the source from which the wisdom of the wise of this world comes. They are under the power of the evil one and do not know it.

In I Corinthians 2:6 in the Amplified New Testament we read these words:--- "Yet when we are among the full grown ... spiritually mature Christians who are ripe in understanding ... we do impart a higher wisdom, (that is the knowledge of the divine plan previously hidden); but it is indeed not a wisdom of this present age, nor of this world or the leaders and rulers of this age, who are being brought to nothing and are doomed to pass away." The longer I live the more I realize that the wisdom of this world comes to nothing. It has brought civilization to the brink of chaos and utter destruction. There is but one hope for mankind, and that is in the personal coming of the Lord Jesus Christ. So the wise of this world are ignorant as to where its wisdom leads.

Fourth, the wise of this world are ignorant because God has hidden from them the things of God. "In that hour Jesus rejoiced in Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and has revealed them unto babes" (Luke 10:21). Since God has not revealed the things of the Spirit to the wise of this world, then we cannot expect them to know about the things of the Bible. Therefore when they speak contrary to the Bible it is because they are in IGNORANCE, and know not of what they speak. "The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom is in them" (Jer. 8:9).

OF WHAT ARE. THEY IGNORANT?

First, they are ignorant of the fact that the Bible is the inspired, infallible word of God. In the eyes of the wise of this world it is just another book, a product of man, a good book in many respects, but one which has many errors, and cannot be relied upon. With them it does not speak with authority. But to the informed child of God the Bible is a divine product, a revelation from God to man, and in its original language it is without error, and is our infallible rule and guide. To us it speaks with the highest authority. Its authority is absolute, final and perfect. There can

be no appeal from its authority. What it says is final and always true. The man who speaks contrary to what the Bible teaches is in error. He, not the Bible, is wrong.

But the wise of this world set aside the teachings of God's Word to accept the opinions, suppositions and philosophies of men who are walking in the vanity of their minds, and have their understandings darkened. That is because they are ignorant of the things of God. **"Eye hath not seen, nor** (his) **ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by His Spirit"** (I Cor. 2:9-10). What the wise of this world has not known, nor had any conception of God has revealed and made known to His children by His Spirit.

Second, the wise of this world are ignorant of the fact that one religion is not as good as another, and that there is a revealed way which God has given whereby we must worship and serve Him if He is pleased with us.

When Paul was in Athens he saw altars erected to every false god of whom they had heard. Then for fear that they would leave out one and offend that god they had erected an altar to the "Unknown god." So Paul as he stood on Mars Hill said "Men of Athens, I perceive that in every way---on every hand and with every turn I make---that you are most religious (very reverent to demons). For as I passed along and carefully observed your objects of worship, I came upon an altar with the inscription, To the unknown god. Now what you are already worshipping as unknown, this I set forth unto you." (Acts 17:22-23, Amplified Translation).

Then Paul went on to say, "Such (former) ages of ignorance God, it is true, ignored and allowed to pass unnoticed; but now he charges all people everywhere to repent" (v. 30, Amplified Translation). Thus God calls on men to repent and turn away from the worship of fake gods and all forms of false worship.

Those Athenians were very religious but their religions were not acceptable to the God of heaven. The world has too much religion. We often hear it said that religion is the hope of the world. The world has too much religion. Religion is a curse to the world. There is but one true religion and that is the true worship and service of the Lord Jesus Christ. All other is an abomination in the sight of God. Religion has brought about the martyrdom of millions and has stained this earth with the blood of the martyrs of Jesus Christ.

God has revealed a way for men to worship, and if men are pleasing to God they must worship in this revealed way. This revealed way is found in the Bible. Jesus said to the Samaritan woman **"The true worshippers shall worship the Father in spirit and in truth"** (John 4:23). In another place Jesus said, **"In vain do they worship me, teaching for doctrines the commandments of men"** (Mat. 15:9). The wise of this world are ignorant of this. They are so broadminded that they can take in and commend every form of worship but the TRUE way. Few try to search out from the Word of God the true way and follow that explicitly. That way has never been a popular way. It rules out all man made forms of worship, and the traditions and doctrines of men. It means that the Bible must be the one and the only authority as how to worship, and as what to teach and believe. The world calls this too narrow. But just remember Jesus said **"Narrow is the way, which leadeth unto life, and few there be that find it"** (Matt. 7:14).

Third, the wise of this world are ignorant of the fact that the salvation of men is the result of an inward work of God in the hearts of those who receive Jesus Christ as their Saviour and not the result of any good works man has done or can do. **"By grace are ye saved through faith; and that not of yourselves: it is the gift of God"** (Eph 2:8).

Fourth, the wise are ignorant of the fact that all the plans, efforts and wisdom of men will never solve this world's problems. God's Word teaches that this age will wind up as did the generation in the time of Noah, when God had to destroy men from off the earth with a flood. Jesus said **"As it was in the days of Noe, so shall it be also in the days of the Son of man"**

(Luke 17:26). Then Paul wrote to Timothy **"Evil men and seducers shall wax worse and worse, deceiving, and being deceived."** And, as a rule, the wise of this world, are deceived, and are deceiving others.

Fifth, the wise of this world are ignorant of the fact that they are helping to prepare the way for the coming of the beast or antichrist. The wise of this world believes in breaking down the barriers of separation morally, religiously, and socially, and all people uniting together to have one world, or one united world government. Well the Bible teaches that this is coming, but that the beast, a man who will be Satan incarnated in human form, will rule over the world government. **"And it was given unto him** (the beast of Rev. 13:1-18) **to make war with the saints, and to overcome them: and power was given unto him over all kindreds, and tongues, and nations."** The stage is being set in the world today for this very thing, and the wise of this world cannot see it. That is because their minds have been blinded by the god of this world (II Cor. 4:3-4).

Sixth, the wise of this world are in ignorance of the fact that they are walking according to the prince of the power of the air, the spirit that works in the children of disobedience (Eph. 2:2).

Seventh, the wise of this world are ignorant of the fact that Jesus Christ is coming back to this earth again. "This second epistle, beloved, I now write unto you; in [both] which I stir up your pure minds by way of remembrance: That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as [they were] from the beginning of the creation." (2 Peter 3:1-4) One of the most unpopular and hated doctrines is that Christ is going to come back to this earth to overthrow the Gentile world powers and rule and reign on David's throne in Jerusalem for 1000 years.

WARNINGS

God's Word has not left His people without warning concerning being misled by the wisdom of this world, and by the sophistry of the wise of this world. In I Corinthians 1:26-29 we read: **"Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And the base things of the world, and the things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence."**

In The Amplified New Testament. in Colossians 2:8 we have these words: "See to it that no one carries you off as spoil or makes you captive by his so-called philosophy and intellectualism, and vain deceit (idle fancies and plain nonsense), following human tradition---Men's ideas of the material (rather than the spiritual world)…just crude notions following the rudimentary and elemental teachings of the universe and disregarding (the teachings of) Christ."

In the Amplified Translation in I Timothy 6:20 Paul wrote: "O Timothy, guard and keep the deposit entrusted (to you). Turn away from the irreverent babble and godless chatter, with vain and empty and worldly phrases, and the subtleties and contradictions in what is FALSELY called KNOWLEDGE and spiritual illumination."

Every one, college professors, men who profess to have superior learning, who think they know too much to believe in the virgin birth, vicarious sufferings of Christ and His bodily resurrection, and in the Genesis account of creation, and the fall of man need to read and ponder well these dire warnings from the Word of God. Those who believe that the men of God must sit at the feet of the wise of this world to learn things which will better promote the cause of Christ

need to think on these things. This is a trick of the Devil in order to make a spoil of some of God's servants. Already we have lost immeasurably by listening to the voice of so-called higher learning. "Is this vile world a friend to grace, to lead me on to Christ?" Remember that John said in I John 5:19 **"The whole world lieth in wickedness** (Gr. The wicked One)." This includes all who discredit Christ and any part of His Word, or put any questions on any part of the word of truth, regardless of how much they may be thought to know, or how many and what degrees or titles they may hold. We are safe only when we hold fast to what God has spoken in His book.

IS THERE A DIFFERENCE IN THE CHURCHES?

Dedicated to Bethel Baptist Church, Morrilton, Ark. Which I organized in 1930 and served as Pastor for six Years.

PREFACE

In this treatise it is not the writer's intention to unchristianize anyone. While he believes there are some churches whose preaching is entirely foreign to the plan of salvation, yet there are others though Unscriptural in origin and church policy, which preach the plan of salvation. The writer rejoices to believe that there are many saved people in the latter class of churches. While not questioning their salvation, the writer believes their church relationship and baptism to be unscriptural.

Missionary Baptists are often misrepresented in their preaching. They are often accused of teaching that no one but Baptists are saved. On the contrary they have ever been those who championed the cause of salvation apart from church membership, baptism, or other human works and merits. One night the writer preached for an hour on the subject, "Is Baptism Essential to Salvation?" He showed that salvation was wholly by grace, and not dependent on baptism or other works. One man went out from that service and accused him of preaching that no one but Baptists would be saved. Those who thus misrepresent Baptists do so wilfully or they are certainly lacking in comprehension, or have been misinformed. We do not believe other religious bodies to be Scriptural churches, but do contend for the salvation of all their people who have repented toward God and have believed in Jesus Christ.

In putting forth this work the purpose is to seek to awaken the minds of people to search the Scriptures and think upon matters that the vast majority accept without thought or reason. Reader, if you are a Methodist, you should have some good reason for being one. That reason should be based upon the Word of God and not personal desires or relationship. If the Methodist doctrine and practice cannot be justified by the Bible you should be willing to sever your relationship with such a body. The same thing is true in application to the Presbyterians, Nazarenes, Baptists, or whatever one might be in a religious way. In the day of judgment, we shall not be judged by what we wanted to do, or our kindred or friends wished us to do, or by what is popular, but by the Word of God. That service which is of men, though done in the name of Christ will come to naught. Only that which is in keeping with the Word of God will have the divine approval. We are strictly admonished, "**Let every man take heed how he buildeth thereupon.**" I Cor. 3:10.

In this work it has been the writer's policy to assume nothing. He puts forth only that which can be proven by God's Word. This has ever been his method in preaching. He has never felt or insisted that people should accept his bare statement. Neither my opinion, nor the opinion of any other man is worth anything unless that opinion is founded on the Bible. Too many people follow their preachers rather than the Scriptures. This is a mistake. Let a thing first be proven before accepted. We are accountable unto God as individuals, and should each, for himself, weigh the evidence given to sustain each thing we are called upon to believe or practice.

Neither has it been the purpose of the writer to point out the Scriptural church so much as to help the reader find it for himself. It has ever been the belief of the writer that if a child of God honestly desires to find the true Scriptural church, and will earnestly search the Scriptures with a will submitted to follow wherever the Word of God may lead, he shall surely find the right way.

Finally, "**Prove all things; hold fast that which is good,**" I Thessalonians 5:21. Be like the Bereans who "**searched the scriptures daily, whether those things were so.**" (Acts 17:11). If the writer has said some things you do not like, before you fall out with him, ask yourself the question, "Is this the truth?" "**Am I therefore become your enemy, because I tell you the truth?**" Gal. 4:16. If I have told you the truth, accept it for the sake of the Lord and your own good. If I have not proven my positions by the Word of God, you are under no obligation to accept them.

IS THERE A DIFFERENCE IN THE CHURCHES?

We are living in an age of loose thinking along Scriptural lines. There is much sickly sentimentalism and very little conviction. Few people act from convictions founded upon the Word of God. The vast majority are moved by personal feelings and popular opinions. They think more about how their actions will be considered by their kindred and acquaintances than as to how they will be judged by the Lord. I have known many to attach themselves to a certain church, not because they are convinced by the Bible that they should do so, but because it happens to be more popular in that locality to belong to that particular church. Again, I have known of husbands to be urged to join a certain church just because their wives belonged to that church, and the other way around. Business and professional men will attach themselves to those churches which they think will enhance their business. On one occasion this writer was preaching on the subject of baptism. A doctor who was present and who was supposed to be a Baptist turned his face toward the back of the house in disapproval. He was afraid that some of his patrons would take offense. Is such service as this acceptable in the Lord's sight? Are we to please God or men in our religious actions? The Apostle Paul wrote, "**If I yet pleased men, I should not be the servant of Christ**," Galatians 1:10. Are not such as are doing what men would have them do making use of a religious form to promote their own interests?

Those who follow their own desires, rather than God's Word, justify their actions by saying that one church is as good as another. Many put forth this statement as though it settled the question forever and that there was no need of going into a Scriptural investigation of the comparative merits and demerits of different religious bodies. Such a statement may satisfy those who do not think upon these matters but it will not stand the light of the truth. But many who realize the weakness of their position prefer that their teachings and practices be accepted as a matter of fact, instead of being examined in the light of the Word of God. Those who are conscious of having the truth welcome a thorough investigation of their position.

Is one church as good as another? We might as well say that one woman is as virtuous as another, or that one man is as honest as another. To say that one woman is as virtuous as another would mean that all women are virtuous or that none are virtuous. To say that one man is as honest as another means that all men are honest or that all are dishonest.

None of these conclusions are true. Neither is it true that one church is as good as another. There are some that will practice only what they find the Word of God to teach. There are others who will practice things for doctrine they do not try to justify from the Word of God. Some churches will practice three kinds of baptism when the Bible teaches only "**One Baptism,**" Eph. 4:5. If the Word of God tells us there is only one baptism and some churches practice three then those churches are practicing at least two that are commandments of men. Jesus said, "**But in vain they do worship me, teaching *for* doctrines the commandments of men.**" Matt.

15:9. If such churches are worshipping Christ in vain are they as good as the one that teaches only that baptism the Lord commanded? Which is the best child, the one that is obedient or the one that is disobedient?

The following excerpt is taken from the Nazarene church manual. See Page 23.

> "Baptism may be administered by sprinkling, pouring, or immersion, according to the choice of the applicant. In case a pastor, when requested to administer baptism in a mode which he deems to be unscriptural, has conscientious scruples against so administering the ordinance, he shall not be required to do so; but he shall see that the candidate for baptism shall be baptized in the mode desired by the candidate."

Did Jesus tell us to baptize the candidate in any way he desired to be baptized, or did He tell us to teach them to observe all things whatsoever He had commanded? [Mt. 28:20][4] Which church is carrying out His will, the one that teaches believers to observe things as He has commanded or the one that teaches that you may do things your own way? Which is seeking to please God and which is seeking to please men? Is the preacher who is required by his church to have baptism administered in a way he deems unscriptural any less guilty than he would have been had he done the work himself? If I get some other man to steal for me am I not guilty, myself?

When I was living in Plumerville, Arkansas, there came an evangelist to that town who held a meeting for the Methodists. He publicly stated that he had immersed many people, but that he did not believe in immersion. Did he not then sin in the act? "**Whatsoever is not of faith is sin,**" Romans 14:23. Was he not also guilty of hypocrisy? In the pulpit he said he did not believe that Christ commanded immersion. In the creek he lifts up his hand toward heaven and says he is performing that act in the name of the Holy Trinity. Is such a preacher and such a church that permits and endorses such action, as good as those who refuse to baptize only in the way God commands? Let us examine the Word of God on this line.

> "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven." Matt. 5:19.

This verse of Scripture implies that just such men as mentioned above would come and teach men to break the commandments of Christ. They shall be called the least in the kingdom of heaven. Those who keep and teach them would be called the greatest in the kingdom of heaven. The Missionary Baptist will teach and accept nothing but immersion, and that by proper administration. Some who administer only immersion themselves will take immersion no matter by whom administered. Now let us think a little upon this matter. The church that will accept alien immersion would have to receive a person who had been immersed by that preacher who said he did not believe in immersion but did administer it. If he did not believe in it, and therefore sinned according to Romans 14:23, was such baptism acceptable in the sight of God? If so, will God accept a sinful act as service to Him? If God does not accept such baptism, should we accept it? Does not the church that accepts immersion from other churches therefore have to accept such baptism as is unacceptable in the sight of God?

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[4] Mat 28:20 KJV - Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

Before leaving this part of this treatise let us consider another popular saying. We often hear it said that "**we are all trying to go to the same place.**" First of all, I wish to say that we are not going to heaven by trying to get there. We are not saved by our doing, but by the grace of God.

> "**For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast**." Eph. 2:8-9.

Next, I wish to say that two men may be seeking the same place and actually going in the opposite directions. One day I was coming out of Damascus, Arkansas, and traveling to Morrilton. Presently I was stopped by a stranger who was headed toward Damascus. He asked if that was the way to Morrilton. Here were the two of us seeking Morrilton and going in opposite directions. When I told him that he was going away from Morrilton, he very wisely turned around and went in the opposite direction from which he had been traveling. Had he acted upon the principle that so many act upon in a religious way he would have said, "Oh, well, we are both seeking the same place, you in your way and I in my way, what difference does it make?" He certainly would have found out in the long run that it did make a difference. So will men find out in eternity that it does make a difference what we believe and teach. There may be some things that men err on that will not affect their salvation, but if not their salvation it will most certainly affect their rewards in the world to come. Not everything about the human body is necessary to life, but everything is necessary to well-being. I could live without either hands or feet, but both hands and feet are necessary to my well-being. There are some truths that are essential to salvation just as there are some organs in the human body that are essential to life. Then there are other things, while not essential to spiritual life, are essential to our spiritual progress.

NON-ESSENTIALS

Today we hear a lot about things that are non-essential. Men excuse themselves for ignoring certain things on the ground that they think those things are non-essential. A certain Pedo-Baptist once said to a Missionary Baptist that the more spiritual he became the less attention he paid to non-essentials like baptism and the Lord's Supper. The Baptist preacher asked him how spiritual a man had to become before it was not a sin to refuse to keep a commandment of Christ. This question still remains unanswered. Jesus said, "**If ye love me, keep my commandments,**" John 14:15. He also said, "**He that hath my commandments, and keepeth them, he it is that loveth me:**" John 14:21. What right then has a man to claim to love Christ and then deliberately refuse to heed what He has commanded? How can such claim to be spiritual?[5]

We would like to know on what grounds any doctrine or precept in the Word of God can be called a nonessential. Some things are not essential to salvation, but they are essential to the purpose for which they were given. Baptism, while not essential to salvation, is an essential monument in the preserving of the doctrine of the resurrection, which doctrine is essential to salvation. The same is true of the Lord's Supper. There is no saving virtue in the Lord's supper so far as the one is concerned who is eating the supper, but it helps to preserve the truth of Christ's death for sinners, which most certainly must be believed to be saved. Everything the Lord commanded His people to do and preach was for some good purpose, whether we understand that purpose or not. If He has commanded a certain thing, it is sufficient to know

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[5] 1Cor 14:37 KJV - If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

that He has commanded it. If we set aside that thing as nonessential, we question the wisdom of Christ. Certainly He has some wise purpose in commanding us to do whatever He has taught, and when we set something aside as of no consequence, that He has commanded, we set our wisdom up against the wisdom of Christ. Here is the soil in which modernism flourishes. When we set aside anything that the Lord commanded, for the sake of expediency, or with the expectation that the cause of Christ be benefited, and the fellowship of His people will be advanced, we virtually say that the Lord unwisely commanded this thing. What is this but veiled modernism? It is my opinion that had we not been so troubled with the non-essentialist in the past, we would not now be so cursed with the modernist who denies things that are considered essential. The non-essentialist, while professing to believe the Bible to be inspired and accepting it as a rule of faith and practice, turns around and sets aside that inspired rule on things in which he desires to be broad. The modernist sets aside certain things as of no consequence because he considers all religious practice to be simply a matter of human development instead of a divine revelation. To say the least, the modernist is the most consistent of the two classes. If all religious practice is simply a matter of human development, then for the sake of harmony we should be willing to set aside that which would prevent people coming together. On the other hand, if we have a divinely given rule of faith and practice we question the wisdom of God when we dare to set aside the least jot and tittle of that rule.

But let us examine the Word of God on this matter. We shall find that it strongly condemns any such action on our part. When God commanded Noah to make the ark, He gave him complete instructions how to make it. He told him what kind of wood to use, how long, how wide and how high it should be. Nothing was left to human ingenuity or fancy. When God told Noah to use gopher wood, that did not permit him to use some other kind. We read that Noah did according to ALL that God had commanded him. There is no room here for the non-essentialist. (See Gen. 6:14 to 22). The same thing was true when He had Moses to construct the tabernacle: "**For, see, saith he, that thou make ALL things according to the pattern shewed to thee in the mount**," Heb. 8:5. This same principle was involved when Jesus gave the great commission. He commanded His church to teach them to observe "**ALL things whatsoever I have commanded you**," Matt. 28:20. We are under as much obligation to do all things as the Lord has commanded as was Noah or Moses. We must build according to the pattern He gave us. What would we think of a tailor, when asked to make a dozen suits of clothes according to a certain pattern, would to suit his own convenience, make them from patterns of his own choosing. He would most certainly forfeit his claim for pay for his work. So those who choose to change the pattern and build according to the notions and desires of men rather than the Word of God forfeit their right to rewards for their work.

In conclusion of this part of this treatise, the writer wishes to call attention to the example of King Saul and David. Saul changed the Lord's command concerning Amalek and lost his kingdom. David committed adultery with Uriah's wife and later took her for his own, yet he did not lose his kingdom. In the sight of God the sin of Saul was the greater. (If the reader doubts that one sin is greater than another, let him read John 19:11).[6] Saul was commanded to destroy all the cattle, sheep and people. He destroyed all the people but the king, and all the cattle and sheep but the best. He thus changed the commandment of God. For thus doing he lost his kingdom. David's sin was much greater in the eyes of men, but, while it brought upon him the chastening of God, it did not cause him to lose his kingdom. In the eyes of the religious world it is commendable to condemn such sins as David committed, but very unpopular to condemn the actions of those who, like Saul, change the commandments of God. Saul changed the commandment of God because he feared the people, and obeyed their voice. [See I Sam. 15:24].

[6] Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

"**Saul said to Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice.**" Is this not exactly what the man does who, for the sake of pleasing the people, agrees to baptize in any way the people may want to be baptized? Is it not the fear of the people that causes some preachers to keep their mouths shut concerning the sins of those who preach and practice things that are not according to the Word of God? We venture the prediction that if some preachers who are bold to denounce the modernist would also raise a protest against those who change the Word of God on so-called non-essentials, these same preachers would soon lose much of their popularity.

IS THE CHURCH A LOCAL BODY OR A UNIVERSAL AFFAIR COMPOSED OF ALL THE REDEEMED EVERYWHERE?

The word church is thought by many to include all the children of God everywhere. All the saved are in the family of God, but not in a church, or the churches of Christ. There is no such thing as "The Church" in the sense of including all Christians, or all believers even of the same faith and order. A church is an assembly of baptized believers joined together in the doctrine and fellowship of the gospel. The term does not extend beyond the local body. In the beginning there was only one church, the church at Jerusalem. Later on there sprang up other churches at Antioch, at Corinth, in Galatia, at Ephesus and various other places. These churches, however, were all patterned after the first church which was at Jerusalem. After Saul was saved we read: "**Then had the churches** (plural) **rest throughout all Judea and Galilee and Samaria**," Acts 9:31. We see from this that there came to be many churches.

Not only do we read of churches (plural), but we read in various places where the whole church was gathered together. "**Then it pleased the apostles and elders, with the WHOLE CHURCH, to send chosen men of their company to Antioch**," Acts 15:22. "**If therefore the WHOLE CHURCH be come together in one place**," etc., I Cor. 14:23. From these passages of Scripture we see that the term "church" is not extended beyond the group that can be assembled together.

The passage in Ephesians 5:23 is often quoted to prove the universal idea. "**The husband is the head of the wife, even as Christ is the head of the church**." If this teaches that there is one big universal church which is composed of all the smaller or local churches, then it teaches that there is a big universal wife who is composed of all the wives everywhere. If all those churches throughout Judea. Galilee, Samaria and elsewhere made one great universal church, then Jones' wife, Brown's wife, Smith's wife and all the other wives go to make up one great wife. Paul simply meant that Christ was head of the church at Ephesus, even as a man was head of his wife. So is Christ the head of all New Testament Churches.

A church has two kinds of officers; bishops and deacons. The bishop in the New Testament sense was nothing but a pastor. Paul gives the qualifications for these in I Tim. 3:1 to 15. When the apostle had finished giving the qualifications of those officers he closed by saying, "**These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.**" Only a local, visible body has pastors and deacons. Thus we see that the term "church" is applied to a local body of believers, and not to all the redeemed everywhere. We must have an organized body to have deacons and pastors. Again, it is the local body that contends for the truth. Many of the redeemed teach things that are contrary to the truth. We must have an organized body of people agreeing in what they believe to uphold the truth.

The Greek word which has been rendered "church" is "**ekklesia**." According to Greek lexicons the word means an assembly, or congregation of persons called out from among the people for a specific purpose. Liddell and Scott, in their lexicon, define the word ekklesia, "**An assembly of citizens summoned by the crier, the legislative assembly.**" To be an assembly the people must be assembled together. The word cannot be applied to an indefinite number of people whom it is impossible to assemble. In a worldly sense a church was any group of people legally summoned. Dean Trench says, **"The Ekklesia, as all know, was the lawful assembly in a free Greek city of all those possessed of the rights of citizenship, for the purpose of transacting public affairs."** This was a world assembly or church. A New Testament church would therefore be a group of people assembled according to the laws of Christ, for the transaction of spiritual affairs. When Jesus said (Mt. 16:18), "**On this rock I will build MY church,**" the pronoun "**MY**" distinguished that church as His church. This personal pronoun set that church apart from all other assemblies.

If the world assembly was lawful it had to be legally called together. In the 19th chapter of Acts we have an example of an illegal world assembly. When a tumult was raised by Demetrius, the silversmith, against Paul and his companions for preaching against idol worship, they seized Gaius and Aristarchus and rushed them into the theater. After crying for two hours, "**Great is Diana of the Ephesians**," the crowd was stilled by the town clerk, who rebuked them for their rash act. He said, "**If Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies; let them implead one another. But if ye inquire anything concerning other matters, it shall be determined in a LAWFUL ASSEMBLY**." (The word for assembly here is ekklesia, the word that is translated church in other places.) This mob was not a lawful, but an illegal assembly. The clerk said, "**We are in danger to be called in question for this day's uproar, there being no cause where by we may give an account of this concourse**." After this he dismissed the assembly, (the ekklesia). "That was an illegal assembly or church of the world." See Acts 19:24-41.

From the above we see the difference between an illegal world assembly and a legal one. To be a lawful assembly it had to be called together by those legally empowered to do so, and according to civil laws. A New Testament assembly or church, therefore, would have to be assembled according to the laws of our Lord, and for a Scriptural purpose. All others would be illegal spiritual assemblies. They might claim to be churches of Christ and might have many good men and women in them, but they could not be rightly called "Churches of Christ." A group of good men and women called together by Brown, Smith, or Jones might pass upon the guilt or innocence of an accused party, but their decision would not free the man, nor condemn him. The case would have to be tried in a court assembled according to the laws of the land. So any man, or number of men, may gather together religious bodies and designate their followers as churches of Christ, but that does not make them Scriptural churches. The writer wishes to say in this connection that he has as much Scriptural right to start a new religious body and make rules governing that body, and call that body a church of Christ as did Martin Luther, John Calvin, John Wesley, Alexander Campbell, William Bresee, or any other man. So does the reader have the same right.

WHAT DOES IT TAKE TO CONSTITUTE A SCRIPTURAL CHURCH?

FIRST, a Scriptural church or assembly must have had its origin from the first church at Jerusalem. Many ignorantly think that all churches had their origin from the Roman Catholic Church. The first church was at Jerusalem. Many other churches were established in Judea, Samaria, Galilee and other places before the church at Rome came into existence, and that first

church at Rome was not a Catholic church. The Roman Catholic Hierarchy was not developed for some centuries. Since Jesus promised to be with His church to the end of the world, that church has had a perpetual existence to this time. "**Unto him be glory in the church by Christ Jesus throughout all ages, world without end**," Eph. 3:21. Soon after our Lord went back to heaven the church at Jerusalem was scattered by a great persecution. The disciples were scattered abroad everywhere and they went preaching the Word. From these scattered disciples new churches arose all over the country. They continued to spread until they reached all Europe and from Europe to America.

Since the apostolic times many men have started new religious movements and those bodies today are claiming to be Scriptural churches. We can find in history this side of Christ where all churches except the Baptist church started, and the very men that started them. Below we give a partial list of the dates when different churches were started, and the men that started them.

The **Catholic** by Constantine in A.D. 325. The pope did not claim universal authority until 606.

The **Lutheran** Church, by Martin Luther in 1530.
The **Presbyterian** Church, by John Calvin in 1535.
The **Episcopal** Church, by Henry VIII in 1540.
The **Methodist**, by John Wesley in 1729.
The **Free Will Baptist**, by Benjamin Randall in 1784.
The **Campbellite** Church, by Alexander Campbell and others in 1827.
The **Hardshells**, by Daniel Parker in 1830.
The **Nazarene** Church, by S. F. Bresee in 1885.

The **Missionary Baptist** Churches are the only churches that have not had their origin this side of Christ. Dr. Ypeig and Rev. Dermott, who were appointed by the king of Holland to prepare a history of the Dutch reformed church had the following to say about the Baptists:

> "We have now seen that the Baptists, who were formerly called Ana-baptists, and in the latter times Mennonites, were the original Waldenses, and who have long, in the history of the church, received the honor OF THAT ORIGIN. On this account, the Baptists may be considered as the only Christian community which has stood since the days of the apostles."

Alexander Campbell, in his debate with McCalla says,

> "From the apostles to the present time, the sentiments of Baptists, and their practice of baptism have had a continual chain of advocates, and public monuments of their existence in every century can be produced," (Campbell-McCalla Debate; P. 378).

SECOND, a church to be Scriptural must be made up of Scriptural subjects. We find in the second chapter of Acts that they are baptized believers, who continued steadfastly in the apostles' doctrine and fellowship.

"Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.," Acts 2:41-42.

From the above passage of Scripture we learn that the steps to the Lord's Supper are, **first** salvation (gladly receiving the word) **second**, baptism; **third**, continuing in the apostles' doctrine; **fourth**, fellowship; and then the Lord's Supper. No one who has not been Scripturally baptized can come to the Lord's supper. No one who is not in the apostles' doctrine is qualified to come to the table. Paul wrote to the church at Corinth,

> "For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. {divisions: or, schisms} For there must be also heresies among you, that they which are approved may be made manifest among you. {heresies: or, sects} When ye come together therefore into one place, *this* is not to eat the Lord's supper. *{this...: or, ye cannot eat}*" I Cor. 11:18-20.

If those in the same church cannot take the supper when there are divisions among them, then why should we be expected to eat with those of other denominations who differ from us?

THIRD, A Scriptural church is one that proclaims and guards the truth. "**The church of the living God, the pillar and ground of the truth.**" [I Tim. 3:15]A pillar is a support. The church then is something that upholds the truth and defends it against error. "**It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints,**" Jude 3. To be a Scriptural church, an assembly must contend for the faith. This means that it must denounce error. The body that does not do this is not a New Testament church. Since the Word of God teaches "**One baptism**" [Eph.4:5] it must contend for one and only one. There must be no compromising with those who teach three. To fellowship with those who teach doctrines contrary to the Word of God would weaken or nullify our testimony against error. A church that practices three baptisms, or other things that are unscriptural, in order to please men, is most certainly not contending for the truth.

Many speak harshly of those who expose the error of others, and call them fighters. But the Apostle Paul said of himself, "**I have fought a good fight**," II Tim. 4:7. He admonished Timothy to "**reprove, rebuke, exhort with all longsuffering and doctrine.**"[7] Those who call this prejudice, do not know the difference between prejudice and conviction. There are those who would take refuge under a cloak of charity, from having their unsoundness exposed. They speak smooth, oily words about love, as though love bids us close our mouths and let false teachers spread religious poison. If I know someone is seeking to give my neighbor poison food, love does not require me to keep my mouth shut, but to warn my neighbor. I would probably incur the disfavor of the one giving out the poison food, but it is my duty to warn my neighbor, nevertheless. So, when I see people preaching false doctrines, that would poison the minds of men, love bids me speak out and warn people about the same. **Love rejoices in the truth**, I Cor. 13:6.[8] That subtle teaching that would forbid the exposure of false doctrine is from the pit and not from God.

Not long since, a certain man asked me why we did not do constructive work, rather than destructive work. He had reference to the writer's book exposing the doctrines of Campbellism. I told him it was sometimes necessary to do some destructive work before we could do a work of construction. When a field has become grown up in briars, it is necessary to cut off and destroy those briars, before that field can be cultivated. The same is true in religious work. It is

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[7] 2Ti 4:2 KJV - Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

[8] 1Cor 13:4-7 Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things.

necessary ofttimes, to clear away the rubbish from the minds of people, before their minds can receive the truth. A New Testament Church must contend for the truth without fear or favor. It must reprove, rebuke, and exhort with all longsuffering and doctrine. It will consider itself responsible to God, and not to men, for what it teaches. Throughout the Old Testament, we find the prophets of God denouncing the errors of false religion. The same is true with the apostles and teachers of New Testament times. It is also true of the real churches of Christ, today.

A New Testament Church is a peculiar church. "**Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people,**" I Peter 2:9. We are not to be like other people. We are to stand separate and apart from those who do not teach and walk according to the Word of God. When Israel wanted to be like the nations about them, and demanded a king, they started in the wrong direction. This choice on their part, ultimately, carried them into Babylonian captivity. So when churches desire to be like other people around them, they are headed for religious Babylon. Last year I was visiting in Kansas. I found, by inquiring, that there was not a single Baptist church in that county, where I was visiting. Why had Baptists ceased to exist in that part of the country? The Northern Baptist people had affiliated and compromised with other denominations until they had become completely swallowed up. Baptists must contend for their principles and their peculiarity of separation from other denominations. But, thank God, there will always be some churches that will contend for the truth, once for all delivered unto the saints.

CAN DOCTRINES, WHICH ARE OPPOSED TO EACH OTHER, BOTH BE RIGHT?

If one church is as good as another, then doctrines which are opposed to one another, would all have to be right. Can this be true? Does God forgive the sins of some people before baptism, as Baptists and some others teach, and the sins of others in the act of baptism, as Campbellites and others teach? If God forgives sins before baptism, then is it not an error to teach that they are not forgiven until baptism? (For full discussion of this subject see my book, "**The Tribe of Ishmael**." If God forgives sins before baptism, the one who goes into the water expecting to receive remission of sins in that act, will most certainly not receive remission of sins at all. His faith has been misplaced. The same principle applies to all other doctrines. There can only be one kind of churches that is right. "**There is One Faith, One Lord, and One Baptism,**" Eph. 4:5. The one faith means one system of doctrine. There can no more be two or more correct systems of doctrines than there can be two or more Lords. There cannot be more than one baptism any more than there can be more than one Lord. Several churches differing in doctrine from one another cannot all be right. If three men counted a flock of sheep, and they counted ninety-eight, ninety-nine, and one hundred, respectively, they could not all be right. They might all be wrong, but they COULD not all be right. Only ONE could be right.

So, a dozen or more churches, teaching doctrines that differ, cannot all be right. Only ONE can be RIGHT. If Baptist churches are right, others are wrong. If Baptist churches are wrong, then some other kind is right. Baptists, Presbyterians, Methodists, Campbellites, and various others, cannot all be right. If Baptist churches are TRUE churches, then they are the ONLY TRUE churches. If Baptist churches are NOT true churches, then other churches are inconsistent in receiving Baptist baptism. If Baptist churches are true churches, then they are consistent in rejecting the baptism of others. This much must be conceded by other denominations.

All truth is narrow. Two and two make four and not six. Neither can we compromise the matter and make two and two equal five. If a man proceeded upon this principle in every day matters he would soon find himself in the greatest of confusion. If New York is twelve hundred

miles away, and some one says it's only eight hundred miles away, it would be folly to compromise and say it is only a thousand miles away. Suppose I proceed upon that theory and borrowed enough money to take me a thousand miles and back. I would find myself four hundred miles away from home when my money was spent on the return trip. So it is with religious truth. It is narrow, like all other truths. The world likes to speak of those who stand ready to fellowship anything and everything that comes in the name of Christ as being broad. Those who refuse to fellowship those whom they consider in error, the world terms as narrow. In reply to this I refer you to the words of Christ in Mat 7:13, 14 –"**Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.**" Baptists accord to others the right to read and interpret the Bible for themselves, but at the same time we consider it. our duty to expose what we believe to be error in others. To be consistent we must refuse to exchange pulpits or hold union meetings with them or accept their baptism. If others believe themselves to be right and us to be wrong, then, to be consistent they should expose what they believe to be wrong and refuse to fellowship the same. It is very inconsistent to say that a thing is wrong and then be willing to practice and support the same. If sprinkling is the baptism our Lord commanded, then it is a sin to practice any other. Why then, will some practice sprinkling and other forms? The church that does that stamps itself at once as not contending for the truth, and therefore being unscriptural. In substance it says "we believe in both truth and error and will uphold both." All who sprinkle will also practice immersion. This eliminates all bodies that sprinkle for baptism and leaves the field open to those who practice immersion only, in our search for a New Testament Church. We do not have to go two hundred years back to find the Missionary Baptists standing alone for immersion only. Campbellites, Free Wills, Advents, Christadelphians, and Hardshells had not come into existence at that time.

IS ERROR AS GOOD AS TRUTH?

To say that one church is as good as another is to say that error is as good as truth, or that no church teaches the truth. We read in Psalm 100:5, "**His truth endureth to all generations.**" We read in Jude 3, that the faith "**Was once for all delivered to the saints.**"

(R. V.) This Greek word "**hapax**" means that a thing is so done as to never need to be repeated. Is error as good as truth in temporal things? I recently read where a boy picked up a torpedo from a candy counter thinking that it was candy. He bit down on the torpedo and had his mouth badly torn by the explosion. The truth about the matter was that it was a torpedo and not candy. The boy was in error thinking that it was candy. The truth would certainly have been more profitable on that occasion. One time I came very near giving one of my children carbolic acid thinking it was paregoric. The paregoric bottle and the carbolic acid bottle were the same size and looked very much alike, and somehow had been placed on the same shelf. Fortunately I smelled the carbolic acid in time to avoid making a fatal blunder. The boy mentioned above did not lose his life, but was painfully injured. Some err in spiritual things to their destruction, and others, while not erroring in things so vital, bring upon themselves a spiritual loss.

To seek to fellowship and uphold both truth and error would be like teaching one boy that torpedo was candy, and teaching another the truth about it. Would it be candy to one boy and a torpedo to another? Would that carbolic acid have been paregoric to one child and a deadly poison to another? No sane person would think so. Why not use the same judgment about spiritual matters that we do about temporal things? No right thinking person would commend the one who would knowingly stand by and watch that boy mistake the torpedo for candy, without warning him. Why, then, will they censure those who seek to warn people about spiritual errors? It is important to have the truth in temporal matters, how much more

important that we be right in spiritual matters! The boy mentioned above honestly thought that the torpedo was candy. That honestly did not save him from being seriously injured. So people may honestly think they are right in spiritual matters and yet lose their rewards or miss being saved. Saul of Tarsus thought he was right when he was persecuting the followers of Christ, but he found out that he was a lost man. "**There is a way that seemeth right unto a man, but the end thereof are the ways of death," Prov. 14:12; 16:25.**

The writer is not asking the reader to take his conclusions without them being duly weighed. He is only trying to get the reader to realize that spiritual truths are definite and positive, and that just any old thing in the name of Christ is not sufficient. We are admonished in the Word of God to **examine ourselves and to prove ourselves**, 2 Cor. 13:5.[9] Again we are admonished to **"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear," I Peter 3:15.**

ARE THOSE WHO PREACH AND PRACTICE THINGS CONTRARY TO THE WORD OF GOD AS PLEASING IN HIS SIGHT AS THOSE WHO ARE SCRIPTURAL IN DOCTRINE AND PRACTICE?

Some people seem to think that God is pleased with the preaching and worship of all churches, no matter what they may preach and practice. If this be so, then why would He not be pleased with my preaching all the different contradictory doctrines? Today I would preach that it is impossible for a child of God to lose his salvation. Tomorrow I would preach that he could lose his salvation. One day I would preach that immersion of a believer is the only baptism. Another time I would preach that baptism was good if administered by sprinkling and pouring. One day I would preach that we are saved before and independent of baptism. The next day I would preach that we are not saved until baptized. I would preach that there was a hell, and then turn around and preach that there was no hell. Then why would it not be right to preach them in the same sermon? One minute I would be contending for the doctrine of eternal punishment, and the next I would be denying it. Would God be pleased with such contradictory preaching? What would be the influence of such preaching on those who heard it? Surely they would think that I was a fit subject for the insane asylum. Then why believe that God is the author of such confusion and folly?

Does God send out all these preachers and churches to confuse the minds of people? Surely not.

"For God is not the author of confusion, but of peace, as in all churches of the saints. {confusion: Gr. tumult, or, unquietness}**" I Cor. 14:33.**

A wholesale firm would not send out a dozen salesmen and give each instructions to contradict the sales talk of the others. Then why think that God is pleased with all these contradictory doctrines?

Let us examine the Word of God on this line. "**Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the LEAST in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven," Matt. 5:19.** If there is a difference in the least and the greatest then surely there is a difference in the men and churches that do and teach His commandments and those who break them, and teach men so. When a preacher or church is teaching people that it does not make any difference how they are baptized,

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[9] 2Cor 13:5 KJV - Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

are they not teaching men to break His commandments? Jesus said, "**Ye are my friends, if ye do whatsoever I command you," John 15:14.** How can men and churches love Christ and teach people to ignore or change His commandments? Baptists believe in practicing that which the Lord has commanded us, and in the way He commanded us to do those things. We do not believe that baptism and the Lord's supper are essential to salvation but they are essential to the purpose for which given. We do not believe that any preacher or church has a right to change them. We believe that those who play loose in these matters, in order to please men or to accommodate someone's belief or prejudice, will certainly be called to account for so doing. If they are regenerated they will not be lost themselves, but will certainly lose their rewards.

Let us now take an Old Testament example. During the times of Eli the children of Israel had taken the ark of the Lord into battle. Because of their wickedness the Lord had delivered them into the hands of the Philistines. They were defeated and the ark had been captured by the enemy. God plagued the Philistines because of the ark. They finally placed it on a wagon and hitched some milch cows to the wagon. These cows carried it back into the country of the Israelites. It was placed in the house of Abinadab, When David came to the throne he purposed to bring the ark back and place it in the tabernacle where it belonged. That was the right thing to do but they went about it in the wrong way. The law specified that the ark should be carried on the shoulders of the Levites. David and his people did not search the Word of God to see how it should be carried. Very likely they thought like many people today, that it did not make any difference how the thing was done, just so it was done. They placed the ark on a wagon and hitched some oxen to the wagon. The ark jolted and Uzzah thrust forth his hand to stay the ark, and God struck him dead on the spot. Then David had the Levites to sanctify themselves, that they might bring up the ark. He said, "**Because ye did it not at the first, the Lord our God made a breach upon us, FOR THAT WE SOUGHT HIM NOT AFTER THE DUE ORDER,**"I Chron. 15:12-13. From this we see that God requires that our services toward Him be done after the due order. It must be done as He has instructed in His Word. The second time they went out the Lord was with them and they brought the ark back with shouting and rejoicing.

We are admonished by the Apostle Paul to take heed how we build upon the foundation. "**Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. {it shall be: Gr. it is} If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.**" I Cor. 3:13 to l5. Everything that is done that is not according to the Bible will be burned as wood, hay and stubble. Jesus said, "**In vain do they worship me, teaching for doctrines the commandments of men,**" Matt. 15:9. Does this sound like it makes no difference how one is baptized? Will not those who have been so broad as to change the commandment of Christ to observe the traditions of men find that they have labored in vain? "**Thus have ye made the commandment of God of none effect by your traditions,**" Matt. 15:6. Jesus accused the Pharisees of rejecting the commandment of God, that they might keep their own traditions. (See Mark 7:9.)[10] Is this not what men do today who will practice three modes of baptism, to please the people? When the Lord judges the works of His people, such as these will find themselves reckoned as least in the kingdom of heaven. "Many that are first shall be last; and the last shall be first," Matt. 19:30. The judgment of men as to the worth of the servants of God will be reversed. Those whom the world lauded as being great and broad will find themselves

[10] Mar 7:9 - And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

placed as last. Those the world called narrow and little will be given the first place by the Lord. Reader, let no man deceive you. In that day you shall find that it does make a difference as to what church you belong, and as to what you practice for doctrine. "**Let no man beguile you of your reward**," Col. 2:18. "**Hold fast that thou hast, that no man take thy crown,**" Rev. 3:11. [11]

THERE IS NO SLIDING SCALE OF WORSHIP AND SERVICE

I find many who think there is a sliding scale of worship and service which every man may adjust to his own conditions. Not long ago, I found a man who thought that part of the Bible taught Missionary Baptist doctrine, while other parts taught Methodist doctrine, and yet other parts taught Campbellite doctrine and on and on through the various catalogue of different doctrines. To him the Word of God was just like a Piggly-Wiggly store. Each man could go to the Bible and take what he wanted and leave the rest for others to take. I have seen men proceed upon this line in a debate. Instead of taking up the argument of their opponent and showing where he had made a wrong application they present an opposing line of argument. The Word of God does not teach different systems of doctrine opposing to one another. Rightly divided, [12]the Bible will harmonize. Any system of doctrine that cannot be harmonized with the rest of the Word of God is false and should be avoided. As an example, we are distinctly told that we are not saved by works. "Who hath saved us, and called us with an holy calling, not according to our own works," II Tim. 1:9. "**Not by works of righteousness which we have done, but according to his mercy he saved us,**" Titus 3:5. "**And if by grace, then it is no more works: otherwise grace is no more grace,**" Romans 11:6. To offset these plain passages of Scripture those who believe in salvation by works will quote James on Abraham being justified by works when he offered up Isaac. (James, Chapter two). But James does not say that Abraham was saved by works. He only says he was justified by works.[13] There is a justification in the sight of God, and a justification in the sight of men. "**If Abraham were justified by works, he hath whereof to glory; but not before God**," Romans 4:2. Then Abraham was not justified before God by his works. His justification by works was in the sight of men, only. This interpretation harmonizes with the statements that we are not saved by works. To apply this to our salvation makes the Bible teach two opposing lines of doctrine. This is handling the Word of God unskillfully, if not deceitfully. (See II Cor. 4:2).[14]

In many meetings today people are told to join the church of their choice. This preacher has never been guilty of doing that yet. The Lord told us to "**Teach them to observe all things whatsoever I have commanded you,** Matt. 28:20. He did not say to tell the people to join the church of their choice or to be baptized in any way they might prefer. We are to teach them the will of the Lord in the matter. Having done that we have discharged our duty. If the other person chooses not to act upon those instructions then the matter is between him and the Lord. But we have not discharged our duty until we have taught the will of the Lord in these things.

Does one have a right to a church of his own choice? Do people have the right to be baptized as they please? So far as man is concerned, they may, but before the Lord they do not. Christ has made the choice for us. He has marked out that way. We have no more right to set our own

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[11] 2Jo 1:8 - Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

[12] 2Ti 2:15 - Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

[13] Jam 2:21 - Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

[14] 2Cr 4:2 - But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

standard of service than we have to set our own standard as to what is a bushel of potatoes. Suppose a wholesale merchant had engaged a thousand bushels of potatoes at $1.00 per bushel. When they bring their potatoes in, each man claims the right to set his own standard of a bushel. Smith claims the right to have fifty-five pounds as a bushel, Williams sets forty pounds, Brown thirty-five, and so on, each man having a different standard for a bushel. When the merchant has let each man set his own standard and purchased the potatoes, he finds his buyer insists on getting seventy pounds for a bushel. Would this not work untold confusion? Would those farmers be justified in criticizing the merchant if he refused to accept their different standards, and instead insisted upon the standard that was fixed by law? No right-thinking person would think so. There must be some fixed standard by which we are to conduct business affairs. This standard must be fixed by law. That standard is the standard for Brown, Smith, Jones and everyone else. So it is in spiritual affairs. There must be some fixed standard for every man. The one who refuses to be guided by that standard is guilty of causing discord and confusion. The one who insists on staying with that standard cannot be justly blamed for the wide-spread confusion that prevails today in religious matters.

Since we must have a fixed standard of worship, what is to be the standard? It must be the Word of God. No man or set of men have a right to legislate for the people of God. Only the great head of the church, Jesus Christ, Himself, has the right to fix rules regulating the worship and service of His people. This He has already done. Having done this He told His church to teach them to observe all things that He had commanded. A Scriptural church must do this, no more, and no less. Any church that adds one thing or takes away one thing from what He commanded to be observed, cannot rightly be called a Scriptural church. Those who insist that something else is just as good, question the wisdom of Christ and are guilty of causing confusion and division.

SHOULD BAPTISTS HOLD UNION MEETINGS OR EXCHANGE PULPITS WITH OTHER DENOMINATIONS?

In some places people who claim to be Baptists will exchange pulpits and hold union meetings with other denominations. To do this means to put the other churches on the same level with Baptist churches and to give the world the idea that there is no difference in the churches. The world gets the idea that one church is as good as another. Either this is true or it is not true. If a man calls himself a Baptist and thinks that other churches are as good as the Baptist churches then he should, in all consistency insist on the abolishment of Baptist Churches. If other churches are just as good as Baptist churches and preach the truth as well, then there is no need of a Baptist church. We could abolish the Baptist churches and we would have that much less division. On the other hand if other churches are not as good as Baptist churches there is no need for other churches. What truths do they preach that the Baptists do not preach? If the world did not have them it would have just as much truth as it now has, and a lot less of error. If we join with them in a union service and leave the impression with the world that there is no difference, then we are a party to teaching the world something that is not true. Can we do that and be blameless?

If we do not believe that other churches are Scriptural churches, then to join in with them and pretend that they are equally as sound as Baptist churches is to pretend to believe what we do not think is so. This is hypocrisy. "**Whatsoever is not of faith is sin**," Romans 14:23. We do not ask it, nor expect it of other churches. If they believe they have the truth and that we do not, then consistency would demand that they refuse to affiliate with us. It is wrong to ask people to do that which they think is wrong, unless you can first teach them that they are wrong in their position. A union meeting would not last long where each party was doing his best to convince the other of his error.

Again, if we took part in a union meeting and did not teach all things that Christ commanded we would be unfaithful to Him. How could a Baptist teach and contend for immersion only while in a meeting with people who believe in sprinkling? If we invited people to join the church of their choice, then we would leave the impression that sprinkling was just as good as immersion for baptism. If we engaged in a union service and left off the matter of baptism altogether, then we allow men to persuade us not to teach something that Christ told us to teach. By what process of reasoning can we conclude that it would be profitable to keep silent on some things that Christ told us to teach? This is the same as saying that we know better than Christ what would best promote the cause. Is this not veiled modernism?

Not long ago I was in the city of St. Louis, Missouri. At that time the American Federation of Churches held a great rally in that city. They were launching what they called the American Preaching Mission. In that heterogeneous mass of religionists, representing most of the leading denominations, were modernists and those who were supposed to believe in the inspired Word. Dr. Geo. Truett, one of the prominent men of the Southern Baptist Convention was one of the main speakers. Dr. Stanley Jones, a modernist, was another. Mr. Jones said that one of the purposes of the meeting was to bring denominations closer to each other and to pray for the success of each other. How could one who believes in the divinity of Christ pray for God to bless the work of the man who is trying to keep people from believing in that doctrine? How could one who believes in the necessity of the new birth pray for God to bless the work of those who do not teach the new birth. Can I consistently ask God to bless both the truth and error? This is the logical outcome of unionism. It would not stop at shutting our mouth on the question of baptism, but would soon stop our mouth on the doctrines of the resurrection, virgin birth, and the new birth. Not long ago I heard where some of the British missionaries in India were leaving the name of our Lord out of their songs and prayers to keep from offending the Hindus.

But what does the Word of God say on this line? We are told to "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them," Romans 16:17. When some legalistic teachers were disturbing the churches of Galatia, the apostle wrote and said, "If any man preach any other gospel unto you than that ye have received, let him be accursed," Gal. 1:9. Does this sound like praying for God to bless the work of these false teachers? The apostle even went so far as to say, "I would they were even cut off which trouble you," Gal. 5:12. To bid a person God speed is to be a partaker of his deeds. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds," II John 10,11. If any should say that John had reference here to the coming of Christ in the flesh, we reply that the same principle applies to other things that are unscriptural. If we pray for God to bless those who teach sprinkling and encourage them in this false practice, would we not be partakers with them in that false practice? But, as shown above, the union movement would not stop until it had delivered us into the camp of the modernist. "A little leaven leaveneth the whole lump," GaL:~5~9. It has long been my opinion that the door was opened for modernism to creep into the ranks of Christians by this shut mouth policy on the part of so many. If I keep my mouth shut and wink at the errors of some on baptism and the Lord's Supper, then presently some other men are demanding that I also keep my mouth shut when they question the inspiration of the Word and the divinity of Christ. A little hole in a levee might seem a trivial matter to some, but if it is left unguarded it soon means that the whole levee is broken. In 1935 the Arkansas River bottom below Morrilton was overflowed. I was told that holes made in the levee by moles had so undermined the levee that the whole thing was caused to give away. For years the pacifists have been seeking to bring a compromise between those who hold the truth and those who hold to error. Little by little this compromising spirit has been eating at the bulwarks of faith until

today many have been swept away with the flood waters of modernism. The safest policy is to stay with the Word of God on every point and compromise on nothing.

From Genesis to Revelation, the Word of God calls upon us to come out and separate ourselves from error. The ante-diluvian world was corrupted because the true worshippers of God, "**The sons of God,**"[Gen. 6] married the daughters of men. Abraham was called upon to come out from his country and his people. The children of Israel were forbidden to intermarry with the nations about them lest they should lead them away from the true worship of God. Solomon disregarded this teaching and some of his foreign wives led him into idolatry. When some of the other tribes wished to go info a union affair with Zerubbabel. and the Jews in the building of the Temple they received this reply, "**Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel**," Ezra. 4:3.

Perhaps, the most striking example of the evil consequences of one who has the truth, going into a union with one who holds to error, is that of Jehoshaphat's alliance with Ahab. Jehoshaphat was a worshiper of God; he walked in the first ways of David, and sought not after Baalim. Ahab while claiming to be a follower of the Lord had mixed the worship of Baalim with his religion. These two joined affinity. Ahab wished to go out to battle and desired that Jehoshaphat go with him. Jehoshaphat desired to inquire of the Lord about the matter. Ahab had a bunch of men-pleasing prophets who knew what Ahab wanted to do so they told him to go up against Ramoth—gilead to battle and prosper. Jehoshaphat was not satisfied with these prophets. Perhaps, he discerned the man-pleasing spirit they had. He wanted to know if there were not a prophet of the Lord besides these of whom they might inquire. Ahab said there was one other, Micaiah, the son of Imla, but he said, "I do not like him for he does not prophesy good, but evil concerning me." Micaiah was sent for by the request of Jehoshaphat. When he came, Ahab professed to want nothing but the truth in the name of the Lord. Micaiah prophesied that the expedition would fail and Ahab would be killed. Then Micaiah was abused and put in prison for telling the truth. Ahab played a trick on Jehoshaphat by having him to go into battle with his king's robes on, while Ahab disguised himself. When the enemy saw Jehoshaphat with his king's robes on they thought he was Ahab, whom they wished to kill. Only the mercies of God kept them from killing Jehoshaphat. Ahab was killed despite his disguise. Then Jehoshaphat returned to his own land. He was met by Jehu who said, "**Shouldest thou help the ungodly, and love them that hate the Lord?**" II Chron. 19:2. After this Jehoshaphat did all he could to make amends for this foolish step. He instituted many reforms and tried not only to turn his people away from idolatry, but those of the Northern Kingdom as well. But the seeds were sown. His son had married the daughter of Ahab. After the death of Jehoshaphat his son and his evil wife undid all the good work of his father. This is a most solemn lesson. It shows us the far-reaching consequence of a compromising step. While in a union meeting with others, seeds would be planted in the minds of the younger generation that might lead them away from the truth.

Right here I desire to warn our preachers against an evil that is rapidly growing among us. In most cities and towns preachers of all denominations form themselves into what they call a "Ministerial Alliance," or a "Ministerial Association." This scribe has always steered clear of such an organization and looked upon it as an unholy alliance. He considers it an opening wedge on the part of unsound preachers to secure recognition for their false claims to being true ministers of Christ. By such alliances Baptists have everything to lose and nothing to gain. When Baptist preachers join such alliances or associations they virtually acknowledge and recognize preachers of all faiths as true ministers of Christ and thereby put them on the same level with themselves. If they do not believe that preachers of all denominations should be

recognized as being equally Scriptural with Baptists, then they are acting hypocritical when they so pretend by joining their alliances. Moreover, they put themselves in an embarrassing situation. Unscriptural movements and programs will be proposed in these alliances, which no true Baptist can afford to endorse. He must keep his mouth shut and have the appearance of endorsing some things which he does not believe to be Scriptural or else find himself in a hopeless minority in objecting to such movements.

Let us remember the mistake of Jehoshaphat in his unwise alliance with Ahab, and the evil consequences of that alliance. Remember the words of Jehu, "**Shouldest thou help the ungodly, and love them that hate the Lord?**" II Chron. 19:2. We should also remember that Jesus said, "**If a man love me, he will keep my words,**" John 14:23. "**And he that loveth me not keepeth not my sayings,**" John 14:24. If preachers are unwilling to keep the sayings of Christ, how are we to know they love Him? Then, pray tell me, what fellowship can Baptists have with them?

In this connection I wish to say it is not the preacher's business to so preach as to keep everybody in his community on good terms with one another. Jesus said, "**Suppose ye that I am come to give peace on the earth? I tell you, Nay, but rather division: for from henceforth there shall be five in one house divided, three against two,**" etc., Luke 12:51—52. It is our duty to faithfully declare the Word of God without compromise. This will most certainly bring opposition from those who hold to error. Truth exposes error, and those who have their unscriptural practices exposed will become offended and start an opposition against those who expose their error. It was our Lord's exposure of the sham and unscriptural practices of the Pharisees that brought about their opposition of Him, which opposition brought on His crucifixion.

Not long ago I read in a magazine where a certain writer said there was something he could not understand about Christianity. It was supposed to bring peace and instead of doing that he had seen it divide households. I said to myself that this man had not read his Bible closely. Jesus taught us that His teachings would divide households. Not because there is anything wrong with His teachings, but because, "The carnal mind is enmity against God," Romans 8:7.

Those who hold to false doctrines will listen placidly to others preach false doctrines which they do not believe, but when someone so preaches as to expose their error they become offended at once. Mr. Kagawa, the famous Japanese who has been speaking in this country does not believe in the divinity or the vicarious death of Christ. Many who went to hear him speak believed in these doctrines. Yet they gladly listened to him and did not become offended. But had some Missionary Baptist exposed their false practice on infant baptism and sprinkling and episcopacy they would have been greatly offended. It is the truth that hurts and causes men to take offense. When Christ rebuked the Pharisees, for making the Word of God of none effect, by their traditions, they became offended, Matt. 15:1 to 12.

Though people may become offended, yet it is our duty to warn them of false doctrines and rebuke their error. "Reprove, rebuke, exhort with all longsuffering and doctrine," II Tim, 4:2. "Rebuke them sharply, that they may be sound in the faith," Titus 1:13.. If our preaching does not stir up opposition, then it is a good sign that we are not loyal to the truth. Jesus said, "**The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also."** John 15:20.

PERSECUTION, A MARK OF THE TRUE CHURCH

It would be out of place in closing this treatise, to omit the subject of persecution. A Scriptural church will be a persecuted church. It will be criticized, misrepresented, and called an ignorant,

narrow, conceited sect. All forms of worldly tactics and arguments will be employed to make life miserable for those who dare to stand out from those who preach and practice unsound doctrine. Had Paul been willing to compromise with the legalism of the Pharisees, he would not have suffered persecution. "And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offense of the cross ceased," Gal. 5:11. The preaching of salvation by grace, apart from the works of the flesh gave offense, and brought on persecution. The same is true today. Those who dare to preach the grace of God alone and disregard all human works and human commandments, are likewise persecuted. It is the fear of persecution that causes many to compromise the truth and refuse to separate themselves from those that live in error.

Persecution is one of the marks by which we may know a true child of God and a true church. "**All that will live godly in Christ SHALL suffer persecution.**" II Tim. 3:12. "**Before all these they shall lay hands on you, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony,**" Luke 21:12, 13. "**And ye shall be hated of all men for my name's sake**," Luke 21:17. The followers of Christ was the sect everywhere spoken against. "**For as concerning this sect, we know that everywhere it is spoken against,**" Acts 28:22. What church fulfills these predictions more than the Missionary Baptist Church?

Reader, have you been guilty of censuring the Baptists for refusing to hold union meetings, practicing restricted communion, and being peculiar? If so, you are only pointing out the Baptists, as God's peculiar people. Jesus said, "**Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven**," Matt. 5:10. Are you guilty of reviling Baptists for being peculiar, when Jesus said we were to be a peculiar people? Do you speak evil of us for being separate, when we are told to come out from among them and be separate? II Cor. 6:17.[15] You should read where Jesus said, "**Blessed are ye, when men shall revile you and say all manner of evil against you falsely, for my sake,**" Matt. 5:11. You are only helping to point us out as being God's peculiar people. You are also branding yourself as being ignorant of the Word of God, if not an unsaved person. When Jesus was telling His disciples that they would be persecuted for their preaching, He said, "**But all these things will they do unto you, for my name's sake, because they know not him that sent me,**" John 15:21. These are plain words, but they are the words of the Master. Do these words offend you? Then you had better take an inventory of your standing before God.

Reader, are you persecuted and reviled because you are a Baptist? Do your companions, friends, or relatives say hard, cruel, cutting things against you because of your stand? If so, then you should rejoice and leap for joy. Remember the words of Christ, "**Rejoice and be exceeding glad for great is your reward in heaven: for so persecuted they the prophets which were before you,**" Matt. 5:12. If we are persecuted, it is a sign that we are walking in the steps of our Lord and Master. The trials that we have to endure, He also endured; the thorns that pierce our feet, pierced His; the scorn that we have to endure, He had to endure. This should make us rejoice, for it is a sign that we are walking according to His Word. A few years ago, I made a trip to central Oklahoma to hold a meeting. When I reached the town of Roff, about eight o'clock that night, I inquired the way to a certain country church. The instructions I received were so complicated that I did not know for sure that I was carrying them out, until I reached a rocky lane leading up a hill. I was told that when I struck that rocky lane leading up the hill, I was near the church house. When I reached it, every time the car jolted over the rocks it was an assurance to me that I was traveling the way I wanted to go. So, when we meet with

[15] Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, II Cor. 6:17

these persecutions, and trials, along life's way, it is an assurance that we are walking in the way of our Lord. Then, we are told, "**If we suffer with *him*, we shall also reign with him**:" II Tim. 2:12. After the suffering comes the glory; after the cross comes the crown.

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me.
O precious cross! O glorious crown! O resurrection day!
Ye angels from the stars come down, And bear my soul away.
Upon the crystal pavement down,
At Jesus' pierced feet,
Joyful I'll cast my golden crown,
And His dear name repeat."

[This electronic edition was prepared with some editing of typos and adding of Scripture especially what follows. This reproduction was undertaken with desire to promote the Kingdom of our dear Lord and permission granted from a recollection of a phone conversation with Mrs. J.N. Loleta Jones Farish; Cave Springs, Ark. It is believed that Bro. Jones would have approved. Forty years ago this book and the grace of GOD made a Baptist out of me and it should make one of any reasonable GOD fearing person, if the LORD please. "...God forbid: yea, let God be true, but every man a liar;..." –Rm.3:4 - Eric Nelson]

Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts. Who *art* thou, O great mountain? before Zerubbabel *thou shalt become* a plain: and he shall bring forth the headstone *thereof with* shoutings, *crying*, Grace, grace unto it.

ZECHARIAH chapter 4

Christ Revealed in the Tabernacle

INTRODUCTION

Jesus Christ is the central theme in the tabernacle, even as He is the central figure in all scripture. He said to the Jews, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39. In the afternoon of the day of our Lord's resurrection two of His disciples were journeying from Jerusalem toward the village of Emmaus. As they journeyed they talked together over all that had recently taken place. While they walked and reasoned Jesus drew near as a stranger and asked them what manner of communications they were having with one another, and why they were so sad. They asked Him if He were a stranger and had not heard of Jesus who was a prophet mighty in deed and word, and how the chief .priests and rulers had condemned Him and had Him crucified, and how the women had found His grave empty, and had astonished them by saying they had seen an angel which had said He was risen from the dead. Then Jesus said to them, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory?" Then, beginning at Moses and all the prophets, He expounded unto them all the things concerning Himself. After their eyes were opened to know Him, and He had vanished out of their sight they said, "Did not our heart burn within us, while He talked with us by the way?" Luke 24:13-32.

When God made the earth He concealed beneath its surface vast stores of treasure that lay hidden from men. They walked to and fro over this hidden wealth for years unconscious of its existence. But there it was all the while awaiting the time when someone would probe beneath the earth's surface and find it. Even so, when God gave to us the holy scriptures He concealed beneath its surface a vast wealth of spiritual truths for His people. Paul speaks of the hidden wisdom which God ordained before the world unto glory. 1 Corinthians 2:7. In the tabernacle, its

furniture, and its service, God concealed an inexhaustible mine of spiritual truths for us. For years many of us have passed over this hidden wealth, unconscious of its existence. But all the while it has been there awaiting our discovery. As step by step this writer has been led to see the glorious truths hidden in this structure, he has been made to marvel, his heart has leaped for joy, and he has been given a more profound respect for the wisdom of God as shown in the inspired scriptures.

May the Holy Spirit so lead us, and enlighten us as we go into the study of this great subject that we shall so see Christ revealed in the word that our hearts shall burn within us. May we behold His divine perfection, His glorious attributes, His divine love, His willing sacrifices for us, and the all-sufficiency of His matchless grace. Bowed down with grief and sorrow, and hindered by their unbelief in His resurrection, those disciples on the road to Emmaus had not recognized their Lord and Savior. But when He had expounded the scriptures, and their eyes had been opened, then that which had been dark to them was now as clear as the noon-day sun. So beneath the surface of the scriptures concerning the tabernacle, the glorious truths about Christ have long lain hidden from our eyes. But as we attempt to walk amidst the concealed truths of this ancient sanctuary may the Spirit of God open our eyes and hearts to see and rejoice in the marvelous truths contained therein.

I wish to acknowledge the assistance of my wife and the boys of the Jonesboro Bible School in helping me study out the construction of the tabernacle, and in making a model for study. In the last of the book, the reader will find the instructions as to how we made our model for the tabernacle. What we did, others can do.

In closing this introduction, I wish to remind the reader that this is a subject that demands patient and careful study on his part. Take plenty of time and endeavor to concentrate on the scriptures given. If he will do so I am sure that he will find it one of the richest fields of thought he has ever entered. At times the writer has been so filled with joy that he could scarcely continue writing, and he has been made to say in the words of the song writer:

"I stand amazed in the presence
Of Jesus the Nazarene,
And wonder how He could love me,
A sinner, condemned, unclean.
How marvelous, how wonderful!
And my song shall ever be,
How marvelous, how wonderful!
Is my Savior's love for me."

A DWELLING PLACE

A tabernacle is a dwelling place. In Hebrews 11:8-9 we read, "By faith Abraham, when he was called to go into a place which he should afterwards receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, DWELLING IN TABERNACLES with Isaac and Jacob, the heirs with him of the same promise." Then in 2 Corinthians. 5:1-4 we read, "For we know that of our earthly house of this TABERNACLE were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this (tabernacle) we groan, earnestly desiring to be clothed upon with our house which is from heaven. If so being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we should be unclothed, but clothed upon, that morality might be swallowed up of life." Again in Revelation 21:1-3 we read, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice

out of heaven saying, Behold the TABERNACLE of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."

From the scriptures we see that a tabernacle is a dwelling place. In the case of Abraham, Isaac and Jacob (Hebrews 11:8-9), as well as with us (2 Corinthians 5:1-4), it represents a temporary dwelling place. But in the case of God in Revelation 21:1-3, it represents a permanent and an abiding dwelling place. We shall enlarge on this as we go further in this study.

A DWELLING PLACE FOR GOD

In Ex 25:8 we read where God said unto Moses, "And let them make me a sanctuary; that I may dwell among them " Here we see the purpose of the tabernacle that was built in the wilderness. It was to be a dwelling place for God among the Children of Israel. Here we have presented to us a most sublime and consoling thought. God has revealed His desire and purpose to dwell among His people. What condescension on God's part! What rich promises for those who are His people! The God of all the universe has desired and has purposed to dwell among His people, to commune with them and bless them, and to be their God, and to bestow upon them the fullness of His glory and joy. Can we believe it? Can we by faith begin to comprehend what all this has meant to us in the past, what it means to us now, and what it shall ever mean to us in the ages to come?

Not only did this tabernacle, and the dwelling place of God in the tabernacle, foretell the dwelling of God in Christ among men at His first advent, and God dwelling among us and in us through the Spirit, but it foretold the return of Christ to dwell among men in the thousand years reign. Finally, it speaks of God dwelling among men in the eternal age after the consummation of all things. It foretells the time when God shall dwell among men, and be with them, and be their God. Exodus. 21:3. It foreshadows the time when God shall banish all our troubles, and shall wipe all tears from our eyes; and when there shall be no more death, nor sorrow, nor crying, nor pain, nor heartache. Revelation 21:4. Only yesterday I assisted in a funeral of a man and his wife, two members of a church where I preach. They were drowned when the truck in which they were riding went into a flooded ditch that had overflowed the road. As I witnessed the grief and heartache of the children and other loved ones, I felt a deep longing for the time when the tabernacle of God will be with men, and He shall dwell among them, and death and sorrow will forever be past for His people. What a glorious thought that God has purposed to dwell among men! What it will all mean only eternity will unfold.

In our study of the tabernacle, we shall see how, and on what grounds, God can and will dwell among His people. God is Holy. Man is a sinner. But His divine wisdom had devised a way whereby He can meet the sinner in peace, commune with him, and dwell among men in justice and grace. Not only did God devise that plan, but He, Himself, has worked it out in perfect keeping with his Holy character. These things we shall see unfold to us in the tabernacle and its services.

The idea of the tabernacle of the testimony had its origin with God. The human mind could never have foreseen the truths typified in it, nor the glorious future foretold in it, nor could we have devised such a structure that was so fitting in its types and figures. What a remarkable testimony it bears to the inspiration of the word, and to the wisdom that designed it! The idea of God dwelling among men is foreign to the thinking and philosophy of men. They think of a God who keeps Himself at a distance from men; not of a God who delights to dwell among men. When Nebuchadnezzar demanded of the magicians and astrologers and wise men of the Chaldeans that they recall his forgotten dream and to give its interpretation, they said to him, "It is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, WHOSE DWELLING IS NOT WITH FLESH." Dan 2:11.

For some time I have been studying the opposition to the reign of Christ and His saints on this earth from the third century to the present time. The foundation of that opposition is found in man's inability to grasp the idea that God can return in the person of Christ and dwell among men. The thing that offended the Jews the most in the teachings of Jesus was His claim to be God in the flesh. Jesus said to them, “Many good works have I showed you from my Father; for which of these works do ye stone me?” They answered by saying, “For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.” John 10:32-33. They failed to see in Him God manifest in the flesh.

Had they known their scriptures, they would have expected their Messiah to be God in the form of man. Had they understood the lesson of the tabernacle, they would have recognized that God was in the flesh dwelling among men in the person of Jesus Christ. Their inability to grasp the idea that God purposed to tabernacle among men, kept them from knowing the Christ when He came. Men's inability to grasp that idea today causes them to stumble over the return of Christ to reign, and to reject that doctrine. I have in my possession a book written by a prominent Amillennialist. Right here is found the basis of his objection to the doctrine that Christ will return to the earth to reign. Let us away with such unbelief and philosophies of man and stand upon the word of God. Let us remember that He has said, “My thoughts are not your thoughts, neither are my ways your ways.” Isaiah. 55:8. In the statement, “Let them make me a sanctuary; that I may dwell among them” (Exodus 25:8), we have revealed God's purpose to dwell among men.

As has already been implied, God found a dwelling place among men in the person of His Son, Jesus Christ our Lord. He was God manifest in the flesh. 1 Timothy 3:16. We read where Paul said, “It pleased the Father that in Him should all fulness dwell.” Colossians 1:19. Again the apostle said, “In Him dwelleth all the fulness of the Godhead bodily.” Colossians2:9. Our Lord said to His disciples, “The Father that dwelleth in me, He doeth the works.” John 14:10. So God found a dwelling place (or tabernacle) among men in Jesus Christ, when He came and dwelt among them. “And the word was made flesh, and DWELT AMONG US, (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth.” John 1:14.

When we compare the verses just quoted with the statement, “Let them make me a sanctuary; that I may dwell among them” (Exodus 25:8), then the meaning of the tabernacle begins to shine upon us. First and foremost, it was designed to reveal unto us Christ and His redeeming work, and His rule and reign among men.

Then, God dwells among us today in the person of the Holy Spirit, who dwells in the hearts of His people. “Now therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and the prophets, Jesus Christ, Himself, being the chief cornerstone; and in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an HABITATION OF GOD through the Spirit.” Ephesians 2:19-21.

Many, many passages could be given to show that God dwells in His people through the Spirit. Jesus talking to His disciples about the Spirit said, “HE DWELLETH WITH YOU, and shall be in you.” John 14:17. All this God does on the basis of what Christ has done for us. Not only did God dwell among men in the person of His Son, but because of what Christ accomplished by His death and resurrection, God can dwell in us and among men in the person of the Spirit.

Next, God shall again dwell among men in the person of His Son when Christ returns to earth to reign for a thousand years. Here I wish to give the following quotation from the Smith-Goodspeed translation: “Thus sayeth the Lord: I will return to Zion, and I will DWELL in the midst of Jerusalem; and Jerusalem shall be called, The Faithful City, and the mountain of the Lord of Hosts, the Holy Mountain.” Zechariah 8:3. Then the Lord goes on to say, “If it seem

incredible in the sight of the remnant of this people in those days, in my sight will it seem incredible?" Zechariah 8:6. The idea of God dwelling among men may be incredible with men, but not with God. He revealed that very purpose when He commanded the people to make the tabernacle. Though the idea of our Lord's return to dwell in the midst of Jerusalem is incredible in the eyes of men, yet God declares it is not incredible in His eyes. Then let us lay aside all human reasoning and meekly and gladly accept the word of truth.

The Lord made the land of Palestine for a place for Him to dwell in. After the children of Israel had safely passed through the Red Sea, they sang a song of triumph. In that song they described the fear that would come upon the inhabitants of Palestine. Then they told of the Lord bringing them into the place which He had made for Him to DWELL in. "The people shall hear, and be afraid: sorrow shall take hold of the inhabitants of Palestine. ... Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till the people pass over, O Lord, till the people pass over, which thou hast purchased. Thou shalt bring them in, and plant them in the mountain of thine inheritance (Palestine), IN THE PLACE, O LORD, which thou HAST MADE FOR THEE TO DWELL IN, in the sanctuary, O Lord, which thy hands have established. The Lord SHALL REIGN for ever and ever." Exodus 15:14-18.

When we compare this passage with the many passages about the Lord reigning in Jerusalem, and dwelling in the midst of Jerusalem and Zion, it becomes clear that Christ will return to Palestine to dwell among His people Isaiah 24:23; Jeremiah. 3:17; Ezekiel 43:7; 43:9; Psalms 76:2; Joel 3:17: 3:21; Zechariah 2:10; 8:3- 8. Finally, when the redemptive work of Christ has been completed, and He has reigned until He has put all enemies under His feet, and the last enemy, death, shall have been destroyed, (when death and Hades are cast into the lake of fire, Revelation 20:14) then will come the new heaven and the new earth and the Father Himself shall have His dwelling with men. Revelation 21:1-4. Then God's ultimate purpose in redemption will have been accomplished. His desire and purpose to dwell among men shall have been brought to pass. The incarnation of Jesus Christ, His death, His resurrection, and His return to this earth to reign a thousand years were all in God's great plan for bringing this about. He shall not stop short of complete redemption for His fallen creation.

In this connection it is well for us to consider the order in which God had the children of Israel to encamp about the tabernacle, keeping in mind that it was built for a dwelling place for God among that people. That arrangement is found in Numbers 1:52-3:38. In Numbers 1:52-53, we read where God said, "And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts. But the Levites shall pitch round about the tabernacle of testimony."

There was an outward arrangement and an inward arrangement. The outward arrangement was given first, and the inward arrangement was given next. We read where Paul said, "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." 1Corinthians 15:46. Man has the outward birth before he has the inward birth. When Christ was first on the earth He dwelt among the children of Israel in their unconverted state. When next He dwells among them, they will have been born again. In Ezekiel 37:26-28, we read, "Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and set my sanctuary in the midst of them forevermore. My TABERNACLE shall be with them: yea, I will be their God and they shall be my people. And the heathen (Gentile nations) shall know that I, the Lord, do sanctify Israel, when my sanctuary shall be with them forevermore."

This shows us that at our Lord's return, God's tabernacle will be in the midst of a converted Israel, dwelling in natural bodies, and able to multiply; whereas at His first advent He dwelt among an unbelieving Israel. This would seem to be one reason why God first gave the order of the outer arrangement of the camp and then gave the inner arrangement.

In the outward arrangement, the first mentioned was the camp of Judah, on the east side, consisting of the tribes of Judah, Issachar, and Zebulun, with the standard of Judah. Numbers 2:1-7. On the south side was the camp of Reuben, consisting of the tribes of Reuben, Simeon, and Gad, with the standard of Reuben. Numbers 2:10-17. On the west side was the camp of Ephraim, consisting of the tribes of Ephraim. Manasseh, and Benjamin, with the standard of Ephraim. Numbers 2:18-24. On the north side was the camp of Dan, consisting of the tribes of Dan, Asher, and Naphtali, with the standard of Dan.

Next came the inward arrangement of the camp, with the Gershonite division of the Levites pitched behind the tabernacle, westward. Numbers 3:21-26. These had charge of the tent and its coverings, the hanging for the door of the tabernacle, the hangings for the court, the curtain for the gate of the court, and the cords. On the south side, next to the court, was pitched the Kohathite division of the Levites. These had charge of the furniture and the hanging for the veil. Numbers 3:27-32. On the north side was the Merarite division of the Levites. These had charge of the boards, bars, pillars, sockets, and vessels thereof, and the pillars of the court, their sockets, their pins, and their cord. Numbers 3:33-37. Moses and the priests pitched on the east in front of the gate. Numbers 3:38.

From this we see that the whole camp was built around the tabernacle, which was God's dwelling place in the midst of them. Thus, the tabernacle was in the very center of the camp, and God's dwelling place was in their very midst. When God builds, He builds around Jesus Christ, His Son, in whom He dwelt among men. Christ is to be the very center of all our life and its activities. Israel, pitched around the tabernacle, saw the glory of God resting upon it. Exodus 40:34-38. Even so, when we are built around Jesus Christ, and He is the very center of all our thoughts, devotions, and activities, we, too, shall behold His glory, and God shall manifest Himself to us. What a beautiful picture we see in all this! In these things God is saying to us, “Let me build you around my Son, and you, too, shall behold my glory, and I will commune with you, and manifest myself unto you.”

But we must not rob Israel of her golden promises. First of all, these things apply to Israel. God was talking about them when He said to Moses, “Let them make me a sanctuary; that I may dwell among them.” Exodus 25:8. First of all, God is teaching that Jesus Christ, in whom He dwelt, came of the lineage of Israel. It was Israel that was to make Him a tabernacle. It was Israel of whom Jesus Christ was to be born.

Next, God was picturing to us, and to Israel, in the arrangement of the camp, with the tabernacle in the center, the scheme of things in the millennial age. Jesus said to the twelve apostles, “When the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.” Matthew 19:28. His worldwide reign will be built around Himself and Israel, with the twelve apostles reigning over the twelve tribes which we see grouped around this tabernacle. The Lord has not cast off Israel forever. He said that He would not do so. “If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.” Jeremiah. 33:25-26. “I will not utterly destroy the house of Jacob, saith the Lord.” Amos 9:8. “For a small moment have I forsaken thee; but with great mercies will I gather thee.” Isaiah. 54:7. The same one whom God forsook for a time He will gather with great mercies. If the first pronoun “Thee” in this verse refers to Israel, so does the last “Thee” refer to Israel. Now, just how would it sound to read the verse like this, “For a small moment have I forsaken thee (National Israel), but with great mercies will I gather thee (The church).” The same one forsaken for a small moment is the same one gathered with great mercies. In Israel (all twelve tribes) gathered around the tabernacle, we see Israel (all twelve tribes) gathered again, with the Lord dwelling in their midst. “The place of my throne,

and the place of the soles of my feet, where I will DWELL in the midst of the children of Israel forever." Ezekiel 43:7. "Let them make me a sanctuary; that I may DWELL among them." Exodus 25:8.

THE DIVISIONS OF THE TABERNACLE

Counting the outer court, there were three divisions to the tabernacle: the outer court, the holy place, and the most holy place, sometimes called the Holiest of all. Hebrews 9:3. The tabernacle proper consisted of the holy place and the most holy place. They were separated by the veil. "And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy place and the most holy place." Exodus 26:33. The holy place was in the front of the tabernacle, and the most holy place was in the back of the tabernacle. The priests went in the holy place to minister every day. But the high priest alone went into the most holy place on only one day of the year, which was the day of atonement. "Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the services of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Hebrews 9:6-7. See also Leviticus 16:2-31.

The tabernacle was a tent-like structure which was made of boards overlaid with gold which stood upright, and on the top of which were laid four layers of curtains, which shall be described in another section of the book. Around this tabernacle there was erected a court made of linen curtains hung upon silver rings made in pillars of brass which were set in sockets of brass. Exodus 27:9-18.

THE DIMENSIONS OF THE TABERNACLE

The tabernacle was thirty cubits long, twelve cubits wide, and ten cubits high. There were twenty boards on both the south and north sides. These boards were a cubit and a half wide and they stood upon their ends. Each board had two tenons in the lower end which were set in two sockets of silver. Twenty times one and a half cubits makes thirty cubits. This was the length of the tabernacle. The boards being ten cubits long and standing on their ends made the tabernacle ten cubits high. Exodus 26:15-21.

At the west side, or back end, there were six boards plus two corner boards, making eight in all. Exodus 26:22-25. Eight times a cubit and a half makes twelve cubits, the width of the tabernacle. The court around the tabernacle, was one hundred cubits long, fifty cubits wide, and five cubits high. The gate to the court was twenty cubits wide and was in the east end of the court. On each side of this gate there were hangings fifteen cubits wide. These dimensions may be found by reading Exodus 27:9-18. Later on in this work we shall study the structure of the court along with its typical significance.

For the benefit of the reader, I will say that a cubit has been generally reckoned as about eighteen inches. But the student will find it more convenient to remember all the dimensions of the tabernacle and its furniture in terms of cubits, rather than in feet and inches. Besides, the symbolism of the tabernacle is worked out on the basis of cubits and not our measurements of inches and feet.

The holy place was twenty cubits in length, twelve cubits wide, and ten cubits high. The most holy place took up the remaining ten cubits of the length of the tabernacle. Thirty cubits, which was the whole length of the tabernacle, minus twenty cubits, leaves ten cubits for the length of the most holy place. This is seen by where the veil was hung, which was under the taches. Exodus 26:33. This shall be brought out more clearly in our study of the curtains.

SIGNIFICANCE OF BIBLE NUMBERS

Before proceeding to examine the material of the tabernacle and studying their meaning, it is necessary to consider the meaning of some Bible numbers. This has been one of the most profitable and enlightening fields of study this writer has ever entered. Since beginning this treatise, the writer has had a thing to open up to him which he has sought for eighteen years to understand. Now it is as clear as the noon day sun. He found this light by studying the meaning of some Bible numbers which occur over and over in the tabernacle. In the outset of this part of the book I can confidently promise the reader a spiritual feast. The very fact that one of the books of the Bible is called "The Book of Numbers" shows that God is interested in numbers and that certain numbers bear an indelible stamp of design.

Number Three.

The number THREE stands as a figure of ***the resurrection***. This has been known to the writer for years, but now it is clearer than ever. When the scribes and Pharisees asked Jesus for a sign He said to them, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was THREE days and THREE nights in the whale's belly; so shall the Son of man be THREE days and THREE nights in the heart of the earth." In another place when they asked Him for a sign, He said, "Destroy this temple, and in THREE days I will raise it up." John 2:19. In John 2:21 we read, "He spake of the temple of his body." During our Lord's personal ministry, He raised three people from the dead; the son of the widow of Nain (Luke 7:11-15); the daughter of the ruler Jairus (Luke 8:41-55); and Lazarus of Bethany (John 11:43-44). There were three people raised from the dead in Old Testament. I Kings 17:17-23; II Kings 4:18-35; and II Kings 13:21. In raising the widow's son, Elijah stretched himself upon the body of the child THREE times. 1 Kings 17:21. When Elisha raised the Shunammite's son, he put (1) his mouth upon the child's mouth, (2) his eyes upon the child's eyes, and (3) his hands upon the child's hands.

When Pharoah said to Moses, "Go ye, sacrifice to your God in the land," Moses said, "We will go THREE days journey into the wilderness and sacrifice to the Lord our God, as He shall command us." Exodus 8:25-27. The three days journey put Israel beyond the Red Sea where we have another figure of the resurrection. Exodus 12:37-14:27.

When Israel came to Jordan just before crossing over into Canaan, they encamped THREE days before crossing. Josh 3:1-2. The waters of Jordan were parted THREE times. Joshua 3:14-17; II Kings 2:6-8; and II Kings 2:13-14.

In connection with our groaning and waiting for our bodily redemption, Paul used the word OURSELVES three times. "And not only they, but (1) OURSELVES also, which have the first fruits of the Spirit, even we (2) OURSELVES groan within (3) OURSELVES, waiting for the adoption, to wit, the redemption of our body." Romans 8:23. This will take place at the resurrection of the saved.

In speaking about our resurrection, Paul said, "There is one glory of the (1) sun, and another glory of the (2) moon, and another glory of the (3) stars: for one star differeth from another star in glory. So also is THE RESURRECTION of the dead." I Corinthians. 15:41-42.

This by no means exhausts the proof about the number THREE standing for the resurrection, but it is sufficient proof.

The number THREE also stands for the Trinity. "There are THREE that bear record in heaven, the Father, the Word, and the Holy Ghost: and these Three are one." I John 5:7. I have often wondered if the Three days and nights our Lord lay in the grave did not have something to do with the Trinity. In Hebrews 9:14, we find that (1) Christ, (2) through the Spirit (3) offered Himself unto God. All three were involved in His resurrection. John 2:19; Romans 8:11. So will all three be involved in our resurrection. John 6:40; and Romans 8:11.

Number Four.

Four is a number that stands for ***creation***. This word is used FOUR times by Paul in Romans 8:19-22. “For the earnest expectation of the (1) CREATURE waiteth for the manifestation of the sons of God. For the (2) CREATURE was made subject to vanity, not willingly, but by reason of him who subjected the same in hope, because the (3) CREATURE itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God, for we know that the whole (4) CREATION groaneth and travaileth in pain together until now “ In the Revised Version all four times the word is CREATION.

Why the number FOUR should stand for the first creation is understood when we examine Genesis 1:26. “And God said let US make MAN in OUR image, after OUR likeness “ The plural pronoun is used three times with reference to God. So there are four parties in this verse. The first three are the Trinity who did the work of creating. The FOURTH person is the man who was created. When the first creation was marred by sin, the same divine Trinity (Three) had to work again to form a new creation and again man, a fourth party, was involved. Thus we have three persons working twice, and man being made twice. Two times three plus two times one equals EIGHT, a new creation. (2x3+2x1=8). This will be discussed later.

In Revelation 4:6 we read, “And round the throne, on each side of the throne, (FOUR sides) are FOUR living CREATURES.” R. V. Then in Revelation 4:9-11, we read, “And whenever the living CREATURES give glory and honor to him that sitteth on the throne, —the twenty-four elders fell down before him who is seated on the throne and worship him who lives for ever and ever; they cast their crown before the throne, singing, 'Worthy art thou, our Lord and God, to receive glory and honor and power, for thou didst CREATE all things and by thy will they existed and were CREATED.' “ R. V. We notice that it is when the FOUR living CREATURES give glory to God that the elders worship Him because of CREATION.

Going down into the next chapter, we find that when the Lamb takes the book of seven seals that the FOUR living CREATURES and the elders sing, “Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every (1) kindred, and (2) tongue, and (3) people, and (4) nation.” Here we have the FOUR words, kindred, tongue, people, and nation, used showing that Christ will save some from all God's creation.

In this connection let us read Acts 10:10-13. He (Peter) fell into a trance, and saw heaven open, and a certain vessel descending unto him, as it had been a great sheet knit at the FOUR corners, and let down to the earth: wherein were all manner of (1) fourfooted beasts of the earth, and (2) wild beasts and (3) creeping things, and (4) fowls of the air and there came a voice to him, “Rise Peter; kill and eat.” In this vision we find a vessel like a sheet knit at FOUR corners, and four different creatures in it. By means of this vision the Lord was teaching Peter that the gospel was for all humanity.

Now let us read Revelation 5:13. “And every CREATURE which is in (1) heaven, and (2) on the earth, and (3) under the earth, and such as (4) are in the sea, and all that are in them, heard I saying, (1) Blessing, and (2) honour, and (3) glory, and (4) power, be unto him that sitteth upon the throne, and unto the Lamb.”

In the sixth chapter when the Lamb breaks FOUR seals in succession we hear the FOUR living CREATURES (Beasts—King James) speaking out. FOUR horsemen ride out on horses of FOUR colors, and they kill with FOUR things, (1) the sword, (2) hunger, (3) death, and (4) the beasts of the earth.

In Revelation 7:1, we find FOUR angels standing on the FOUR corners of the earth holding the FOUR winds of the earth. Then in Revelation 9:13-15., we find John heard a voice from the FOUR horns of the golden altar saying to the angel with the sixth trumpet, “Loose the

FOUR angels which are bound in the great river Euphrates." The FOUR angels were loosed which were prepared for (1) an hour, and (2) a day, and (3) a month, and (4) a year.

God has stamped the number FOUR all over His creation. There was a river in Eden with FOUR heads. There are FOUR phases of the moon. There are FOUR seasons of the year. There are FOUR kinds of flesh, (1) the flesh of men, (2) of beasts, (3) of fishes, and (4) of birds. I Corinthians. 15:39.

Jesus said to His disciples, "Ye shall be witnesses unto me both in Jerusalem, (2) and in all Judea, (3) and in Samaria, (4) and unto the uttermost part of the earth." Acts 1:8.

Number Five.

The number FIVE stands for ***grace***. Five is four plus one. (4 and 1 is 5). We have seen that FOUR stands for God's creation, or man in his natural state. As such he needs grace. When God created man, His ultimate aim was to manifest His grace. Paul says that God "Hath raised us up together, and made us to sit together in heavenly places in Christ Jesus: THAT in the ages to come He might show the exceeding riches of His GRACE in His kindness toward us through Christ Jesus." Ephesians 2:6-7. Then the apostle speaks of the "GRACE which was given us in Christ Jesus before the world began." II Timothy 1:9. So God had grace in mind before He created man.

In Ephesians 4:1-3, we read where Paul said, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all (1) lowliness and (2) meekness, with (3) longsuffering, (4) forbearing one another in love: (5) endeavoring to keep the unity of the Spirit in the bond of peace." Here are five things mentioned in connection with the believer's walk. The last is keeping the unity of the Spirit in the bond of PEACE. In all of the salutations, GRACE comes before peace. "GRACE be to you, and PEACE, etc." Ephesians 1:2. So it is grace that enables the believer to walk worthy of his calling.

The Holy Spirit as COMFORTER is mentioned FIVE times. In John 14:16; 14:26; 15:26; and 16:7, we have the COMFORTER promised. In Acts 9:31 we read, "Then had the churches rest … and were edified and walking in the fear of the Lord, and in the COMFORT of the Holy Ghost, were multiplied." This makes FIVE references to the COMFORTER.

There were FIVE ingredients in the holy anointing oil, which was a symbol of the Holy Spirit. They were (1) myrrh, (2) sweet cinnamon (3) sweet calamus, (4) cassia, and (5) oil olive or olive oil. Exodus 30:23-25.

In Numbers 3:45-51, we find that FIVE shekels of redemption money had to be paid for the redemption of the first born of the twelve tribes which exceeded the number of the Levites. In Ephesians 1:7 we find that we have redemption through the blood of Christ according to the riches of his GRACE. This stamps the number FIVE as standing for grace.

In Romans 8:28-30 we find FIVE things mentioned in connection with God's election of GRACE. (1) God foreknew them, (2) He predestinated them, (3) He called them, (4) He justified them, and (5) He glorified them. In Romans 8:33 we find Paul is speaking of the elect. "Who shall lay anything to the charge of God's elect?" In Romans 11:6 we find that election is of grace.

The word HOPE is used FIVE times in succession in Romans 8:24-25. "For we are saved by (1) HOPE: but (2) HOPE that is seen is not (3) HOPE: for what a man seeth, why doth he yet (4) HOPE for? But if we (5) HOPE for that we see not, then do we with patience wait for it." Then in II Thessalonians. 2:16 we find that we have been given a good HOPE through GRACE.

In I Pet 1-2 we find Peter writing to the strangers throughout (1) Pontus, (2) Galatia, (3) Cappadocia, (4) Asia, and (5) Bithynia. He calls them Elect according to the foreknowledge of the Father. Then he goes on to speak of the inheritance to which God according to His MERCY had begotten them. First, that inheritance is incorruptible. Second, it is undefiled. Third, it fadeth

not away. Fourth, it is reserved in heaven. Fifth, they were kept by the power of God for that inheritance.

There were five things God promised to do for Abraham. First, He would make him a great nation. Second, He would bless Him. Third, He would make his name great. Fourth, He would bless those that blessed him. Fifth, He would curse those that cursed him. Genesis 12:2-3. Here we see GRACE shows itself. As the result of this, Abraham was to be a blessing.

We find FIVE things God said He would do for Jacob. First, He would give him the land on which he was sleeping. Second, He would be with him. Third, He would keep him in all places where he went. Fourth, He would bring him again to this land. Fifth, He would not leave him until He had done all He had promised. Genesis 28:13-15. As a result of these FIVE things, God would do for Jacob, he would spread abroad and would be a blessing.

Here we find GRACE giving, GRACE accompanying, GRACE keeping, GRACE bringing home, and GRACE not forsaking. Now let us read John 3:14-15, and see what we find.

(1) As Moses lifted up the serpent in the wilderness,
(2) Even so must the Son of man be lifted up:
(3) That whosoever believeth in Him
(4) Should not perish,
(5) But have eternal life.

We find the same in John 3:16.

(1) For God so loved the world,
(2) That He gave his only begotten Son,
(3) That whosoever believeth in Him
(4) Should not perish,
(5) But have everlasting life.

In 1 Pet 5-10 we find that the God of all GRACE has called us In Heb 2:9 we find that God's Son by the grace of God tasted death for every man. In Hebrews10:29 we find the Holy Spirit called "The Spirit of GRACE" Then in Acts 18:27 we find people believing through GRACE, so in John 3-16 we have: First, the God of all GRACE loving; Second, the Son by the GRACE of God tasting death for every man; Third the Spirit of GRACE who enables one to believe; Fourth, the sinner who needs GRACE and was perishing; and Fifth, the sinner receiving everlasting life, or saved by GRACE. In the first three numbers we see the Trinity giving, suffering and enabling. In the number FOUR we see the creature who was perishing being met by the God of Grace; and in number FIVE we see him saved by Grace.

Now let us see GRACE displayed in the number FIVE in Hebrews 9:14.

(1) "How much more shall the blood of Christ,
(2) Who through the eternal Spirit
(3) Offered himself without spot to God,
(4) Purge your conscience from DEAD works
(5) To serve the living and true God.

Again we see the trinity working in Grace in the first three. Again they find the creature, the sinner, in number FOUR, in a condition of death. Then in number FIVE we see him alive and serving God. Note how in John 3:14-16 both times the creature is met by God in number FOUR. In number FOUR in John 3:14-15, the creature was in a perishing condition. In number FOUR in Hebrews 9:14 we found him in dead works. In each case in number FIVE we find him saved by God's GRACE.

In Hebrews 9:14 in Numbers One, Two, and Three we see the Son, the Spirit, and the Father. In number FOUR we see man in dead works. In number FIVE we see a man made alive and ready to serve God. So number FIVE brings man to where he has been saved by GRACE.

Much more could be brought, but this is sufficient to show that the number FIVE stands for grace. We find this number used over and over in the tabernacle. There are FIVE bars on each of the sides, south, north and west, and at the entrance at the door there are FIVE pillars. The hanging of the court was FIVE cubits high. In one place we find FIVE curtains coupled together to make one curtain. Then another five were coupled together to make one curtain, and these two broad curtains were coupled one to the other. Then we have five more curtains coupled together to make a broad curtain. This one is coupled to another broad curtain made of six narrow curtains. Each of these twenty-one narrow curtains going into the broad curtains were FOUR cubits wide.

Number Six.

Six is the number of man as related to his works. He was created on the sixth day, Genesis 1:16-31. Because of his sin he was condemned to work under a curse. God said to him, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. ... In the sweat of thy face shalt thou eat bread, till thou return unto the ground." Genesis 3:17-19. He was commanded to work SIX days. "SIX days thou shalt labor and do all thy work." Exodus 20:6. There were SIX things which men did, or attempted to do, at the tower of Babel. (1) They took brick. (2) They burned them thoroughly. (3) They had slime for mortar. (4) They set out to build a city. (5) They set out to build a tower that would reach unto heaven. (6) They were going to make them a name. Exodus 11:3-4.

Nebuchadnezzar, in his attempt to unify all religions in the work of his golden image, made an image sixty cubits high, SIX cubits broad, and they played SIX different kinds of musical instruments when he called on the people to worship that image. Dan. 3:1-5. In Revelation 13:16 we read, "And he causeth all, both (1) small and (2) great, (3) rich and (4) poor, (5) free and (6) bond, to receive a mark in their right hand, or in their foreheads. In the same connection, we find that the two-horned beast, who is the false prophet (Revelation 19:20), does SIX things. (1) He does great wonders. (2) He deceiveth them that dwell on the earth. (3) He has an image made of the beast. (4) He gives life unto the image of the beast. (5) He causes the people to worship the image of the beast. (6) He causes people to receive a mark in their foreheads or right hand in order to buy or sell. Revelation 13:13-17.

The giant Goliath who defied the armies of Israel, whom David slew with a stone in the name of Lord God of hosts, had six pieces of armor. They were (1) an helmet of brass; (2) a coat of mail; (3) greaves of brass on his legs; (4) a target of brass between his shoulders; (5) a spear; and (6) a shield. I Samuel 17:5-7.

Thus, the number SIX is seen to be the number of man as related to his works toward self-advancement or self-improvement It ignores God's power and God's grace. It is a denial of the doctrine of depravity. It is expressive of man's efforts to save himself by his own wisdom and works. The SIX things they undertook at the building at Babel were for the purpose of keeping themselves from being scattered abroad upon the earth. They said, "Lest we be scattered abroad on the face of the whole earth." Genesis 11:4. The tower they were going to build was to reach unto heaven. They were going to climb up to heaven by their own works. They were going to make for themselves a name. Verse 4.. Here we see the element of boasting. We are told that salvation is not of works, lest any man should boast. Ephesians 2:9. Grace, which men despise and reject, brings a sense of humility, and riot of pride and boasting.

This effort on the part of men failed. God was displeased and confounded their language, and they could not understand one another's speech, and they were scattered abroad on the face of the whole earth.

Goliath was seeking to save himself from death with his SIX pieces of armor. Men hope to save themselves from eternal death by their own works.

In the work of the beast and the false prophet we see a political, religious, and economical combination. In the worship of the beast and his image (Revelation 13:8 and 13:15) we see all false religions headed up in the beast. In Revelation 13:7 we see that he is to have power over all kindreds, tongues, and nations. Here all political power will be headed up in him. In the mark of the beast, which people must receive to buy or sell (verses 16-17), we see all economical power headed up in the beast. This will be the culmination of man's wisdom and efforts to save himself from war, religious divisions, and economic disaster. It will fail as did man's efforts at Babel, and as did Goliath's effort to save himself. We are told in I Corinthians. 2:6 that the wisdom of this world comes to naught.

Six is one more than FIVE—In man's efforts to save himself he ignores the all-sufficiency of God's grace and promises, which causes him to trust in his own works. Those who expect to make a better world by their wisdom and works ignore prophecies of God's word and despise and reject what God's word abundantly teaches, namely, that Christ will return to earth to reign and set things in order.

SIX lacks one of being SEVEN, the number that denotes completion. Man's work brings nothing to completeness.

Only in the beast with SEVEN" heads we see the final end of human government.

Number Seven.

The number SEVEN denotes ***completion***. God finished His work of creation and rested on the seventh day. Seven days make a full week. In the book of Revelation we find SEVEN candlesticks representing seven churches. There is a book of SEVEN seals. There are SEVEN angels with SEVEN trumpets. The Lamb is pictured with SEVEN horns and SEVEN eyes. This number occurs so often in the BIBLE that most people know its significance.

The word rule or reign is connected with the Lord SEVEN times in the book of Revelation. Revelation 11:15; 11:17; 12:5; 19:6; 19:15; 20:4; and 20:6. The last two times it is connected with the thousand years reign. This shows that the thousand years reign will consummate our Lord's work on this present earth. In Revelation 22:3-5 we have the throne of God and the Lamb connected with the new Heaven and the new earth. This makes the EIGHTH time our Lord's name is connected with the word reign. In our next topic we shall see that eight represents a new beginning. So the reign of Revelation 20:6 will be connected with the old earth." The one of Revelation 22:3-6 will be connected with the new earth.

This will come in as we study the tabernacle and its services. We will see how it pictures a complete redemption for us.

Number Eight.

The number EIGHT signifies a ***new beginning***. Since there are seven days in the week the EIGHTH day would begin a new week. There were EIGHT people saved in Noah's ark to begin repopulating the earth. The male child of the Israelites was circumcised on the EIGHTH day. "Ye shall circumcise the flesh of your foreskin; and it shall be a token (or sign) of the covenant betwixt me and you. And he that is EIGHT days old shall be circumcised among you, every man child in your generations." Genesis 17:11-12. This circumcision of the flesh was a sign or type of the circumcision of the heart, or the new birth. "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and the circumcision is that of the heart, in the spirit, and not the letter." Romans 2:28-29. Then we read, "If any man be in Christ, he is a new creature." II Corinthians. 5:17.

Saul was Israel's first king. He proved to be a failure and God rejected him. Then God sent Samuel to anoint David, the EIGHTH son of Jesse, to be the second king. I Samuel 16:10-12. So in David we see a new beginning.

After Moses had consecrated Aaron and his sons they awaited seven days before the tabernacle (Leviticus 8:1-35) and on the EIGHTH day they began their service. Leviticus 9:1-2.

Now let us pause here long enough to consider again the arrangement of the camp. We have seen that there was an outward arrangement, and an inner arrangement around the tabernacle. We have seen that the outward arrangement was given first. Numb. 2:3-31 and 3:17-38. The outward arrangement consisted of FOUR camps, each consisting of the three tribes. They were the camp of Judah on the east, Numb. 2:3-7; the camp of Reuben on the south, Numb. 2:18-24; the camp of Ephraim on the west, Numb. 2:10-16; and the camp of Dan on the north, Numb. 3:25-31. These in the outward arrangement had to pitch FAR OFF. "Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: FAR OFF about the tabernacle shall they pitch." (Each camp had a standard, and each tribe an ensign. Verses 2; 3; 10; 18; and 25.) Then we read in Numb. 1:53, "But the Levites shall pitch round about the tabernacle of the testimony, that there be no WRATH upon the congregation." The outer group consisted of FOUR divisions. This represents man in the old creation which is fallen, and is under a curse. They are by nature children of "WRATH." Paul teaches that we "Were by nature the children of WRATH, even as others." Ephesians 2:3. In the same connection, he said, "Ye who sometimes were FAR OFF have been made nigh by the blood of Christ." Ephesians 2:13. So this first group of FOUR standing FAR OFF, subject to the WRATH of God, represents the old man, dead in trespasses and sins. Ephesians 2:1. A new order or arrangement had to be made to keep the WRATH of God from coming on that group. So next we see the Levites grouped around the tabernacle in FOUR divisions: the Gershonites, Kohathites, the Merarites, and Moses and the priests. Exodus 3:17-18. Now we have EIGHT groups, which represents the new creation or the new birth, the outer arrangement being made first and the inner arrangement made last. And right in the center of the whole camp was the tabernacle in which God was dwelling, so here we have the new birth pictured, and Christ in us The hope of Glory." Colossians 1:27. The light of the pillar of cloud and fire rested on the tabernacle in the very heart of the camp. Exodus 20:38. Paul said, "For God who commands the light to shine out of darkness, hath shined in our hearts, to give the light of the glory of God in the face of Christ Jesus." II Corinthians. 4:6. There is no limit to what could be said on this point. We have the two births; the outward and inward man; and Christ in our hearts; and the glory of God's presence in the inner man as a testimony of being saved from the WRATH to come.

Right after telling us about the inner arrangement of the camp, the Lord goes on to tell of the number of males of the Levites from a month old and upward. That number was twenty-two thousand. Numb. 3:29. Then He told Moses to number all the FIRSTBORN of the children of Israel, that is of the twelve tribes in the outer group, from a month old and upward. Vs. 10-43. There were twenty-two thousand two hundred and seventy-three. This group of FIRSTBORN exceeded all the males of the Levites by two hundred and seventy-three. God accepted the Levites instead of the FIRSTBORN of the other tribes. Verse 34. This odd number of 273 had to be redeemed with FIVE shekels apiece. Numb. 3:45-51.

This shows that the FIRSTBORN represents the birth of the flesh, or first birth. Such stand in need of redemption. This group was redeemed with FIVE shekels of money apiece. FIVE stands for grace. Money stands for riches. In Ephesians 1:7 we read, "In whom we have REDEMPTION through his blood, the forgiveness of sins, according to the RICHES of his GRACE."

Let the reader keep in mind that this 273 that had to be redeemed did not come from the Levites but the other tribes, those in the outer arrangement.

After discussing number THIRTEEN we shall come back to this 273 who were redeemed and find something amazing.

Number Ten.

The number TEN occurs several times in our tabernacle study. It evidently represents ***God's law*** as found in the TEN commandments. Exodus 20:1-17. Since Christ came to fulfill the law, we might expect to find in the tabernacle a number expressive of the law. The picture would be incomplete without it. The TEN commandments were given in connection with God's revelation about the tabernacle. It was the work of Christ, about whom the tabernacle speaks, to fulfill the law.

Number Twelve.

The number TWELVE represents ***divine government***, or government by divine appointment. Jesus said to His apostles, "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory ye also shall sit on TWELVE thrones, judging the twelve tribes of Israel." Matthew 19:28..

We find TWELVE princes in Genesis 17:20 and in Numbers 1-44 In Rev 12-1 we see a symbolic woman (representing Israel) with a CROWN on her head with TWELVE stars.

There are twelve months in the year, and there are twelve signs in the zodiac. There are twelve hours of day and twelve in the night when they are evenly divided.

Number Thirteen.

The number THIRTEEN stands for ***REBELLION***. To Go beyond divine government is to be in Rebellion. To go beyond the number TWELVE is to go to number THIRTEEN. Since Twelve stands for divine government, then THIRTEEN stands for rebellion. In Genesis 14:4 we read, "Twelve years they served Chedorlaomer, and in the THIRTEENTH year they REBELLED." Nimrod, who led the rebellion at Babel (Genesis 10:10 and Genesis 11:1-9), was the THIRTEENTH, named from Ham. Those names are as follows (1) Ham, (2) Cush, (3) Mizraim, (4) Phut, (5) Canaan, (6) Seba, (7) Havilah, (8) Sabtah, (9) Raamah, (10) Sabtechah, (11) Sheba, (12) Dedan, and (13) Nimrod. Abraham was 86 years old when his son by the bondwoman was born. Genesis 16:16. The next verse takes up the story of his life when he was 99 years old, or THIRTEEN years later. God said to him, "I am the Almighty (all powerful) God; walk thou before me, and be thou perfect." Genesis 17:1. This was a rebuke to him for resorting to the bondwoman to give birth to the heir.

Moses said to Israel, "From the day that thou didst depart out of the land of Egypt, until ye came to this place, ye have been REBELLIOUS against the Lord." Deuteronomy 9:7. The words "Rebel," "Rebellion," "Rebelled," "Rebellious," "Rebel" (noun), and "Rebels" are used THIRTEEN times concerning Israel's conduct in the wilderness. Those words are found in Numbers 14:9; Numbers 17:10; 20:10; 20:24; 27-14- Deuteronomy 1:26; 1:43; Deuteronomy 9:7; 9:23; 9:24; 31:27 (twice) and Psalms 78;8.

A close reading of the 78th Psalm shows that the wilderness experiences of Israel are under consideration. Notice verses 15-24. This shows that the word "Rebellious" in the eighth verse applied to them in the wilderness. But the third verse of the 107th Psalm shows that it applies to Israel after her dispersion. So Psalms 107:11 does not apply to Israel in the wilderness. That leaves just THIRTEEN times the words Rebellious, Rebel or Rebellion applies to them in the wilderness.

Counting the tribe of Levi there were 13 divisions to this rebellious nation of Israel. Those tribes were: (1) Reuben, (2) Simeon, (3) Judah, (4) Issachar, (5) Zebulon, (6) Ephraim, (7) Manasseh, (8) Benjamin, (9) Dan, (10) Asher, (11) Gad, (12) Naphtali, and (13) Levi. The first twelve tribes with their twelve princes are listed in Numb. 1:5-16. In Numb. 1:47 we read, "But the Levites after the tribe of their fathers were not numbered among them." That is, they were not numbered among the twelve because they were taken out for the service of the Lord's

sanctuary. When there was a rebellion against the priesthood of Aaron (Numb. 16:1-50) the Lord had the 12 princes of the 12 other tribes to bring their rods with their names written on them. Then Aaron, the priest, of the tribe of Levi brought his rod with his name on it. These rods, 12 for the other tribes and one for Aaron made THIRTEEN. They were put in the tabernacle. The next day Aaron's rod had budded, bloomed, and was yielding almonds. Numb. 17:1-8. The Lord said to Moses, "Bring Aaron's rod again before the testimony, to be kept as a token against the REBELS." Numbers 17:10.

Israel was no more rebellious than any other nation. Their rebellious nature only pictures the depravity of all mankind by nature.

On the THIRTEENTH day of the first month, Haman secured a decree signed to have all the Jews in Persia put to death on the THIRTEENTH day of the twelfth month. Esther. 3:11-13.

The word DRAGON, which refers to the devil, is found THIRTEEN times in the book of Revelation. Revelation 12:3; 12:4; 12:9; 12:13; 12:16; 12:17; 13:2; 13:4; 13-11; 16-13; 20-3 and twice in Revelation 12:7. He became the first to break away from divine government, so he was the first rebel.

Now we are ready to consider the two hundred and seventy-three of the first born who were redeemed with FIVE shekels each. Here we find something to make us marvel. The Lord said, "Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle and the Levites shall be MINE: I am the Lord. And for those that are to be redeemed of the two hundred and threescore and thirteen (273) of the firstborn of the children of Israel, which are more than the Levites; thou shalt even take FIVE shekels apiece by the poll after the shekel of the sanctuary shalt thou take them:…and thou shalt give the money whereby the odd number of them is to be REDEEMED, unto Aaron and to his sons." Numb. 3:34-48.

We have seen that the number THIRTEEN signifies rebellion Now let us divide the 273 by 13 and we see we have exactly 21 (273 divided by 13 is 21). A few days ago the writer knowing that THIRTEEN was the number for rebellion, decided to divide the number 273 by 13. He found it went into that number exactly twenty-one times. This caused him to do some more investigating. Then he found that there were recorded exactly twenty-one acts of disobedience on the part of the people from Egypt to Moab. The key is found in the statement of Moses in Deuteronomy 9:7, "From the day that thou didst depart out of the land of Egypt, until ye came into this place, ye have been REBELLIOUS against the Lord." So the time to begin counting begins with their departure out of Egypt. Those 21 acts of disobedience are found in Exodus 14:11-12; 15:23-24; 16:2; 16:19-20; 16:27-28; 17:1-4; 32:1-6; Leviticus 10:1-2; Leviticus 24:11-14; Numbers 11:1-3; 11:4-34; 12:1-15; 14:1-4; 14:40-45; 15:32-36; 16:1-33; 16:41-46; 20:1-6; 20:9-13; 21:4-8 and 25:1.

Those 21 acts of disobedience were the outward fruits of the rebellious nature they had. That rebellious nature is a symbol of man's depravity. Those outward acts picture the fruits of man's depraved nature. That rebellious nature shows the disposition of the natural man toward God. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8:7. So the number THIRTEEN shows the rebellious nature of the natural heart of all mankind.

The only remedy for a rebellious disposition is redemption through GRACE. This is what is pictured by the 273 firstborn being redeemed by FIVE shekels apiece. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of His GRACE." Eph 1:7. Redemption by grace gives a man a disposition to obey God rather than to rebel against Him. Now let us take the number 13 signifying rebellion, from 21, the number of Israel's disobedient acts, and we have EIGHT left. This number indicated a new nature, the born again person. Not only does redemption through GRACE, pictures by the 273 being redeemed with

FIVE pieces of money, take care of our rebellious nature, but it brings forgiveness for all the sins our depraved nature brought about. In the 13 x 21 we see the exceeding sinfulness of sin. Romans 7:13. In the redemption of that 273 by FIVE pieces of money, we see the exceeding riches of God's grace. Ephesians 2:7

God said to Israel, "I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Ezekiel 36:26. So GRACE takes away or subtracts. Now let us take away that stony heart or rebellious nature represented by number THIRTEEN and see the result. Twenty-one (the number of Israel's acts of disobedience), minus THIRTEEN leaves EIGHT, the new nature, or the new heart God said He would give. Ezekiel 36:26. Then let us subtract Five, the number for GRACE, from THIRTEEN, the number for rebellion and we have EIGHT left, the number for the new creation. (13 minus 5 equals 8).

But GRACE also adds. Let us add THREE (the trinity) and FIVE (GRACE) and we have EIGHT, the new nature. Grace (5) adds to us the divine nature. In II Peter 1:4 we learn that we are partakers of the DIVINE nature. The Father is said to dwell in us. Christ dwells in us. Jesus said, "If any man love me, he will keep my words: and my Father will love him and we will come unto him, and make our abode with him." John 14:23. Then the Spirit is said to dwell in us. Jas. 4:5. So we have in us GRACE (5) and the divine trinity (3) and that makes eight, the new nature.

Number Twenty-one.

From what we have seen above about Israel's disobedience and rebellious nature, it seems that TWENTY-ONE would represent ***the sum total of man's sinful acts***. When God redeems He redeems from all our iniquities. "He shall redeem Israel from ALL his iniquities." The redemption of the 273 FIRSTBORN took care of (13 x 21) Israel's rebellious nature multiplied by her transgressions.

The difference between the number SIX and the number TWENTY-ONE in their typical significance seems to be that SIX denotes man's work, under the leadership of Satan, in seeking to save himself, apart from God's grace and power.

The builders of the tower of Babel sought to save themselves from being scattered abroad upon the face of the whole earth. Their efforts failed. Genesis 11:4-8. Goliath's SIX pieces of armor were for the purpose of saving his life. They failed to do so. The exaltation of the beast as ruler over all nations, and as head of all false religions will be the result of a combination of religious and political power in an effort to keep humanity from destroying civilization It will fail. On the other hand, TWENTY-ONE represents the sins of man under the influence of His depraved nature. The lusts of the flesh lead to adultery, drunkenness, stealing, covetousness, extortion, anger, foolish talking, etc. None of these are done to the end that the doer of them might be saved, but because of his depraved nature.

Number Forty.

The number FORTY seems to represent ***a testing*** or trying. Israel was tested FORTY years in the wilderness. Jesus was tempted of the devil FORTY days. Luke 4:1-2. When Moses was up in the mountain FORTY days, Israel grew impatient and made a golden calf. Exodus 24:18 and Exodus 32:1-7.

Number Six-Hundred.

As yet this writer has not found this number used in connection with the tabernacle. But since it is important in counting the number of the beast, about which there has been much said and written, this writer wishes to digress long enough to consider this number.

This number is found connected over and over with ***warfare***. "And he (Pharoah) made ready his chariot, and took his people with him: and he took SIX HUNDRED chosen chariots, and all the chosen chariots of Egypt." Exodus 14:6-7. In Judges 3:31 we read where Shamgar

slew SIX HUNDRED of the Philistines. In Judges 18:7-29 we find that the tribe of Dan sent SIX HUNDRED men appointed with weapons of war. Verse 11. In Judges 20:47 we find that SIX HUNDRED of the warriors of the tribe of Benjamin fled to the rock Rimmon. In I Samuel 13:15 we find that Saul had with him about SIX HUNDRED warriors to do battle with the Philistines. The head of the spear of Goliath weighed SIX HUNDRED shekels of iron. When David pursued the Amalekites and overthrew them he had SIX HUNDRED warriors. 1 Samuel 50:1-20. Notice especially the ninth verse.

All these things show us that this number is connected with warfare. In reading about the beast, we find where men will say,: Who is like unto the beast? Who is able to make WAR with him." Revelation 13:4.

Number Sixty-Six.

The numbers SIXTY and SIX, or Sixty-six is connected with ***idol worship***. In Dan. 3:1 we find that Nebuchadnezzar made an image SIXTY cubits high and SIX cubits broad. He attempted to unify all religions in the worship of his image. Thus he was seeking to make himself the head of all religions. He was king of Babylon. He passed a decree that all must worship his image and that those who refused should be put to death. Dan. 3:1-28. He exalted himself above the God of heaven and defied Him. When the three Hebrew children refused to worship his image, he said unto them, "Who is that God that shall deliver you out of my hands." Dan. 3:15.

All this foreshadowed the work of the beast. He will exalt himself above all that is called God. II Thessalonians. 2:3-4 and Revelation 13:6-7. He will have an image erected and will have a decree passed that all men shall worship his image or be put to death.

Now let us add SIXTY SIX to SIX HUNDRED and we have the number of the beast SIX HUNDRED THREESCORE and SIX, or 666. Revelation 13:18. It shows us that the beast will be an irresistible warrior, against whom the world cannot stand, and that he will seek to unify all religions in the worship of himself and his image. This shows us what the beast will be. It is useless for us to try to find out who he will be, as Paul tells us he is not to be revealed until his time. II Thessalonians. 2:6-8.

ITS MATERIAL AND CONSTRUCTION

Its Sides or Walls.

The sides or walls of the tabernacle were made of shittim standing up. These boards were ten cubits long and a cubit and an half wide and were overlaid with gold. "And thou shalt make boards for the tabernacle of shittim wood standing up. Ten cubits shall be the length of a board, and a cubit and a half the breadth of one board." Exodus 26:15-16. "And thou shalt overlay the boards with gold, and make their rings with gold for places for the bars: and thou shalt overlay the bars with gold." Exodus 26:29.

The boards were TEN cubits high. We have seen that the number TEN represents the law. There were TEN commandments. Christ met every requirement of the law and fulfilled it for us. Matthew 5:17.

The shittim wood was a desert growth and pictures the human nature of Christ. Isaiah speaks of Christ as a root out of dry ground. "For he shall grow up before him as a tender plant, and as a root out of dry ground." Isaiah. 53:2. The gold with which the boards were overlaid evidently represents the heavenly, or divine nature of Christ. The street of the New Jerusalem which John saw descending out of heaven was pure gold. "And the street of the city was pure gold, as it were transparent glass." Revelation 21:21. See also Revelation 4:2-3; 5:8 and 8:3. Thus in the shittim wood overlaid with gold we have set forth both the divine and the human nature of Christ.

Each of the boards had two tenons in the lower end and these tenons were set in sockets of silver. "Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle. And thou shalt make the boards for the tabernacle, twenty boards on the south side southward. And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. . And for the second side of the tabernacle on the north side there shall be twenty boards: and their forty sockets of silver; two sockets under one board, and two sockets under another board." Exodus 26:18-21.

The twenty boards on each of the sides north and south made the tabernacle thirty cubits long as each board was a cubit and a half wide and they stood on their ends. Exodus 26:15-16. This has already been pointed out. As each of the boards had two tenons there had to be forty sockets of silver under the twenty boards on each side. These sockets were holes in bars or plates of silver.

Silver is generally recognized as a symbol of redemption. It was used for redemption money. "When thou takest the sum of the children of Israel after their number, then they shall give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them, when thou numberest them. This they shall give, every one that passeth among them that are numbered, half a shekel: (A shekel is twenty gerahs:) a half shekel shall be the offering of the Lord. . . . The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls." Exodus 30:12-15. "If a soul commit a trespass, and sin through ignorance, in the holy things of the Lord," then he shall bring for his trespass unto the Lord a ram without blemish and of the flocks, with thy estimation by SHEKELS OF SILVER, after the shekel of the sanctuary." Leviticus 5:15. "And for those that are to be REDEEMED of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites; thou shalt even take five shekels apiece by the poll, after the shekels of the sanctuary shalt thou take them: . . . and Moses took the REDEMPTION money of them that were over and above them that were redeemed by the Levites." Numbers 3:46-49.

From the above we see that the shekel of the sanctuary was a shekel of silver, and that this silver money was used for redemption. We have already seen that the tabernacle was built for a dwelling place for God among the children of Israel. "Let them make me a sanctuary; that I may dwell among them." Exodus 25:8. If God dwells among His people He can only do so on the basis of redemption. All the boards of the tabernacle were set in sockets of silver, this indicating that God's dwelling among men is based upon redemption. This redemption came through Jesus Christ who was both human and divine. This two-fold nature of Christ we have seen in the shittim boards which were overlaid with gold.

In giving the instructions about the boards we find that the order in which the numbers of the boards were given was for the south side, the north side, and the west side.

There were twenty for the south side, twenty for the north side, and eight for the west end. These boards stood upright. By adding the boards on the south and north side we have forty boards. Christ was tempted forty days by the devil. "And Jesus being full of the Holy Ghost returned from Jordan and was led by the Spirit into the wilderness, being forty days tempted of the devil." Luke 4:1-2. He stood upright through all this temptation. In Isaiah. 28:16 we read, "Behold I lay in Zion for a foundation a TRIED stone, a precious corner stone, a sure foundation." Christ is that foundation and He is the foundation of our salvation.

The EIGHT boards in the back show us that it was the second Adam (I Corinthians. 15:43), the head of the new creation, who was being tried, and who stood upright through it all.

The boards were held together with bars of shittim wood which were overlaid with gold. There were five bars to the side. These bars were put through rings of gold made on the boards.

The middle bar reached from one end of the tabernacle to the other. This left two bars for the top row of rings and two for the bottom row. This will be seen by reading Exodus 26:26-29.

We have seen that number FIVE stands for grace. Each of the sides, south, .north, and west had FIVE bars, Exodus 26:36-37, and at the door were FIVE pillars. Thus on every side we have a picture of grace. John said that Christ was full of GRACE and truth. “And the Word was made flesh and dwelt among us, (and we behold his glory, the glory as the only begotten of the Father,) full of GRACE and truth.” John. 1:14.

In Christ, represented by the tabernacle, the believer is shut in by grace on every side, and surrounded by the boards set in sockets of silver representing redemption.

There we find five bars to the side and the middle bar went from end to end, Exodus 26:26-28. This made three rows of bars to each side, and thus three rows of rings to the side. This shows that in Christ dwells the fulness of the Godhead (the Trinity) bodily, Colossians 2:9, and that all THREE were involved in our salvation by grace.

Its Curtains.

Over these upright boards there were laid four layers of curtains. The first layer of curtains was made of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work. Exodus 26:1-6. This, when laid over the boards, was called the tabernacle. “And thou shalt make fifty taches (pronounced tacks) of gold and couple the curtains (linen curtains) together with the taches: and it shall be one TABERNACLE.” Exodus 26:6.

Over the linen curtains as a covering there was laid a layer of curtains made of goat's hair. Exodus 26:7-13. These, when put together, were called the tent. “And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the TENT together, that it may be one.” Exodus 26:11.

As a covering for this tent of Goat's hair there was laid over it a covering of ram's skin dyed red. Then above it as another covering was laid a covering of badgers skins. There are no dimensions given concerning the last two layers of curtains. As there is no mention of any ridge pole it would seem that these curtains were laid flat across the top and held tightly in their place by means of tent pins and cords. Exodus 27:19 to 35:18.

We have seen that the number FOUR stands for creation. By means of the vessel like a sheet knit at FOUR corners, and FOUR kinds of creatures in that vessel (Acts 10:11-13) the Lord was showing Peter that the gospel was for every nation, Acts 10:35. So in the FOUR layers of curtains we see a covering for men of all nations.

(1). The Linen Curtains.

There were ten linen curtains which were twenty-eight cubits long and four cubits wide. These curtains were laid over the walls crosswise, or over the tabernacle from south to north. “Thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them. The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.” Exodus 26:1-2.

We have seen that the tabernacle was twelve cubits wide. When laid across the walls these curtains would hang down the sides eight cubits on each side. The length of the curtains we have seen to be twenty-eight cubits. Twenty-eight cubits less twelve (the width of the tabernacle) leaves sixteen cubits to hang down the outside of the walls. This would be eight cubits on the south side and eight on the north side. From front to back, or from east to west, the tabernacle was thirty cubits long. (There were twenty boards a cubit and half in length on each of the sides south and north. Ex 26-15-21) Since the boards were ten cubits long and stood on their ends the height of the tabernacle was ten cubits Exodus 26:15-16. So it would take forty

cubits of curtains to reach from the front to the back and the ten cubits down the back side. The number of linen curtains was ten. Their width was four cubits. Exodus 26:1-2. Ten times four cubits equals forty cubits.

Five of the ten curtains were coupled together to make a broad linen curtain, and the other five were coupled together to make a second broad linen curtain. "The five curtains shall be coupled together one to another; and the other five curtains shall be coupled one to another. And thou shalt make loops of blue UPON the edge of the one curtain (the broad one made of five,) from the selvedge in the coupling; and likewise shalt thou make IN the uttermost edge of another curtain, in the coupling of the second; that the loops may hold one of another. And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle." Exodus 26:3-6.

From this we see that five of the linen curtains four cubits in width (V. 2) were coupled together to make one broad linen curtain. The other five were coupled together to make the second wide curtain. This would give us two broad linen curtains twenty (5x4 cubits) cubits wide and twenty-eight cubits long. It is likely these narrow curtains were sewed together. Upon the edge of one curtain there were fifty loops of blue. In the edge of the second there were fifty loops of blue. The loops being upon the edge of one, and in the edge of the other made the edges to fit together perfectly with no overlapping of the curtains. Fifty taches of gold ran through the loops to fasten these two broad curtains together.

By reading Exodus 26:33 we see that it was the broad curtains that were coupled together with the taches, not the ten narrow curtains, four cubits in width. We also find out where the veil was hung. "And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy place and the most holy." There was but one veil, and since it hung under the taches there was but one row of golden taches. So these fifty taches of gold coupled together the two broad linen curtains which had been made out of the ten narrow ones.

We have seen from the verse above that the veil was hung under the taches. When five of the curtains four cubits in width (verses 2-3) were made into one broad curtain that curtain would be twenty (5 x 4) cubits wide. So it would be twenty cubits back from the front where the taches coupled this curtain to the other broad curtain. This shows us that the veil was twenty cubits back from the front end since it hung under the taches. Since we have already learned that the veil divided between the holy place and the most holy place was twenty cubits long and the most holy place was ten (30 — 20 equals 10) cubits.

There were FIVE of the linen curtains FOUR cubits wide made into one broad curtain, and FIVE were made into another. Thus we have both the number for creation (FOUR) and the number for grace (FIVE) coupled together. In creation God was planning to display His grace: The two broad linen curtains each made of FIVE narrow ones met over the place where the veil was hung, Exodus 26:38. The veil represented the flesh of Jesus Christ. In Hebrews 10:20 we read of the new and living way, which Christ has consecrated for us. "Through the veil, that is to say his flesh." The rending of the veil, or death of Christ, made both Jew and Gentile one. Ephesians 2:14. So both Jew and Gentile are represented in Christ, and grace is for both. This seems to be the lesson of the two broad curtains, each of which is made up of FIVE narrow ones, meeting over the place where the veil was hung.

Let the student keep in mind that these curtains were twenty-eight cubits long. When five narrow curtains were put together to make a broad curtain that broad curtain, while five times as wide as one narrow curtain, was of the same length as the narrow curtains.

The blue, purple, scarlet and the cherubims of cunning work were embroidered into the linen curtains by those whose hearts the Lord had filled with the Spirit of God and wisdom, and understanding and knowledge to do such work. "And Moses said unto the children of Israel, See,

the Lord hath called by name Bezaleel … and He hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work. And he hath put in his heart that he may teach, both he, and Ahioliab … them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work and of those that devise cunning work." Exodus 35:30-35.

From the above passage of scripture we learn some very important lessons. The purpose of the tabernacle was to how to us God in Christ reconciling man unto Himself. It speaks of Christ and His redemptive work. To do the cunning work necessary to such a structure men had to be supernaturally endowed with wisdom and skill. Even so did men have to be supernaturally inspired to write the scriptures in which Christ is set forth before us in all His divine attributes and perfection. None but men inspired of God could write the scriptures. Bezaleel and Ahioliab were endowed to work and to teach others in whom God put wisdom and understanding. "Then wrought Bezaleel and Ahioliab, and EVERY wise-hearted man, in whom the Lord put wisdom and understanding." Exodus 36:1.

Those who impart to others the truths that are set forth in the word of inspiration must be enlightened by the Spirit of God to set forth these truths, even as God put wisdom in all who did any work on the tabernacle. God first revealed the pattern unto Moses. All the instructions about how it was to be made were given to him in the mountain. Exodus 25:40. "Look that thou make them after their pattern, which was shewed thee in the mount." After that others had to be endued with wisdom to teach and to carry out what had been revealed to Moses. So must men be filled with wisdom from God to teach and carry out what has been revealed in the word of God. Paul prayed that the Colossians "might be filled with the knowledge of His (God's) will in all wisdom and SPIRITUAL UNDERSTANDING." Colossians 1:9.

We have seen that the linen curtains were embroidered with cunning work in blue, purple, and scarlet, with cherubims. Over these curtains was laid a rough covering of goat's hair. Thus the glory and beauty of the linen curtains was not seen from the outside, but was only visible to the priests who went into the tabernacle. Even so the beauty and glory of Christ is only seen and appreciated by those in Christ. Unbelieving Israel saw no beauty in Him. "When we shall see Him, there is no beauty that we should desire Him." Isaiah 53:2. So, the rough goats' hair presents Christ as viewed by a lost world. But the linen curtains with their beautiful cunning work of blue, purple, scarlet and cherubims show us Christ as seen by the believer who is in Christ.

Blue, which is the color of the sky, would seem to show us the place from whence Christ came. Purple denotes royalty, or kingship. When they mocked Christ as King of the Jews they put on Him a purple robe and a crown of thorns. John 19:2-3. Scarlet is the color of blood, and indicates His suffering. In one place it is said they put a scarlet robe upon Jesus. Matthew 27:28. So both the scarlet and purple colors were connected with Christ's humiliation. The fine linen represents righteousness. In Revelation 19:8 we read, "The fine linen is the righteousness of saints." Christ said to the church of Laodicea, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed." Revelation 3:18. Therefore the righteousness of the saints is the righteousness of Christ. So in the blue in the curtains we have a man from heaven. In the fine linen we have a sinless man. In the purple we have a royal man. In the scarlet we have a suffering man. In the blue we see a man from heaven. In the purple we see Jesus as our King. In the scarlet we see Him suffering for our sins. In the fine linen we see in Him our righteousness. As the beautiful work of the linen curtains was delightful to the eyes of the priests who went into the tabernacle, even so do we find our delight

in what we see in Christ. David said, “One thing have I desired of the Lord , that will I seek after; that I may dwell in the house of the Lord all the days of my life, TO BEHOLD THE BEAUTY OF THE LORD, and to enquire in His temple. Psalms 27:4. Again we read, “Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us.” Psalms 90:16-17. Then in Psalms 96:6, we read, “Honour and majesty are before him; strength and beauty are in his sanctuary.”

In everything in the tabernacle we see uniformity, beauty and perfection. The linen curtains were all of one size. They were made to fit perfectly. The boards were all alike and of one measure. Everything denoted divine perfection and beauty.

(2). The Curtains of Goats' Hair.

There was made for the tabernacle of linen curtains a covering of goats' hair curtains. There were eleven of these goats' hair curtains, whereas, there were only ten of the fine linen curtains. The breadth of the curtains of goats' hair was the same as the breadth of the linen curtains, that is, four cubits. But they were thirty cubits long, or two cubits longer than the linen curtains. That would allow them when laid over the linen curtains to go a cubit below the linen curtains on each side of the tabernacle. The extra curtain doubled over the forefront of the tabernacle. Five of these goats hair curtains were put together to make a broad one, and six of them were put together to make a second broad one. They were coupled together with fifty taches of brass. The broad curtain made of the six narrow ones was laid over the front part of the tabernacle and the sixth curtain in this broad one doubled in the forefront of the tabernacle.

“And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make. The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be of one measure. And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle. (This shows the purpose of the extra curtain). And thou shalt make fifty loops on the edge of the one (broad one) that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second. And thou shalt make fifty taches of brass, and put the taches in the loops, and couple the tents together, that it may be one. And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle. And a cubit on the one side, and a cubit on the other side of that which remaineth of the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and that side, to cover it.”

Explanation:

We have found that the tabernacle was thirty cubits long and ten cubits high. So the distance from the front of the tabernacle on top to the back end and down the back side would be forty cubits, or the length (30 cu.) plus (10 cu.) the height. There were ten linen curtains four cubits wide. Ten times four cubits equals forty cubits. So these ten linen curtains would exactly reach from the front end on top to the back (30 cu.) and leave ten cubits down the back side which was ten cubits high. (The boards stood on their ends and were ten long. The eleven curtains of goats' hair four cubits in length, when put together would reach (11 x 4 cu.) forty-four cubits. One curtain of four cubits doubled over the forefront. This left the remaining forty cubits to cover the top and go down the back side. After one narrow curtain, the sixth, in one broad curtain, has been doubled that left the width of five of the curtains (5 x 4 cu.) to reach back to where the brass taches coupled the front broad curtain to the back one. This would place the row of brass taches twenty cubits back from the front and exactly over the taches of gold in the linen curtains. The back goats' hair curtain made of five narrow ones was (5x4 cu.) twenty cubits wide. Ten cubits of this one, or half of it would cover the remaining ten cubits of the top and leave the

other half to cover the ten cubits behind the tabernacle. In other words, the goats' hair curtains covered four cubits in the forefront of the tabernacle, the thirty cubits on top, and the ten cubits behind it. Add these figures and we have forty-four cubits. This explains why there had to be eleven curtains four cubits wide. Eleven times four makes forty-four.

The ten linen curtains plus the eleven curtains of goats' hairs makes twenty-one, exactly the number of sins recorded against Israel in the wilderness: Here we see a perfect covering for their sins. Not all of those twenty-one sins had been committed when the 273 were redeemed in Numbers 3:45-51. This shows that when that redemption took place God's foreknowledge took into consideration those future sins and accounted for them also. This shows that when God saves a person He not only redeems him from his past sins, but from his future sins. “By one offering he hath perfected forever them that are sanctified.” Hebrews 10:14. “By the which will we are sanctified through the offering of the body of Jesus Christ once for all.” Hebrews 10:10. “And you, being dead in your sins and in the uncircumcision of your flesh, hath he quickened together with Him, having forgiven you ALL trespasses.” Colossians 2:13. How beautifully that is seen in the redemption of the two hundred and seventy-three. Numb. 3:45-51.

Then the curtains being only thirty cubits long would reach the twelve cubits across the tabernacle and leave eighteen cubits, or nine cubits on each side. This would make it come a cubit below the linen curtains on the south side and on the north side.

Whereas the linen curtains, which formed the inner layer, were coupled together with taches of gold we find that the goats' hair curtains were coupled together with brass taches. Brass seems to be a symbol of judgment. Jesus said, “As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up: that whosoever believeth in him should not perish, but have everlasting life.” John 3:14-15. The serpent that was lifted up in the wilderness was made of brass. “And Moses made a serpent of brass, and put it upon a pole and it came to pass, that if a serpent had bitten any man, when he, beheld the serpent of brass, he lived” Numbers 21:9. The fiery serpents had been sent among the children of Israel as a judgment upon them because of their murmurings. Numbers 21:5-7. The judgment was taken away when they looked upon the uplifted serpent of brass. Here we have a picture of Christ taking our judgment upon Himself.

The curtains of goats' hair seem to carry out the same thought. On the day of atonement Aaron took two goats and presented them before the Lord at the door of the tabernacle. One goat was offered as a sin offering. Aaron laid his hands upon the head of the other goat and confessed over him the iniquities of Israel and the goat was sent away by a fit man into a land not inhabited to bear away the iniquities of Israel. Leviticus 16:7-10 and 16:20-22. So, the two goats taken together picture Christ dying for our sins and bearing away our sins forever. The goat over which the .iniquities of Israel had been confessed together with the slain goat shows Christ dying for our sins and bearing them away for all time. The curtains of goats' hair coupled together with brass taches' sets forth this same truth.

We notice that there were SIX narrow curtains of goats' hair coupled together to make one broad curtain, and FIVE were coupled together to make another broad one, Exodus 26:9. We have seen that SIX stands for the works of man. The question arises then where do the works of man come in? It was man that took Christ and put Him to death because they saw no beauty in Him. “When we shall see Him, there is no beauty that we should desire Him.” Isaiah53:2. They did it to save themselves from the Romans. “Then gathered the chief priests and Pharisees a council, and said, what do we? (Notice man's work) for this man doeth many miracles. If we let him thus alone, all men will believe him: and the Romans shall come and take away both our place and our nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not, and this he spoke not of himself:

but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together."

Let us now study the goats' hair curtains in the light of this passage. First, I wish to call attention to what that council said, "What shall we (men) DO?" Here we have the works of men symbolized by SIX. The thing they decided to do was put Jesus to death. This is what is represented by the SIX curtains of goats' hair. This eleven goats' hair curtains made a covering. "Thou shalt make curtains of goats' hair to be a covering upon the tabernacle: Eleven curtains shalt thou make." Christ died that we might have a covering for our sins. So the work of these men in putting Christ to death was necessary to the plan of salvation.

Next, we see GRACE in the 51st verse. "Being high priest that year, he prophesied that Jesus should die for that nation." Here is GRACE, represented in the FIVE curtains of goats' hair that made up one of the broad curtains. In Exodus 26:9, we see that one of SIX curtains was in front or came before. So do we see the works of men in John 11:47-50 before we see GRACE in John 11:51.

Next, we see in the death of Jesus that not only would Christ die for that nation, but that "He should gather together in ONE the children of God scattered abroad." Now let us read Exodus 26:11 in the light of this verse and see how they fit together in the picture. "And thou shalt make fifty taches of brass, and put the taches into the loops and couple the tent together, that it may be ONE." When the SIX curtains of goats' hair and the FIVE were coupled together the TENT was ONE. By the death of Jesus all of God's children, Jews and Gentiles were made ONE in Christ. "Other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice and there shall be ONE fold and ONE shepherd." John 10:16. So in John 11:47-50 we see the works of men, represented by the SIX goats' hair curtains, connected with the death of Jesus. Next, we see the GRACE of God in John 11:51-52, represented by the FIVE curtains. Next, we see all of God's children, Jew and Gentiles made ONE by the death of Jesus, represented by coupling the SIX and the FIVE together to make the tent ONE.

In Exodus 26:9, we see that the SIXTH curtain was doubled in the forefront. This left FIVE of the SIX to reach back and couple to the back curtain, made of FIVE, making them meet over the veil as did the linen curtains.

Lastly, let us see how men's works failed to do what they expected. They were going to put Christ to death so the Romans would not come and take away THEIR place and nation. That is exactly what happened after the death of Christ So they did not prevent the Romans from taking away their nation. But God brought grace out of it all and someday Israel will be restored because of the death of Christ.

(3). THE CURTAINS OF RAMS' SKINS.

To go over and cover the tent of goats' hair curtains there was made a covering of rams' skins dyed red. This was the third layer of curtains. Nothing is said about how long or how wide this covering was. It is just stated, "And thou shalt make a covering of rams' skins dyed red, and a covering of badgers' skins." Exodus 26:14.

In order for this covering to be made there had to be death on the part of the animals from which these skins came. These skins were dyed red. This suggests the shedding of blood. So in the covering of rams' skins we have a picture of death and the shedding of blood. In Hebrews 9:22 we read, "Without the shedding of blood there is no remission."

The death of the rams which furnished the skins for this covering speaks of atonement. On the Day of Atonement a ram was used for a burnt offering. Leviticus 16:2-3. Thus, these were representative of the atoning blood of Christ.

This covering of rams' skins dyed red was laid over the tabernacle showing that all who are in Christ are under the blood. This covering of rams' skins together with the covering of badgers' skins, sheltered all that was beneath from any rain, wind, hail, or storms that might come. Even so, the death of Christ shelters all who are in Him from the storms of God's wrath and judgment. “A man shall be as a hiding place from the wind, and a covert from the tempest: as rivers of water in a dry place, as the shadow of a great rock in a weary land.” Isaiah 32:2. That MAN is the MAN Christ Jesus.

(4). THE COVERING OF BADGERS' SKINS.

The fourth and last layer of curtains was that of the badger skins. This was laid over the curtain of rams' skins these animals also had to die for their skins to be used, Every way we turn we are confronted with something that speaks of death, the shedding of blood, and substitution and covering for our sins. In the word of God we read, “Blessed are they whose iniquities are forgiven and whose sins are covered.” Romans 4:7.

(5). THE VEIL.

The next thing we shall consider is the veil of the tabernacle. It was hung under the taches and separated the holy place from the most holy place. The ark of the testimony on top of which the mercy seat rested was the one piece of furniture that was within the veil, or in the most holy place.

“And thou shalt hang up the veil UNDER THE TACHES, that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy place and the most holy place.” Exodus 26:33.

In Exodus 26:1-6 we found that the taches of gold coupled together the two broad linen curtains, each of which was made of five narrow curtains, four cubits in width. This made each broad curtain twenty cubits wide. So these curtains were coupled together with the taches twenty cubits back from the front. Since the veil was hung under the taches it was twenty cubits back from the front of the tabernacle. So the holy place was twenty cubits long and the most holy place was ten cubits.

This veil has a two-fold significance. We learn this in the book of Hebrews. First of all, the place within the veil, or the most holy place, represents heaven where Christ went to intercede for us. In Hebrews 19:20 we read, “Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made.an high priest forever after the order of Melchisedec.”

In the second place the veil was a type of the flesh of Jesus Christ. In Hebrews 10:19-20 we read, “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.” The veil in the tabernacle stood between the priests and the most holy place. None could enter that place save the high priest, and he but once a year. Heb 9:8: “The way into the holiest of all was not yet made manifest, while yet the first tabernacle was yet standing.” But when Christ on the cross “cried with a loud voice, and yielded up the ghost, then the veil of the temple was rent in twain from the top to the bottom.” Matthew 27:50-51. This rending of the veil opened the way to the most holy place. There was nothing now to keep man from entering. This rent veil pictured the rent flesh of Jesus Christ. By His broken body and shed blood He has removed every barrier between a holy God and a sinful people. The way is open to the mercy seat. Every hindrance has been removed. God can now act in mercy and grace because of the rent veil or flesh of Jesus Christ. Not until the flesh of Jesus was rent was the way into the holiest of all made manifest. “Seeing then that we have a great high priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we have not an high priest which

cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:14-16.

Let the reader keep in mind the difference in what God has always seen and what man has seen. From before the foundation of the world God has seen the rent veil, or the flesh of Jesus, and could save men on the merits of Christ. But it was not until Christ died that men's eyes were opened to see what God had seen all along, or to really understand the meaning of the Old Testament figures. Now we have the glorious privilege of entering by the aid of the Spirit into the glorious secrets and wisdom that were in the mind of God in ages past. Paul said, "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." 1 Corinthians 2:7.

At this point let us consider the 50 gold taches and the 50 brass taches that coupled the curtains together exactly over the place where the veil was hung. In Exodus 26:23 we read, "Thou shalt hang up the veil under the taches." To get the significance of the taches all we need to do is to read Leviticus 23:10-16. In verse 10 we find that the Lord commanded Israel that when they reaped their harvest they were to bring a sheaf of the first fruits unto the priest. Next, we read where it is said, "And he shall wave the sheaf before the Lord, to be accepted for you on the MORROW after the SABBATH shall the priest wave it." Leviticus 23:11. Here, we have the picture of the resurrection of Jesus Christ. The Sabbath was the seventh day of the week. Exodus 20:10. The MORROW after the Sabbath would therefore be the first day of the next week. By reading Matthew 28:1-7 we find that our Lord was raised from the dead on the first day of the week, or the MORROW after the Sabbath. In 1 Corinthians 15:20 we read, "Now is Christ risen from the dead, and become the FIRSTFRUITS of them that slept." So the waving of the firstfruits of the harvest was typical of the resurrection of Christ. Now let us read Leviticus 23:15-16. "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven SABBATHS shall be complete; even unto the MORROW after the seventh SABBATH shall ye number FIFTY DAYS; and ye shall offer a NEW meat offering unto the Lord. Something new took place just 50 days after our Lord's resurrection. The Holy Spirit descended in all His power on the day of Pentecost, just 50 days after our Lord was raised from the dead So, the fifty taches that coupled the curtains together were typical of the Holy Spirit and His work.

Those taches coupled the curtains together right over the place where the veil was hung. Before the Holy Spirit could descend to lead and guide, and enlighten us, Christ must die, and be raised from the dead. The veil of the flesh of Christ had to be rent. Moses had to smite the rock of Horeb, which was a type of the smiting of Christ (1 Corinthians 10:4), before the water came forth to quench the thirst of the children of Israel. Exodus 17:1-6. All that the Spirit does, He does as the result of the rent veil of our Lord's flesh, and His resurrection. On the day of Pentecost Peter said, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear". Acts 2:33. Then how fitting it is that the taches, both in the linen curtains, and the curtains of goats' hair came right over the place where, the veil was hung. We have seen that there were FIVE narrow linen curtains, each FOUR cubits wide, that were fastened together to make a broad one. And five more were fastened together to make a second broad one. Exodus 26:1-3. These two broad ones were coupled together with 50 taches of gold, and it made ONE tabernacle. And these two broad curtains met and were joined together into ONE by the 50 taches of gold, right where the veil was hung. Exodus 26:33. On the other hand there were SIX curtains of goats' hair, four cubits wide, fastened together to make a broad goats' hair curtain, and FIVE more FOUR cubits wide fastened together to make another. Exodus 26:7-11. These were coupled together with 50 taches of brass. The broad one made out of six curtains was in the front. This

was one more than was found in either of the broad linen curtains. But here again the wisdom of God and the marvels of divine inspiration are displayed. The sixth curtain was doubled in the forefront of the tabernacle. This made the taches to come right over the veil, and couple the two broad curtains of goats' hair together at the veil. No wonder Paul shouted, "God forbid that I should glory, save in the cross of Jesus Christ." Galatians 6:14. No wonder he said, "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto us who are called, Christ the power of God, and the WISDOM of God." "O the depth of the riches both of the wisdom and the knowledge of God." Romans 11:33.

It was the 50 taches that joined the curtains together and made them one. It is the Holy Spirit's work to bring us to Christ and make us one. And He does that by virtue of the rent veil or the flesh of Jesus. Christ prayed that His people should be ONE. John 17:20-21. We are made ONE by the Holy Spirit pictured by the 50 taches, which were over the veil and made the curtains to become one right over the veil. The Holy Spirit makes the Jew and Gentile ONE by virtue of the death of Jesus Christ. Ephesians 2:14-15. By virtue of His rent flesh (the veil) GOD is to gather together in ONE all things in Christ. Ephesians 1:10. This, God will accomplish through the work of the Spirit symbolized by the 50 taches.

In the case of the linen curtains they were coupled together with the taches of gold. It is the work of the Spirit that enables us to believe in Christ and become clothed with the perfect righteousness of Christ, represented by the fine linen. "The fine linen is the righteousness of the saints." Revelation 19:8. It is ours by reason of the rent veil. It was also the work of the Spirit through which Christ offered Himself unto God. "How much more shall the blood of Christ, who THROUGH THE ETERNAL SPIRIT offered Himself without spot to God, purge your conscience from dead works to serve the living God." Hebrews 8:14. In that offering Christ was bearing the judgment for our sins. That is why those taches were of brass. The Holy Spirit coupled together the death of Christ, brought about by the works of man (Represented by the SIX curtains), and the GRACE of God, represented by the FIVE narrow curtains in the other broad one. How marvelous are the ways of God.

Within, or behind the veil was the most holy place. In this place there was no window, lamp, or candle. No earthly light ever shined in that place. But when the high priest entered on the Day of Atonement the glory of the presence of God, who was typified as dwelling above the mercy seat between the cherubims, lit up the place. Leviticus 16:2. In Psalms 80:1 we read, "Thou that dwellest between the cherubims SHINE FORTH." The only light that can ever banish the spiritual darkness of men, and illuminate the minds and hearts of men, is the heavenly light that lighted that place. Because of the rent veil of the flesh of Jesus all men may have access to that light and may behold the glory of God in the face of Jesus Christ. The wisdom of men cannot bring us there. "After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching (Of the cross of Christ) to save them that believe." 1 Corinthians 1:21. Because of the death of Christ that light now shines in our hearts. II Corinthians 4:6. May the Lord be praised for it.

THE HANGING FOR THE DOOR.

"And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needle work. And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them." Exodus 26:36-37.

We notice that the pillars for the door were set in sockets of brass. All the boards were set upon sockets of silver as were the sockets for the pillars of the veil. The sockets of brass were at the threshold. All within the tabernacle rested on sockets of silver. When the priest passed over the threshold he left behind all that was of brass and stood on the ground where all the boards

and pillars for the veil rested on sockets of silver. Behind him was that which spoke of judgment and on every side was that which spoke of redemption. So when we enter into Christ we leave behind all judgment and stand on the ground of redemption. “There is therefore now no condemnation to them which are in Christ Jesus.” Romans 8:1. “He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” John 5:24.

Christ said of Himself, “I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture.” John 10:9. A door is a way of entrance. Jesus also said of Himself, “I am the way, the truth, and the life: no man cometh unto the Father, but by me.” John 14:6. To enter into the tabernacle, or to approach the holy of holies, one had to go through the door. If we approach God we must do so through Christ.

The pillars at the door were set in sockets of brass. He who is our door had to suffer the judgment due us for our sins. When we enter in by Him who is the door, we are saved. We are then placed on redemption ground and for us there is no more condemnation.

There were FIVE pillars for the door. “And thou shalt make an hanging for the door of the tent, of blue, and purple and scarlet and fire twined linen, wrought with needlework, thou shalt make for the hanging FIVE pillars,” etc. is our number for GRACE. “By me if any man enter in he shall be saved.” John 10:9. “By GRACE are ye saved through faith.” Ephesians 2:8. This gives us the symbol of GRACE all around the tabernacle, on all sides and the top, and at the base redemption in the silver sockets.

There were FIVE bars on each side, south, north, and west Then we have FIVE pillars in the doorway. Above we have two broad linen curtains, each of which is made up of FIVE narrow ones. Then on top of this we have a covering of goats' hair. One of these broad curtains was made of FIVE narrow curtains. So here we have GRACE represented to us SEVEN times in the tabernacle itself. This is the number of completeness. Paul said, “Ye are COMPLETE in Him, “which is the head of all principality and power.” Colossians 2:10. So we are saved with a complete salvation. We are clothed in the righteousness of Christ represented in the fine linen. We are coupled together and sealed by the Holy Spirit, represented by the fifty taches. Over us we have the blood, represented by the covering of rams' skins dyed red. Then beneath our feet are the silver sockets representing an eternal redemption.

“How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word;
What more can He say than to you He hath said,
You who unto Jesus for refuge have fled?”

THE COURT.

Around the tabernacle was a court made of fine twined linen hung on hooks of silver on pillars of brass. The pillars of brass were set in sockets of brass, and they had fillets of silver. Exodus 27:9-10. The court faced the east, as did the tabernacle. Exodus 27:13. It was one hundred cubits long and fifty cubits wide, and the hangings around it were five cubits high. “The length of the court shall be an hundred cubits, and the breadth fifty cubits everywhere, and the heighth five cubits of fine twined linen, and 'their sockets of brass.” Exodus 27:18. The south and north sides were one hundred cubits, while the west end and the front of the court were fifty cubits. Exodus 27:9-16. There were twenty pillars of brass in each side, south and north, and ten pillars in the west end, and eight in the east end. The corner pillars, however, would be counted twice, even as a corner post in a fence would be used for a fence in two sides of a yard or field.

In the east end was the gate. It was twenty cubits wide. The hanging for it was made of blue, and purple, and scarlet, and fine twined linen, wrought with needlework. There were four pillars of brass in the gate. These were set in sockets of brass and had silver hooks and fillets.

Exodus 27:16-17. On each side of the gate there were hangings of fine twined linen fifteen cubits in width. There were three pillars for the hangings on each side of the gate. Exodus 27:13-15. The twenty cubits in the gate plus the fifteen cubits on each side would make fifty cubits, the breadth of the court. Since the hanging for the gate was twenty cubits and the hangings on each side of it were fifteen cubits these hangings would have to meet edge to edge to exactly enclose the fifty cubits in front. Thus each end of the hanging for the gate would hang on the same pillar as did the hangings which they met on the sides. So the two corner pillars in the gate were also used for the hangings on each side. So actually there were only eight pillars in the east end.

The fillets on the pillars were narrow bands of silver at the top of the pillars. They may be made in a miniature model of the tabernacle and its court by painting the top of the pillars the color of silver.

The blue, purple, scarlet, and fine needlework in the hangings for the court were found only in the hangings for the gate. As one approached the tabernacle from the wilderness he first saw the linen hangings on pillars of brass with hooks and fillets of silver. There is set forth in this the perfect righteousness which God demands and which the sinner does not have. The sinner not being able to meet the righteous demands of God's law, is convicted by the Spirit and made to see his condemnation before God. His condemnation and judgment is set forth by the pillars of brass. But those pillars of brass were tipped with fillets of silver, symbolizing redemption. At the same time the Spirit convicts the sinner of failing to meet God's standard of righteousness, and shows him that he is under condemnation, He also offers to the sinner redemption. This brings us to the gate of the court where we see the hangings of blue, purple, scarlet, and fine linen. This shows that the righteous demands of God were met in Jesus Christ, the royal man from heaven who suffered for our sins. And that gate of blue, purple, scarlet, and fine linen, hung on hooks of silver, is an invitation to the sinner to come and find redemption through the shed blood of the righteous man from heaven. Standing before the gate the condemned sinner may hear the blessed invitation: “Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.” Isaiah 45:22.

A gate speaks of the way of approach to the court. There is but one way of approach to God. Jesus said, “No man cometh to the Father but by me.” John 14:6. The scarlet in the hanging of the gate speaks of the shed blood of Jesus on the basis of which God can invite men to approach Him.

TOWARD THE SUNRISE

Both the tabernacle and the court faced the east, or toward the sunrise. In Malachi 4:2 we find Christ spoken of the Sun of Righteousness. “Unto you that fear my name shall the Sun of righteousness arise with healing in His wings.” Isaiah 60:1 we read: “ARISE, shine; for thy light is and the glory of the Lord in risen upon thee.” Thus in the eastward look of the tabernacle Israel was taught to look for the coming of the promised “Sun of Righteousness”, Jesus Christ their Messiah and Saviour. So we are taught to wait and look for His return. “We have a more sure word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the DAY DAWN, and the day star arise in your hearts.” II Peter 1:19. For us, Christ at His appearing, will be the day star proclaiming the approach of the day. “I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and offspring of David, and the bright and morning star.” Revelation 22:16. To Israel Christ will be the “Sun of Righteousness” at His return to the earth. Facing the east, the tabernacle teaches us to watch for the coming of Him of whom the tabernacle speaks.

At His return to Israel Jesus Christ will come from the east. “Afterward He brought me to the gate that looketh toward the east: and, behold the glory of the God of Israel came from the way of THE EAST: and His voice was like the noise of many waters; and the earth shineth with

His glory." Ezekiel 43:1-2. In Revelation 1:12-16 John gave us a description of Christ in the midst of the seven golden candlesticks. In that description John said that His (Christ's) voice was as the sound of many waters. So the one in Ezekiel 43:2, who comes from the way of the east, and whose voice was like the noise of many waters, can be none other than Jesus Christ.

But let us read further in Ezekiel's prophecy. "And the glory of the Lord came into the house by the way of the gate whose prospect is toward the EAST. So the Spirit took me up, and brought me into the inner court; and behold the glory of the Lord filled the house. And I heard Him speak unto me out of the house; . . . and He said unto me, Son of man, the PLACE OF MY THRONE, and the place of the soles of MY FEET, where I will DWELL in the midst of the children of Israel forever." Ezekiel 43:4-7.

Here Ezekiel tells us that the glory of the God of Israel came from the way of the east. In Hebrews 1:2-3 we read where God "Hath in these last days spoken unto us by His Son, . . . who being the brightness HIS GLORY, and the express image of His person, . . . when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." So the glory of the God of Israel, whose voice was like the noise of many waters, was Christ. He is the one whom Ezekiel saw coming from the EAST.

In Ezekiel 43:1-7, we see one entering the eastern gate, who is to sit on His throne. He said to Ezekiel, "The place of my THRONE, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever." V. 7. This is none other than the promised Son of David, who should sit upon David's throne. "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The Mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the THRONE of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth and forever." Isaiah 9:6-7. As Son of David, this person (Christ) was a man. But He was also God. Isaiah said He was the Mighty God. He was a child born, a human being, yet God. Then in Ezekiel 44:1-2 we find the gate toward the east was shut, "Because the Lord, the God of Israel, hath entered by it." The person in Ezekiel 43:1-7 who comes into the house by the way of the gate whose prospect is toward the east, is the same person who in Ezekiel 44:2 is called "The Lord, the God of Israel." Here is the Christ, the Messiah of the Jews, man, yet God, and God, yet man. In John 1:1 we read, "In the beginning was the WORD, and the Word was with God, and the Word was God." Then in John 1:14 we read, "The WORD was made flesh, and dwelt among us, (and we beheld His glory as of the only begotten of the Father) full of grace and truth."

This is He of whom the Psalmist was speaking when he said, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." Psalms 24:7. This is Jesus Christ, the King of the Jews (Matthew 2:2) and of the whole earth (Zechariah 14:9), when He shall return to earth in His glory. Matthew 25:31.

From these verses we see that when Christ returns to sit His throne, and DWELL in the midst of the children of Israel He will come from the east. So the tabernacle, which represents God's dwelling place among the Israelites, facing eastward foretells the coming of Christ, in whom God dwells, to sit upon His throne at Jerusalem and to dwell among the children of Israel. Ezekiel tells us that He will come from the east. And the Lord said to Ezekiel, "Son of man, the place of my THRONE, and the place of the soles of my feet, where I WILL DWELL in the midst of the children of Israel forever." Thus we see the significance of the statement in Exodus 25:8, "Let them make Me a sanctuary; that I may dwell among them."

In the day of the Lord, when Christ comes to make war against Israel's enemies, as they will be gathered against Jerusalem to battle, He will descend to the Mount of Olives which is east of Jerusalem. "Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day (when He comes to fight against

the nations) upon the Mount of Olives, which is before Jerusalem on the EAST." Zechariah 14:3-4. From that mountain east of Jerusalem He will no doubt enter the temple, or house of the Lord, as Ezekiel tells us. Ezekiel 43:1-7.

In Ezekiel, chapter forty to the end of chapter forty-two Ezekiel gives us a prophecy of the temple which shall be built by the Jews in the future. This is the house into which the Lord, the glory of the God of Israel, will enter from the east. Ezekiel 43:1-5. "The Lord, whom ye seek, shall suddenly come to His temple. But who may abide the day of His coming? And who shall stand when He appeareth? For He is like a refiner's fire, and like fuller's soap: and He shall sit as a refiner and purifier of silver, that they may offer unto the Lord an offering of righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." Mal. 3:1-4.

Yes, the Lord will suddenly come to His temple, and He shall come by the way of the east. When He comes the earth will shine with His glory. "The glory of the God of Israel came from the way of the east; and His voice was like the noise of many waters; and the earth SHINED with His glory." "The EARTH shall be full of the knowledge of the Lord as the waters cover the sea." Isaiah 11:9.

Our Lord compared His return to lightning coming out of the EAST. "For as the lightning cometh out of the east, and shineth even unto the west; so shall the coming of the Son of man be." Matthew 24:27.

In confirmation of the above let us now read Ezekiel 44:1-2. "Then He brought me BACK the way of the gate of the outward sanctuary which looketh toward the EAST; and it was shut. Then saith the Lord unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; BECAUSE the Lord, the God of Israel, hath entered it (eastern gate) therefore it shall be shut." This is in keeping with the prophecy in Ezekiel 43:1-7, and is positive proof that Christ will come from the EAST when He returns to sit on His throne and to dwell in the midst of Israel. The eastern gate being shut after the Lord returns may signify that the prophecies concerning Christ's return have now been fulfilled. Christ, "the Sun of Righteousness", being come into His glory, the eastern gate through which He has entered will be shut. Israel need no longer look for their "Sun of Righteousness" to arise. He will have arisen on them with glory and their Sun will no more go down. "Thy Sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." Isaiah 60:20. Their God will be dwelling in the midst of them.

THE FURNITURE OF THE TABERNACLE

THE ARK OF THE TESTIMONY.

The first thing about which God gave instructions was the Ark of the Testimony. Exodus 25:10-16. It was the first article of furniture to be put in its place. Exodus 40:18-21. It occupied the leading place in God's communications to Moses. In the last chapter of Exodus we have the setting up of the tabernacle and its dedication. When the work of dedication was completed then the pillar or cloud covered the tabernacle and the glory of God filled it. Exodus 40:34. In the opening verse of the next book, Leviticus, we read, "And the Lord called unto Moses and spake unto him OUT OF THE TABERNACLE." Leviticus 1:1. Then in numbers 7:89 we read, "When Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of the testimony, from between the two cherubims." God had now come down from Mt. Sinai where He spoke in judgment and had taken His seat on the mercy seat that was upon the ark where He could speak to His people in mercy.

The position of the ark was most significant. Its place was within the veil, in the most holy place. Thus it formed the base of God's throne of grace. Everything about it speaks of mercy and

grace for the sinner. But it, together with the mercy seat, also speaks of a satisfied law, and of the terms on which a Holy God can meet His sinning creature in both mercy and peace.

On the Day of Atonement the high priest went within the veil and sprinkled the blood upon the mercy seat that was upon the ark. Leviticus 16:1-15. Notice especially verses 14-15. This was typical of the work of our High Priest, Jesus Christ, in Heb 9:7, we read, "But into the second, (Most Holy Place) went the high priest alone once each year, not without blood, which he offered for himself, and for the errors of the people." Then a few verses below we read, "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, …neither by the blood of goats and calves, but by His own blood, He entered in once into the holy place, having obtained eternal redemption for us." Hebrews 9:11,12.

Now let us read Hebrews 4:14-16. "Seeing then that we have a great high priest, that is passed into THE HEAVENS, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto THE THRONE OF GRACE, that we may obtain MERCY and GRACE to help in the time of need."

From these verses we see that the mercy seat resting upon the ark, which was within the veil, was typical of the throne of grace within the heavens where Christ, our High Priest, has gone.

An Ark is designed to preserve intact whatever maybe placed within it. An ark carried Noah and his family and all that was therein, safely through the flood. The mother of Moses placed him in an ark that preserved him from the waters of the Nile River. So the Ark of the Covenant was designed to preserve God's covenant unbroken in the midst of an erring people. In this ark of the testimony were placed the tables of stones on which were written the ten commandments. Exodus 25:16, and Deuteronomy 10:1-5. This shall be more fully discussed later on.

Now let us read the instructions which God gave Moses about the construction of the ark. "And they shall make an ark of shittim wood; two cubits and an half shall be the length thereof, and a cubit and an half the breadth thereof, and a cubit and an half the heighth thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shall make upon it a crown of gold round about. And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in one side of it, and two rings shall be in the other side of it. And thou shalt make staves of shittim wood, and overlay them with gold. And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. And thou shalt put into the ark the testimony which I shall give thee." Exodus 25:10-16.

From the above we see that the ark was two cubits and a half long, and a cubit and a half wide, and a cubit and a half high. It was overlaid with pure gold within and without. It had four rings of gold in the four corners. Through these rings of gold were placed staves of shittim wood covered with gold. By means of these staves the ark was carried by the Levites when the people were journeying from place to place during their sojourn in the wilderness. These staves were not to be taken from the rings, but they were to be always left in them.

First, let us notice that the ark was overlaid with gold WITHIN and without. Wherever the word speaks of this it is always stated within and without, never without and within. Exodus 37:1-2. "Man looketh on the outward appearance but God looketh upon the heart." I Samuel 16:7. With Him, outward righteousness to be acceptable must be the result of an heart that is right before Him. David said to the Lord, "Behold, thou desirest truth in the inward parts." Psalms 51:6. Jesus rebuked the Pharisees for making the outside clean and leaving the inside full of extortion and excess. He told them to first cleanse that which was within the cup and platter. Matthew 23:23-26. Again, our Lord said, "A good man out of the good treasure of his heart

bringeth forth good things." Matthew 12:35. The world expects to be made acceptable unto God by outward deeds. The word of God teaches that we must first be made right within.

Jesus Christ did the will of God in all things because He was pure gold within. He was sinless within and without. It was His delight to do the Father's will. "Then, said I, Lo, I come: in the volume of the book it is written of me. I delight to do thy will, O my God: yea, thy law is written in my heart." Psalms 40:7-8.

By reading Exodus 25:16 and Deuteronomy 10:1-5 we find that the law of God, the tables of stones containing the Ten Commandments were placed within the ark. This pictures to us the law of God within the heart of Christ. This was the tables of stones as given the second time. Deuteronomy 10:1-5. The first time the Ten Commandments were given in stones Moses threw them down in anger when he found Israel had made the golden calf to worship. "And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount." Exodus 32:19. This signifies what man has done to God's holy law. He has broken the whole law. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Jas. 2:10. The second time Moses was called into the mountain and received the Ten Commandments in a second set of stones. This time they were not broken, but placed intact within the ark. This typified what Christ did for God's law. He said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth, shall pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:17-18. He was made under the law. "When the fulness of time was come, God sent forth His Son, made of a woman, made under the law, that we might receive the adoption of sons." Galatians 4:4-5. Being made under the law, He obligated Himself to keep the law. This He did in every respect. In so doing He furnished the obedience which the law demanded of man, which man could not render. Having rendered that obedience which God's righteous law demanded He paid man's penalty for a broken law by dying as a substitute for the sinner. This however, will be more clearly brought out in our study of the mercy seat.

As we have seen, the ark had rings of gold made at the four corners. Through these were placed staves of shittim wood overlaid with gold. The ark had to be carried as Israel journeyed in the wilderness. Here we have set forth the pilgrim life of Jesus while He was in the world. He had no certain abiding place. He said of Himself, "The foxes have holes, and the birds of the air have nests: but the Son of man hath not where to lay His head." Matthew 8:20. "He was in the world, and the world was made by Him, and the world knew Him not." John 1:10. It was prophesied of Him, "I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up, and the reproaches of them that reproached thee are fallen on me." Psalms 69:8-9. He was indeed a stranger and pilgrim in the world. This was the meaning of the rings and staves by which the ark was borne from place to place.

We read where God said to Moses, "The staves shall be in the rings of the ark: they shall not be taken from it." The staves were to remain in the rings upon the ark. They were not to be removed. It was to be in constant readiness to be moved. Here we see pictured the constant readiness of Christ to do His Father's will. Jesus said of Himself, "The Father hath not left me alone; for I do always those things that please Him." John 8:29.

THE MERCY SEAT.

"And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half shall be the breadth thereof. And thou shalt make two cherubim's of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shalt thou

make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. And thou shalt put the mercy seat above the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel". Exodus 25:17-22.

Here we have one of the most interesting and profitable and heart stirring lessons to be found in the word of God. The very name of this article of furniture, "The Mercy Seat", shows its meaning. It speaks to us of mercy and grace. It tells us of a God who delights to show mercy. It tells of the basis on which He can and does show mercy. In it God unfolds unto us His great loving heart which yearns over His fallen and sinful creatures. It speaks to us of the great love wherewith He loved us. "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead In sins, hath quickened us together with Christ, (by grace are ye saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come He might show THE EXCEEDING RICHES OF HIS GRACE in His kindness toward us through Christ Jesus." Ephesians 2:4-7.

To truly appreciate these verses in Ephesians we need to read the verses that come before and see the dark background on which Sovereign mercy and grace are displayed. In those verses we find that we were in times past dead in trespasses and sins, walking after the course of this world, indwelt by the spirit of Satan, having our conversation in the lusts of the flesh, fulfilling the desires of the flesh and mind; and were children of wrath. Ephesians 2:1-3. We were also without Christ, aliens from the commonwealth of Israel, having no hope, and without God in the world. Ephesians 2:11. Into this dark and dismal situation mercy and grace stepped forward and completely changed the picture. "BUT GOD (what depth of meaning in these two words), who is RICH IN MERCY, for His great love wherewith He loved us, even when we dead in sins, hath quickened us," etc. Of all this the mercy seat speaks in the sweetest of tones. In that mercy seat we see the great compassion of the heart of God. Mercy is for the sinful and unworthy. Being sinners we need mercy. God being love, delights to show mercy. O what tenderness and pathos we see in that mercy seat. The very thought of it stirs the deepest emotions of our hearts and melts our eyes to tears. In it we see hope for the hopeless. In it we see forgiveness for all our sins. In it we see balm for our sin sick and weary souls. In it we see a fountain for our cleansing. In it we see a refuge from the wrath to come.

"From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat:
Tis found beneath the mercy seat.
There is a place where Jesus sheds
The oil of gladness on our heads;
A place than all beside more sweet:
It is the blood bought mercy seat.
Oh let my hand forget her skill,
My tongue be silent, cold and still,
This bounding heart forget to beat
If I forget thy mercy seat."

This mercy seat, being two and a half cubits in length, a cubit and a half in breadth, would exactly fit the top of the ark on which it rested. What fitness we discover in all God's plans and ways! Not one thing was done in vain. There is no overlapping in His divine pattern of things.

Everything about the ark and mercy seat, as well as in all the tabernacle, was harmoniously related to each other. So it is in God's great system of truth. There can be no discord in divine revelation. Like the strings in a great musical instrument, or like the different instruments in a great orchestra, everything is in tune with the other. In everything we see the master mind of God. In everything we see the stamp of divine inspiration, and a wisdom that was infinite in its reach.

In giving the instructions for the ark the Lord told Moses to put in it testimony which He should give him. Exodus 25:16. In His instructions about the mercy seat, He repeated what He had said about the testimony. "And thou shalt put the mercy seat above the ark; and in the ark thou shalt put THE TESTIMONY that I shall give thee." Exodus 25:21. Since God had already told Moses to put the testimony in the ark, to of the blood of Jesus Christ, which was shed for us. It shows us that the way to mercy's door is a blood-sprinkled way. Not the labor of our hands could fulfill the law's demands. Not our zeal, our good works, our good intentions, nor our observance of rituals and ceremonies could for us atone. Every step of the way is marked by the blood of the cross. The way to the loving, outstretched arms of mercy is by the blood of Christ. It is stained with crimson all the way.

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains.
E'er since by faith, I saw the stream
Thy flowing wound supply,
Redeeming love has been my theme,
And shall be till I die."

The blood-sprinkled mercy seat resting above the tables of stones shows us judgment mingled with mercy. The broken tables at the foot of Mt. Sinai demanded judgment. But that judgment was borne by Him, who alone could keep the law unbroken, when He died for us. So here we find that *"Mercy and truth are met together; righteousness and peace have kissed each other."* Psalms 85:10. Here the Father plants the forgiving kiss upon the cheek of the returning prodigal, and puts upon him the best robe of all, the perfect righteousness of Christ.

This blood-sprinkled mercy seat speaks to the sinner of pardon and peace. It shows us the loving kindness of God in giving His Son to reclaim us. It shows us the grace of our Lord Jesus Christ who came to lift us from our fallen state into a glorious place of sonship with God.

"In loving kindness Jesus came,
My soul in MERCY to reclaim,
And from the depths of sin and shame,
Through GRACE He lifted me.
He called me long before I heard,
Before my sinful heart was stirred,
But when I took Him at His word,
Forgiv'n, He lifted me.
His brow was pierced with many a thorn,
His hands by cruel nails were torn,
When from my guilt and grief forlorn,
In love He lifted me.

From sinking sand He lifted me,
With tender hand He lifted me,
From shades of night to plains of light,
O praise His name, He lifted me!"

The Cherubims Upon The Mercy Seat

In the cherubims at each end of the mercy seat we have a beautiful picture. These cherubims were made of beaten gold and stood on each end of the mercy seat with their faces turned inward and looking down upon the mercy seat. Their wings were outstretched toward each other and overshadowed the mercy seat. We find in Genesis 3:22-24 that after man had sinned in eating of the forbidden fruit that God drove him from the garden, and placed at the east of the Garden of Eden, Cherubims, and a flaming sword, to keep the way of the tree of life.

Here was judgment mingled with mercy. Had man been permitted to eat of the tree of life he could have perpetuated his bodily existence and would have lived forever in a state of rebellion against God. So while it was a judgment to drive man out, it was also an act of mercy to keep him from eating of the tree of life in his rebellious state.

But at the mercy seat we find no flaming sword. We see faces full of compassion looking down upon a place of mercy and grace, a place where God can meet a sinner in peace.

These cherubims were made of beaten gold. The beaten gold speaks of the bruising of our Saviour which He endured that we might find mercy. We read where Isaiah prophesied of Christ as follows: *"I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting."* In Matthew 27:26 we read: *"Then released he Barabbas unto them: and when he had scourged Jesus, he delivered Him to be crucified."* Then we read in Matthew 27:30 *"And they spit upon Him, and took the reed, and smote Him on the head."* Isaiah said, *"He was wounded for our transgressions. He was bruised for our Iniquities: the chastisement of our peace was upon Him, and by His stripes we are healed."* Isaiah 53:5.

A scourge was made of a heavy broad strap of leather in which were fastened slugs of lead. It was applied to the bared back of the victim. Every time this scourge was laid across our Saviour's back the flesh was broken and the blood flowed. In the beaten gold of the cherubims upon the mercy seat we see a picture of the scourging our Saviour received and the wounds in His hands and feet as he was nailed to the cross. Every time the hammer fell to beat out the gold for the cherubims upon the mercy seat, it sounded out the strokes of our Saviour's scourging and the blows of the hammers which nailed Him to the cross. Because of all this suffering on the part of Jesus Christ God can meet a sinner in mercy.

The outstretched wings of the cherubims over the mercy seat speak to us of a safe refuge for the sinner, a place where those who trust in Christ are sheltered from all harm. Here we find a hope that is both sure and steadfast, *a* hope that holds us safe amidst the storms and tempests of life. We are told that our hope entereth into that within the veil.

"God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it with an oath; that by two immutable (unchangeable) things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that **WITHIN THE VEIL;** whither the forerunner is for us entered, even Jesus, made an high priest forever, after the order of Melchisedec." Hebrews 6:17-20.

So the mercy seat within the veil represents a sure refuge for a guilty sinner. The outstretched wings of the cherubims over the mercy seat symbolize a place of certain refuge. David said, ***"BE MERCIFUL** unto me, O God, be **MERCIFUL** unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast."* Psalms

57:1. By trusting in the Lord, David found grace for his needs, and an unfailing refuge beneath God's wings of mercy.

"Jesus, lover of my soul,
let me to thy bosom fly,
while the nearer waters roll,
while the tempest still is high!
All my trust on Thee is stayed,
all my help from Thee I bring;
Cover my defenseless head
with the shadow of Thy wing."

A DIVINELY APPOINTED MEETING PLACE

The mercy seat was the place appointed of God where He would meet His people. "And there will I meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I give thee in commandment unto the children of Israel." This speaks of a place where God will meet the sinner in mercy. It is not only a place of His appointment, but a place which He Himself has provided, in terms satisfactory with Himself, and in keeping with divine justice.

This appointed place where God meets the sinner in mercy is a place of propitiation. In Romans 3:24-26 we read, "Being justified freely by His **GRACE** through the redemption that is in Christ Jesus: Whom God hath sent forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus."

The word translated "Propitiation" in the above quotation is from a Greek word which *Young's Concordance* tells us means "Place of propitiation." Jesus Christ, through His death, resurrection, and ascension provided a place of propitiation where God can be righteous and **FREELY** justify the sinner who believes in Jesus. The mercy seat resting above the unbroken tables of the law proclaims God as being righteous in justifying the one who has faith in the blood of Jesus Christ. It speaks of a place of propitiation through the redemptive work of Jesus Christ. When a Holy God and an unworthy sinner meet on a bloodstained platform all is forever settled. God is forever satisfied and the sinner is forever saved. God has justified the sinner, and who can lay anything to his charge? *"Who shall lay anything to the charge of God's elect? It is God* ***THAT JUSTIFIETH.*** *Who is he that condemneth?"* Romans 8:33-34. Justice has been satisfied, divine love and wisdom have been fully shown, grace has been displayed, the sinner has been saved, and God has been glorified.

Not only was the mercy seat a place where God met His People, but it was a place where He would commune with them. God is not content to just forgive the sinner and take away his guilt, but He goes still further and makes this known to him by communing with the one He meets in mercy. He speaks to our hearts in tenderness and love. Thank God that there is a conscious communion between God and the pardoned sinner. In the heart and soul of the forgiven sinner God communes with him through His spirit. This communion of God unto the sinner whom He meets in grace at the blood-sprinkled mercy seat gives that person an assurance that all is well with his soul.

"When peace, like a river attendeth my way,
When sorrows like sea billows roll;
Whatever my lot, Thou hast taught me to say,
It is well, it is well with my soul.

My sin, Oh, the bliss of this glorious thought
My sin— not in part, but the whole,
Is nailed to the cross and I bear it no more,
Praise the Lord, praise the Lord, O my soul."

May the Holy Spirit so lead us as we think upon the mercy seat until we see the riches of God's grace as we have never before seen it. May our understanding be enlightened until we see in that blood stained mercy seat the wisdom of God and the all sufficiency of His redeeming grace through Jesus Christ. Resting in that finished work of Christ may our spirits be lifted above the groveling things of this vain world until we can sing in the words of the song writer:

"There, there on angel wings we soar,
And sin and sense molest no more;
And heav'n comes down our souls to greet,
And glory crowns the mercy seat.
Ah! Whither could we flee for aid,
When tempted, desolate, dismayed;
Or how the hosts of Hell defeat,
Had suff'ring saints no mercy seat?"

THE TABLE OF SHEWBREAD.

Thus far our study of the tabernacle furniture and its meaning has confined us to that which was within the veil in the most holy place. Within that veil we have seen the work of Christ in our behalf before God's throne of mercy. It gives us the position of the believer within the heavenlies as he is represented before the Father in the person of His High Priest and Federal Head, Jesus Christ. Now, we are ready to come without that veil and see the believer in Christ occupying the place of a worshipper. Not until the atoning blood of Christ has made us acceptable before God's presence can we truly take our place as worshippers and offer up unto Him praise and adoration. How fitting it is then, that the ark and the mercy seat should be mentioned before the table of shewbread, (Exodus 25:10-23), made before the table of shewbread (Exodus 37:1-10), and set in place before it was, (Exodus 40:1-4, 20-22). The divine order of things is always the right order. And the table of shewbread is always the third in order of the furniture. Now let us endeavor to study the table and its meaning.

"Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the heighth thereof. And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. Over against the border shall the rings be for places of the staves to bear the table. And thou shalt make staves of shittim wood, and overlay them with gold, that the table may be borne with them. And thou shalt make the dishes thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them. And thou shalt set upon the table shewbread alway." Exodus 25:23-30.

On this table, stood food for the priests of God. In Leviticus 24:5-9 we read, "And thou shalt take fine flour, and bake twelve cakes thereof: two tenths deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the Lord. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord. Every Sabbath shall he set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant. And it shall be Aaron's and his sons', and they shall eat it in the holy place: for it is most holy unto him of offerings of the Lord made by fire by a perpetual covenant."

Believers in the Lord Jesus Christ are priests. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who

hath called you out of darkness into His marvellous light." 1 Peter 2:9. "Unto Him that loved us, and washed us from our sins in His blood, and hath made us kings and priests unto God and His Father." As believer priests we feed upon Christ who is the bread of life. Jesus said of Himself, "I am the Living bread which came down from heaven: if a man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." John 6:51. Christ is not only our salvation, but He is our spiritual food. The believer delights to feed upon the riches of His grace which builds him up and makes him to grow stronger and stronger in the Lord. As a child grows larger and stronger through eating physical food, so the more we meditate and think upon what Christ means to us, the more we grow in grace and the stronger we become in the Lord.

This shewbread was to be kept continually on the table before the Lord. It is essential to our spiritual growth that we have Christ ever before us where we can feed upon Him continually.

As this tabernacle was built as a dwelling place for God among the children of Israel there had to be twelve cakes upon the table. Though the priests alone ministered in the sanctuary, yet God dwelt among all the tribes, the one as well as the other. He provided for all the tribes by giving them manna from heaven. Thus all the twelve tribes had to be represented in the twelve cakes.

Twelve is an important number in God's dealings with Israel. He chose twelve apostles. The twelve apostles are to sit on twelve thrones, judging the twelve tribes of Israel. Matthew 19:28. The New Jerusalem had twelve gates, and at those gates are twelve angels. On those twelve gates are the names of the twelve tribes of the children of Israel. Revelation 21:12. The city has twelve foundations, and on these twelve foundations are the names of the twelve apostles of the Lamb. Revelation 21:14.

The cakes were made of unleavened bread. "And this is the law of the meat offering: the sons of Aaron shall offer it before the Lord, before the altar. And he shall take of it his handful of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a sweet savour, even the memorial of it, unto the Lord. And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation shall they eat it. It shall **NOT** be baken with leaven." Leviticus 6:15-17.

Leaven is a symbol of evil, impurity, false doctrine, strife, and vain glory. "Know ye not that a little leaven leaventh the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." I Corinthians 5:6-8. The Passover, which was a type of Christ, who is called our Passover, was eaten with unleavened bread. Exodus 12:8-11; see also Matthew 17:6-12. Thus in the unleavened cakes upon the table of shewbread we have another picture of the sinless, spotless character of Christ Jesus. "Ye know that He was manifest to take away our sins; and in Him is no sin." I John 3:5.

The table of shewbread was placed in the holy place on the north side. "And he brought in the ark into the tabernacle, and set up the veil of the covering, and covered the ark of the testimony; as the Lord commanded Moses. And he put the table in the tent of the tabernacle northward, without the veil. And set bread in order upon it before the Lord; as the Lord had commanded Moses." Exodus 40:21-23.

THE CANDLESTICK.

The next article of furniture mentioned was the candlestick. Exodus 25:31-40. It was also the next one in order in which they were made. After the table of shewbread was brought in and set in its place then the candlestick was brought in and set over against the table of shewbread,

on the south side of the tabernacle. *"And he put the candlestick in the tent of the congregation, over against the table on the side of the tabernacle southward. And he lighted the lamps before the Lord; as the Lord commanded Moses."* Exodus 40:24-25. The Lord's priests need light as well as food. Christ provides both for us. Jesus said, *"He that followeth me shall not walk in darkness, but shall have the light of life".* John 8:12. To worship and serve aright we must have the light of divine truth. Over and over again the Lord said to Moses, *"And look that thou make them after their pattern in the mount."* Exodus. 25:40; 25:9; 39:42; 40:19, 21, 23, 27, 29 and 32. In all these things God is seeking to impress His people that if they worship and serve Him in an acceptable way, they must do so according to a revealed pattern. Through His churches which teach the word through the power of the Spirit the believers in Christ are given the light which they need.

The candlestick with the seven lamps symbolize not **"THE CHURCH"** as we so often hear the expression used, but **THE CHURCHES** (plural) of the Lord Jesus Christ. In Revelation 1:12-20 John saw Jesus Christ standing in the midst of seven golden candlesticks. Jesus said unto John, *"The seven candlesticks are the seven churches,"* Revelation 1:20. So, the seven lamps on the candlestick in the tabernacle evidently represent the same thing, the churches (plural) of the Lord Jesus Christ.

This writer cannot accept the theory that the tabernacle as a whole, or even the holy place, represents the church. There was but one tabernacle. The word of God teaches that there was a plurality of churches. The word "Church" is found in the plural form thirty-three times in the New Testament. In this connection let me suggest to the reader that he make a list of all the places where our Lord used the word "Church". He will find this in the book of Matthew and in the book of Revelation. Set these scripture references in order one under the other. Then read each reference and write after it either "Local body" or "Universal church" as each verse indicates. Then do the same with the book of Acts, the book of Romans, the two books of Corinthians, the book of Galatians, and on through the New Testament . He will be surprised at the evidence that accumulates showing that a church is a local body.

Next, this writer cannot accept the theory that the holy place is a type of church because Hebrews 4:14-16; 6:19-20; and 9:7-12 shows us that in the most holy place we have a type of heaven. The priest had to go through the holy place to reach the most holy place. That theory would teach church salvation. The lamps on the candlestick shed their light in the holy place and on the way the priest had to go toward the most holy place. The churches may give us light and instructions as to how to worship and serve Christ, and how to grow up in Him as we travel along the road to glory, but they do not save us. They may teach us about Him who does save, but Christ Himself does the saving, and not the churches. We must be careful not to put the churches between the individual and his Saviour. Much precious truth has been obscured by trying to see the church, or rather the churches, where God meant for us to see Christ. Many of the precious promises of God to Israel have been stripped of their meaning by trying to apply them to what some people call "The Church". Many theologians have put "The Church" to the forefront and Christ in the background. With them "The Church" is everything, and Christ has been stripped of His saving power. God's word teaches us that Christ should have the preeminence in all things. Colossians 1:16-18. But with too many "The Church" has the preeminence in all things.

The reader may find the instructions for making the candlestick in Exodus 25:31-40. Since this is a lengthy passage the reader will be left to read it for himself. We find that it was one work of beaten gold. It had one shaft. On each side of this shaft were three branches, vs. 31-33. There were seven lamps, v. 37. Evidently the seventh lamp was at the top of the shaft, and three were on the branches on each of the sides. A talent of gold was used in making the candlestick and its vessels. Exodus 25:39. This would be worth more than $26,000.00 in our money today.

The branches of the candlestick all came out of the same shaft. This shows us that scriptural churches all had a common origin. They were all of the same kind of material.

For the candlesticks there were made tongs and snuff dishes. All who have ever had any experience with a tallow candle or a kerosene lamp know how char forms on the wicks and interferes with the candle or lamp giving light. For the lamp to give its best light this char has to be kept snuffed or trimmed off. So it was with the candlestick. The high priest, who dressed the lamps, had to keep the accumulation of char snuffed off. So it is with the churches. There is continually accumulating that which hinders them from giving their best light. Our High Priest, Jesus Christ, has to keep us trimmed. That in our lives which hinders the churches from giving their true light must be trimmed away.

The tongs for the candlestick were used by the high priest in trimming the wicks of the lamps The snuff dishes were vessels into which the char was deposited after being trimmed off. It was not to be thrown upon the floor to soil and defile the sanctuary of the Lord.

The lamps were kept burning continually by means of olive oil which was supplied to the lamps by the high priest. "And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always. In the tabernacle of the congregation without the veil, which is before the testimony, Aaron and his sons shall order it from evening to morning before the Lord." Exodus 27:20-21. In Exodus 30:7 we find where Aaron dressed (trimmed) the lamps. This typifies the work of Christ giving to us the Spirit of God, who alone can cause °our lamps to burn and our lights to shine. As charred wicks interfere with the flow of oil to the light so does that which is dross in our lives interfere with the work of the Spirit of God in and through us.

The lamps were to be caused to burn continually. "And the Lord spake unto Moses, saying, Command the children of Israel that they bring unto thee pure oil olive beaten for the light' to burn continually. Without the veil of the testimony in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the Lord continually: it shall be a statute **FOREVER** in your generations." Leviticus 24:1-4. Here we have set forth in type the perpetuity of the churches. "Unto Him be glory in the church by Christ Jesus throughout all ages, world without end, amen." Ephesians 3:21.

THE GOLDEN ALTAR OF INCENSE.

The next article of furniture to be considered is the golden altar of incense. It was brought in after the candlestick was placed and its lamps lit, and was put in the holy place before the veil. *"And he lighted the lamps before the Lord; as the Lord commanded Moses. And he put the golden altar in the tent of the congregation before the veil: and he burnt sweet incense thereon; as the Lord commanded Moses."* Exodus 40:25-27.

The incense which was burned upon this altar pictures the prayers and worship of the saints of God. We read where David said, *"Let my prayer be set before Thee as incense; and the lifting up of my hands as the evening sacrifice."* The in Revelation 8:3-4 we see where it is written, *"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne."*

The incense was made of sweet spices. *"And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary."* Exodus 37:29. These sweet spices gave forth a pleasing and delightful smell. This sets forth the delight there is to be found in the worship and service of God, both to God and to those who worship Him in Spirit and truth.

The description of this altar is found in Exodus 30:1-4, "And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it. A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof; the horns thereof shall be of the same. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof: and thou shalt make unto it a crown of gold

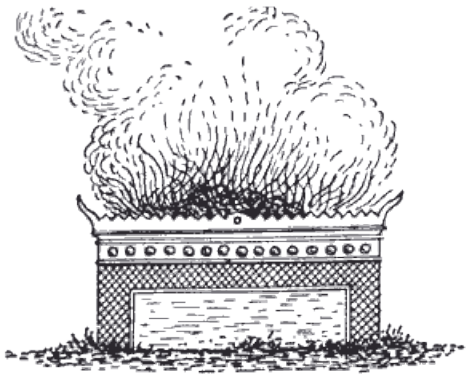
round about. And two golden rings shalt thou make to it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for the staves to bear it withal." No strange incense was to be burned upon this altar. "Ye shall offer no strange incense thereon, nor burnt offering; neither shall ye pour drink offering thereon." Exodus 30:9.

All efforts at worshipping God by the unhallowed powers of nature come under the head of *"strange fire."* The Lord must be the object of our worship. We are not to go before the Lord to commemorate Mother's Day, or Father's Day. All such is out of place in our worship of the Lord. We need to worship and praise Him, and to commune with Him. A lot of modern singing is nothing but strange fire. The singers, rather than Christ, are exalted. We are not to sing that someone can see how well we can sing, but to lead the minds and hearts of the people to adore and worship God. A lot of singing we have today should be relegated back to the barn dance from whence it came. It is set to a swing time tune, and stirs the feelings in one's feet rather than in his heart. If we would go back to the old-time songs and congregational singing we would notice a difference in our services.

We notice that no burnt offering or meat offering was to be offered upon this altar. This is very significant and we shall discuss this after studying the brazen altar.

THE BRAZEN ALTAR.

Now we come out of the tabernacle to the brazen altar which is before the door of the tabernacle. "And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits. And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass." Exodus 27:1-2.



THE SACRIFICIAL ALTAR

This brazen altar, when considered with the burnt offering gives us a most profitable and soul-stirring lesson. It was the place where the sacrifices and offerings were burned, with the exception of the sweet incense which was burned on the altar of incense.

The brazen altar was outside the tabernacle, and in the court of the tabernacle. It was set before the door of the tabernacle. *"And he set up the hanging of the door of the tabernacle And he put the altar of burnt offering by the door of the tabernacle."* Exodus 40:28-29.

This altar represented the cross of Jesus Christ. There were **FOUR** horns on the **FOUR** corners. To these four corners the sacrifice was tied. In Psalms 118:27 we read, *"God is the Lord, which hath showed us light: bind the sacrifices with cords, even unto the **HORNS** of the altar."* When we read this verse, along with Psalms 22:16 the Lord does indeed give us light. In that verse we read, *"They pierced my hands and my feet."* Christ had two hands and two feet. By means of **FOUR** nails driven through His two hands and two feet He was fastened to the cross. After His resurrection our Lord appeared to His disciples and showed them His hands and feet. Luke 24:48. Thomas said he would not believe the Lord was raised unless he could see the prints of the nails. So here we see the meaning of the four horns.

That altar was **FIVE** cubits in length and **FIVE** cubits in breadth. In Hebrews 2:9 we read that Jesus by the **GRACE** of God tasted death for **EVERY** man. That altar had **FOUR** sides. It looked east. It looked west. It looked north. And it looked south. That death and His grace was for all of earth's people, represented by the number **FOUR**. In Revelation 5:9 we read, *"And they sung a new song, saying, Thou art worthy to take the book, and to open the seal thereof: for Thou wast slain and hast redeemed us to God by Thy blood out of every kindred (1), and tongue (2), and*

people (3), and nation (4)". Its **FOUR** sides show that through the death of Christ God offers grace to every nation. That altar looked toward the yellow races in Asia. It looked toward the black races in Africa. It looked toward Russia, toward the battlefields in Korea, toward America, and toward every lost person of Adam's race.

This altar was made of shittim wood covered with brass. Brass symbolizes judgment. The brazen serpent which Moses lifted up as a remedy for the judgment that came upon Israel in the wilderness was a type of Christ. *"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life."* John 3:14-15. This brazen altar pictures the same. It speaks to us in the sweetest of words of One who suffered for us on the cross and forever took away the judgment of all who believe. It tells us, *"He that believeth on Him is not condemned."* John 3:18. It speaks of eternal life and salvation. That altar was three cubits deep. There was a grate on it. The sacrifice was laid on the altar and burned to ashes. Those ashes went through that grate and sunk down three cubits deep. When Christ died He went down into death for three days and three nights.

But the number **THREE** is also associated with the resurrection. This altar speaks of death, not forever, but only for **THREE** days. It speaks of One who conquered death and is alive forevermore.

Now, let us consider the burnt offering in this connection. "And the Lord called unto Moses, and spake to him out of the TABERNACLE of the congregation, saying, Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock. If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord. And he shall put his hand upon the head of the burnt offering: and it shall be accepted for him to make atonement for him. And he shall kill the bullock before the Lord: and the priests, Aaron's sons, shall bring the blood and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation. And he shall flay the burnt offering, and cut it into pieces. And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire: and the priests, Aaron's sons, shall lay the parts, the head, and the fat in order upon the wood that is on the fire which is upon the altar: but his inwards and his legs shall be wash in water: and the priest shall burn all upon the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord."

First, let us notice that God was now speaking to Moses out of the **TABERNACLE,** v. 1. Before this God had been speaking to Moses out of the mountain of Sinai, which was a place where God spoke in judgment and wrath. Now that the tabernacle is erected and dedicated God comes down from the mountain and takes His seat above the mercy seat between the cherubims. Now He can speak in mercy, and of a way whereby sinful men may be accepted of Him.

The offering for the burnt sacrifice had to be a male. Jesus Christ, God's Son, was a male, and Mary's firstborn son. Luke 2:7.

In the next place the animal had to be without blemish. Here we see a picture of the spotless character of Christ. *"He was manifested to take away our sins: and m Him was no sin "* I John 3:5. He *"Was in all points tempted like as we are vet without sin."* Hebrews 4:15. Peter spoke of Him as a *"Lamb without blemish and without spot",* I Peter 1:19. Not only was He without sin, but He must have been without any blemish or defects in His body. Born without a depraved nature He could not have been otherwise. He was the most perfect specimen of humanity the world ever saw, the only perfect Lamb, sinless, and spotless, and perfect in form.

"Majestic sweetness sits enthroned
Upon the Saviour's brow;
His head with radiant glories crowned,
His lips with grace o'erflow,
His lips with grace o'erflow.
No mortal can with Him compare,
Among the sons of men;
Fairer is He than all the fair
Who fill the heav'nly train,
Who fill the heav'nly train."

Next, we find that the offering was to be offered voluntarily. He said, "I lay down my life that I may take it again. No man taketh it from Me, but I lay it down of Myself." John 10:17-18. He "For the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Hebrews 12:2.

By laying his hand upon the head of the offering, the person bringing the offering accepted it as a substitute for himself and acknowledged himself as being a sinner worthy of death.

This offering was accepted of God to make an atonement for the one offering it. We read where Paul said that God *"Hath made us accepted in the beloved."* Ephesians 1:6.

Next, the animal was to be killed and its blood was to be sprinkled all over the altar. So did the blood of Christ stain the cross crimson.

The animal was flayed and cut to pieces, and laid on the altar and burned to ashes. To flay means to remove the skin. This animal that was without blemish when taken, was now marred beyond recognition. Here we have a picture of the merciless treatment our Saviour willingly bore that He might make an atonement for our sins. They crowned Him with a crown made of thorns. Matthew 27:29. They scourged Him with a scourge, a heavy strap of leather with embedded slugs of lead. Every time that scourge fell upon His back the flesh was torn and the blood flowed. They slapped Him in the face, and smote Him on the head, until as the prophet foretold, *"His visage was so marred more than any man, and His form than the sons of men."* Isaiah 52:14. That perfect specimen of manhood, that body that was without a defect, was torn and rent. They drove the cruel nails through His hands and feet. They pierced His side until His life's blood poured out in a stream and stained the cross, and purchased redemption for you and me.

"Once I was straying in sin's dark valley,
No hope within could I see;
They searched through heaven and found a Saviour
To save a poor lost soul like me.
O what a Saviour, O hallelujah,
His heart was broken on Calvary;
His hands were nail-scarred,
His side was riven,
He gave His life blood for even me.
Death's chilly waters I'll soon be crossing,
His hand will lead me safely o'er;
I'll join the chorus in that great city,
And sing up there forevermore.

O what a Saviour, O hallelujah,
His heart was broken on Calvary;
His hands were nail-scarred,
His side was riven,
He gave His life blood for even me."

Now let us contrast the brazen altar on the outside of the tabernacle with the golden altar, which was on the inside. We have seen that the burnt offering was for the purpose of making an atonement. Leviticus 1:4. No burnt offering was to be burned on the golden altar (Exodus 30:4), but on the brazen altar. The brazen altar represents the death of Christ by which we are reconciled to God. He did all that is needful to our salvation. We are not to seek to add to His perfect work on the cross by offering our own works, worship, and devotion as means to bring about our salvation, or to keep us saved. The brazen altar is the altar of Christ where He offered Himself to God. The golden altar is our altar where we offer ourselves to God, not to be saved, but because we are saved To burn a burnt offering or meat offering, or pour a drink offering on the golden altar would be to offer our worship and service to God for salvation, or to keep us saved That would be to ignore the finished work of Christ. But thanks be unto God, we can humbly, thankfully offer our whole heart's devotion unto God at the golden altar, because Christ gave Himself for us on the brazen altar (the cross), and redeemed us for all time to come. When we realize that Christ has saved us once for all (Hebrews 10:10), then our fears are removed, and we are free to joyfully, gladly offer to Him our heart's devotion at the golden altar. Then it becomes sweet indeed to worship Him. Then indeed, the sweet incense (Exodus 30:34-36) of the golden altar fills our hearts with delight, and is well pleasing unto God.

Over and over again I have heard a certain sister tell how much her spiritual life has meant to her, and how much happier she has been since she found out that she was saved forever. Neither has the thought of this made her careless in her way of living, but all the more devoted to her Lord's services. The motive that prompts our service and devotions should always be the love of Christ, and never the fear of being lost. Paul said, *"The love of Christ constraineth us."* II Corinthians 5:14.

THE BRAZEN LAVER.

The last article of furniture to be considered is the brazen laver. It was set in the court between the brazen altar and the tabernacle. Exodus 40:30. It was the last article of furniture to be put in its place. After it was placed the court was reared up. Exodus 40:33.

We find the instructions for making this laver in Exodus 30:18-20. "Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat: when they go into the tabernacle."

In Exodus 38:8 we find that this brazen laver was made of looking glasses, or mirrors of brass. "And he made the laver of brass, and the foot of it brass, of looking glasses of the women assembling, which assembled at the door of the tabernacle of the congregation." Here we have a most practical lesson for us. In it we see the believer's preparation for worship. Each day before the priests went to burn incense before the Lord, or to do any service, they had to go by the laver and wash their hands and feet. This cannot represent baptism, as some may teach, because it was to be done over and over again, and it was the hands and feet that had to be washed. The soiled hands and feet of the priests, already sanctified, anointed and set apart for worship, represented defilement of sin from which we need to be cleansed over and over.

Let the reader keep in mind the difference between the guilt of sin and the defilement of sin. We are saved from the guilt of sin once and for all (Hebrews 10:10) by the death of Christ. We are cleansed from the defilement of sin by humbly confessing to God our sins. *"If we confess our*

sins, He is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." I John 1:9. The pronouns "we" and "us" show that the writer, John, was including himself in this verse. We get rid of the guilt of sin once for all when we repent and believe in Christ. But believers often become defiled with sin. This does not cause them to be lost, but unfits them for worship and service. We get rid of this defilement by confessing our sins to God. Then we are prepared to worship God aright This, then, is the lesson of the brazen laver.

This laver was made of looking glasses. A looking glass shows us what is wrong about ourselves. That is what God's word does for the believer. David asked, *"Wherewithal shall a young man cleanse his ways?" Then he answered by saying, "By taking heed thereto according to thy word."* Psalms 119:9. So the Bible, God's mirror, shows us our sins and shortcomings. It tells us not to speak evil, one of the other. James 4:11. It tells us to put away lying and speak the truth, every man with his neighbor. Ephesians 4:2. It tells us to let no corrupt communications proceed out of our mouth, but that which is good to the use of edifying. Ephesians 4:29. It tells us to *"Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."* Ephesians 4:31-32. It tells us to be chaste in our conversation. I Peter 3:2. It teaches us to be patient. It tells us not to engage in foolish talking and jesting, but to give thanks. Ephesians 5:4. Then it tells us that *"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."* I John 1:9. This cleansing is what is represented by the water in the laver, in which Aaron and his sons washed their hands and feet. Paul said, *"Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."* Ephesians 5:22-27. This is the lesson of the brazen laver.

Brass stands for judgment. At the brazen laver is where the believer judges himself. How strict we should be in judging ourselves and how lenient of the other person! What a difference this would make with us.

Every time Aaron and his sons went into the tabernacle to appear before the Lord they had to wash their hands and feet. Every time we go to the service of the Lord we should spend a few quiet moments before the Lord in examining ourselves, and then confess our sins to Him humbly, and with a petition for grace to overcome all these things, ask Him to prepare us for the house of worship. It is better to let the dinner go uncooked, or the dishes unwashed, than to go into the presence of God to worship with our lives unwashed from defilement. What a difference it would make in our services. What a difference in our lives. How the power of God would rest upon us.

Here at the brazen laver is the place to unload that unforgiving spirit. Here is the place to lay aside our grumpy disposition, our malice, envy, and sulkiness.

How do we go to the house of God to worship? Do we go there in love, kindness or with a grudge? Let us come to the brazen laver, judge ourselves, and go away with a heart that is joyful, full of praise and glory. That is the lesson the brazen laver has for us. Let us heed it and profit thereby. Our prayers would be answered. Our hearts would be light, and our souls would be refreshed with the dews of heaven. If this were put into practice in our lives a revival would soon sweep the land.

THE HOLY ANOINTING OIL

"Moreover the Lord spake unto Moses saying, Take thou also unto thee principle spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, and of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin: and thou shall make it an oil of holy

anointment, an ointment compounded after the art of the apothecary: it shall be an holy anointing oil. And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, and the table and all his vessels, and the candlestick and his vessels, and the altar of incense, and the altar of burnt offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy: whosoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office." Exodus 30:22-30.

Here we see that nothing is left out. The tabernacle and every piece of its furniture to the smallest thing, priests and all, were anointed with this holy anointing oil which is a type of the Holy Spirit. If we preach, we should have the Spirit upon us. If we pray, it should be in the Spirit. If we sing, we should do so in the power of the Spirit. If we teach, the Spirit must be in the teaching. The people, the preachers, the singers, and all, should have the Spirit upon them. We are not to sing for show. We are not to preach for show, but in the Spirit of true worship. *"God is a Spirit: and they that worship Him must worship Him in Spirit and in truth."* John 4:24.

How much worship we have today that is not the result of the working of the Holy Spirit! People are called upon to lead the song service, or to sing in quartets, who do not even know the Lord, or whose lives are so filled with worldliness that all spiritual power is excluded. People who belong to the Lord mix, mingle, and take part in community singings where anybody, whether saved or unsaved, may take a leading part, direct the activities, or take a prominent part in the singing. Paul said, *"Be filled with the Spirit; speaking to yourselves in psalms and hymns and* ***SPIRITUAL*** *songs, singing and making melody in your heart to the Lord,"* Ephesians 5:19. How can unsaved singers speak in spiritual songs?

How can they make melody in their hearts? How can such singing profit or bless us? Is the anointing of the Spirit upon their singing? Then how much out of place it is for the children of God to throw themselves into a mixed multitude where the unsaved have as much part as the saved, or where the chief purpose of those who sponsor the singing is to advertise and sell some new song book about three or four times a year.

Now let us listen further to what God has to say. "And thou shalt speak unto the children of Israel, saying, This shall be an **HOLY** anointing oil unto **ME** (God) throughout your generations. Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be HOLY unto you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people." Exodus 30:31-33. When we call upon unsaved people to contribute to our spiritual worship we are seeking to pour this anointing oil on a stranger. Those who sing for the Lord must do so in the power and under the influence of the Spirit. Oh, that we might put into practice this lesson!

Everything that Jesus did He did through the power of the Spirit. He was led by the Spirit into the wilderness to be tempted. Luke 4:2. After His temptation He *"Returned in the power of the Spirit into Galilee."* Luke 4:14. When He opened the book of Isaiah to read, He read where Isaiah prophesied of Him, and said, *"The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor: He hath sent me to heal the broken-hearted, to preach deliverance to captives, and the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."* Luke 4:18-19. When Jesus had closed the book he said, *"This day is this scripture fulfilled in your ears."* V. 21. When Christ died He offered Himself through the Spirit without spot unto God. Hebrews 9:14. If we follow the steps of Jesus, we too, will do everything in the power of the Spirit. What a difference it would make in our worship and services if we followed the teachings of this lesson. Before we sing, teach, preach, worship, or write, we should ask that the Spirit use us, then yield ourselves to Him to be used.

This holy anointing oil was not to be put upon a stranger. *"Whosoever putteth any of it upon a stranger, shall even be cut off from his people."* Exodus 30:33. The stranger represents the lost

sinner, one who is a stranger to grace. *"Wherefore remember, that ye being in times past Gentiles of the flesh, who are called the uncircumcised by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and STRANGERS from the covenant of promise, having no hope, and without God in the world."* Ephesians 2:11-12. So the lost man cannot receive the Spirit of God. Jesus said to His disciples, *"I will pray the Father, and He shall give you another Comforter, that He may abide with you forever: even the spirit of truth; whom the world CANNOT receive."* John 14:16-17. In Galatians 6:4 we read, *"**BECAUSE** ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father."*

This forever establishes the fact that salvation comes before water baptism. In Acts 10:44-47 we read that the Gentiles at the house of Cornelius received the Holy Spirit before baptism. *"While Peter yet spake these words, the Holy Ghost fell on all them that heard the word. And they of the circumcision which believed were astonished, because that on the Gentiles also was poured out the gift of the Holy Ghost. … Then answered Peter, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost* as *well as we?"*

Those who teach that water baptism is necessary to salvation, when confronted with this passage of scripture, say that this was a special case to convince the Jews that the gospel was for the Gentiles. This is what the vision was for that Peter had upon the house top. God said that the holy anointing oil was not to be put upon a stranger. Jesus said that the world **CANNOT** receive the Spirit. If God gave the Holy Spirit on this occasion to unsaved men then God went contrary to what He Himself taught in the lesson of the holy anointing oil, and He went contrary to what Jesus taught when He said the world **CANNOT** receive the Spirit. The scriptures were broken, God contradicted Himself, and He has become the Author of confusion in His own work. But that is impossible. Jesus said, *"The scripture **CANNOT** be broken."* John 10:35. The only scriptural conclusion is that those Gentiles were saved without water baptism.

If those who teach such a doctrine would give more heed to the lesson taught in the holy anointing oil they would not make such gross errors.

THE DEDICATION OF THE TABERNACLE

Before the tabernacle or any of its furniture was used it was first dedicated and sanctified unto the Lord. In Exodus 40-1-38 we find that dedication. First, Moses anointed the tabernacle and every piece of furniture, to the smallest detail. Then he anointed the priests. Exodus 40:9-16. After that each piece of furniture was put in its place, beginning in the most holy place and ending with the laver in the outer court. This gives us the order of God's approach to man. The ark was given first, and on it was the mercy seat. Next was the table of shewbread, then the candlestick, then the golden altar, and next the brazen altar, and then the laver.

By starting at the ark of the testimony and going from there to the brazen altar we see God in Christ, coming from glory to humiliation, shame and death, that He might take us from a state of death, shame, and humiliation back to glory with Him. He took part in our shame that we might share with Him in His glory.

Going the other direction we have man's approach unto God. The first article of furniture he came to was the brazen altar, which represents the cross of Christ. Then comes the laver, which was between the brazen altar where we obtain salvation in Christ, and the door of the tabernacle. When first saved we are not only saved from the guilt of sin, but also from the defilement of sin, and later on we become defiled and have need to be cleansed from that again and again.

Next, the believer is ready for the spiritual food from off the table of shewbread for the light of the churches, symbolized by the candlestick, and for worship and devotion, pictured by the golden altar of incense. Then finally he beholds himself as having already entered the

heavenlies in the person of Christ, his representative, where his life is hid with Christ in God. Ephesians 2:6, and Colossians 3:3.

After the furniture was all placed the court was set up. Then the pillar of cloud rested upon the tabernacle and **ABODE** thereon, and the glory of the Lord filled the tabernacle, vs. 34-35. If the cloud was taken up from the tabernacle then the children of Israel went forward in their journey. If it was not taken up, then they journeyed not until it was taken up, v. 37. Here we have a profitable lesson in the leadership of the Spirit. If the Spirit of God leads the way, then it is time for God's children to act. If the Spirit does not lead them then they should tarry and wait upon the Lord. When God wanted Israel to go up at Kadesh-Barnea and possess the land they refused to go. When God condemned them to wander forty years in the wilderness because of their sin, then they attempted to go up without the ark and Moses, and they were smitten before their enemies. Numbers 14:1-45. So when we seek to do something in our own strength we will fail. We should not tarry behind when the Spirit leads. Neither should we run ahead of the Spirit of God.

Let the reader take notice of the fact that not until the tabernacle and every article of its furniture had been dedicated with the anointing oil, was it put into use. Christ did not enter His personal ministry until the Spirit came upon Him. Everything we do, or say, or use for God's services should first be consecrated to the Lord.

THE FIRST BORN AND THE LEVITES

The firstborn represents those who have only had the first birth. God rejected Cain, the firstborn of Adam, and accepted Abel the second born. The same was true in the case of Ishmael and Isaac, and Jacob and Esau. In the land of Egypt God smote all the firstborn of the Egyptians, and the firstborn of Israel had to be sheltered by the blood of the Passover lamb. Exodus 12:3-13. The 273 who had to be redeemed in Numbers 3:45-50 were of the firstborn who exceeded the total number of males of the Levites. So the firstborn pictured those who have only been born of the flesh.

But we find the firstborn belonged to God up until a certain time, and then the Lord took the Levites in the place of the firstborn. In Exodus 13:2 we read where the Lord said unto Moses, *"Sanctify unto me the firstborn, whatsoever openeth the womb among the children of Israel, both of man and beast:* ***IT IS MINE****."* But in Numbers 3:45 we read where God said, *"Take the Levites* ***INSTEAD OF THE FIRSTBORN*** *among the children of Israel, … and the* ***LEVITES*** *shall be* ***MINE****: I am the Lord."*

Now what is the meaning of all this, and why did the Lord make the change? Has something taken place that God did not see? Not at all. It is all according to the divine pattern of things. When God said that the firstborn were His the law had not yet been given, and the firstborn had never become accountable unto the law. The law had already been given and Israel had already broken it by making the golden calf when God told Moses to take the Levites instead of the firstborn. The lesson is that small children who have never arrived at the age of accountability belong to the Lord. Though sinners, yet they are not condemned. *"The law worketh wrath: for where no law is, there is no transgression."* Romans 4:14. Paul said, *"For I was alive without the law once: but when the commandment came, sin revived, and I died."* Romans 7:9. How well this fits in with God's treatment of Israel from Egypt to Sinai. They sinned over and over from Egypt to Sinai, but not one time did God send a plague, strike one dead, or threaten one with death. But after the law was given it was a different story. The people brought death and judgment upon themselves by their disobedience.

When Israel came under the law then a different arrangement had to be made about the firstborn. The Levites had to be taken in their place and the odd number had to be redeemed with **FIVE** pieces of money. Numbers 3:45-50. So the child is in a safe condition before he comes

to the time when his sins are accounted to him. After that he must have a substitute and must be redeemed by grace, of which the **FIVE** pieces of money in Numbers 3:45-50 was a type.

Counting the priests, there were four divisions of the Levites. (The priests were from that tribe.) Those divisions were: the Gershonites, the Kohathites, the Merarites, and the priests. The location of these four divisions has already been given in Chapter two, and the work the first three were to do has already been given. The reader will find that in Numbers 3:14-38.

THE PRIESTS

In the 28th chapter of Exodus we read about the priests, and their garments, and instructions for their consecration. The chapter is a lengthy one and the reader will be left to go to the Bible for himself. But there are a number of things to which it is needful to call attention.

First, those priests were chosen beforehand by the Lord. Before they were ever clothed with their special garments, or anointed. Even so were we chosen in Christ beforehand. In Ephesians 1:4 we read, *"According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love."*

The next thing to which we should give notice is that these priests had to be clothed in special garments before they could minister before the Lord. *"And take thou unto thee Aaron, thy brother, and his sons with thee from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. And thou shalt make holy garments for Aaron, thy brother, for glory and for beauty."* Exodus 28:1-2. Even so, must we be clothed in righteousness which God provides before we are ready to stand before the Lord.

First article of Aaron's apparel was the ephod with two onyx stones on the shoulder pieces. "And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work. It shall have the two shoulder pieces thereof joined at the two edges thereof; so it shall be joined together. And the curious girdle of the ephod, which is upon it, shall be of the same, according to all the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen. And thou shalt take two onyx stones, and grave on them the names of the children of Israel: Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth." Exodus 28:6-10. Aaron was the high priest of Israel, and as such was a type of Jesus Christ, our high priest, though not so perfect a type as Melchisedec. Sin makes necessary an intercessor or advocate who shall plead our case before God.

This ephod was a garment like two aprons fastened together at the shoulders, and girded to the body with a girdle, or belt. This beautiful garment was made of fine twined linen interwoven with cunning works of threads of blue, purple, and scarlet, and tiny wires of gold. These garments were made for beauty and for glory. It speaks of the glory and beauty of our Lord's work in our behalf. The scarlet thread shows that His blood was shed for us. The purple threads show us that He bore our sins, and is now our advocate before God, and is also King. The blue and gold speak of His heavenly character and glory.

The shoulders on which the onyx stones were placed, with the engraven names of the twelve tribes, teach us that Christ is our strength. David said, *"Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer."* Psalms 19:14.

The curious girdle with which the ephod was girdled around the body of the priest, speaks of our Lord's work in our behalf. Before Jesus washed the feet of His disciples He took a towel and girded Himself. John 13:4.

The next piece of Aaron's apparel was the breastplate of Judgment. This was made of gold, of purple, and of scarlet, and of fine twined linen. Exodus 28:15. It was foursquare and was made double. Exodus 28:16. In it were set four rows of precious stones, three to a row, and on these were

engraved the names of the twelve tribes of Israel. Exodus 28:16-21. It was fastened to the shoulder pieces of the ephod with chains of pure gold, running through two rings of gold on the upper corners of the breastplate. At the lower corners of the breastplate, on the inward side, were two rings of gold on the ephod underneath. A lace (or tie) of blue fastened the lower end of the breastplate to the ephod by means of these rings and ties. This was to keep the breastplate from swinging when the priest stooped over. Exodus 28:26-29.

This breastplate was over the heart of the priest. "And Aaron shall bear the names of the children of Israel in the breastplate of judgment UPON his HEART, when he goeth in unto the holy place, for a memorial before the Lord continually." Exodus 28:29.

The heart is the seat of affection. This shows the love that Christ, our high priest, has for His people. Our very names are upon His heart. *"Having loved His own that were in the world, He loved them unto the end."* (R. V. Unto the uttermost). John 13:1. He ever loves us and ever intercedes for us. *"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."* Hebrews 7:25.

The next piece of apparel was the robe of the ephod. It was worn underneath the ephod. On the hem of this garment there were golden bells and pomegranates. A bell was between each pomegranate. When Aaron went into the most holy place he passed out of view of the other priests and the people. But as the music of these golden bells was wafted from beyond the veil it fell on the ears of the waiting people as a blessed assurance that their priest was living, and that God was accepting the offering. Even so has Jesus Christ, our high priest, gone beyond the veil for us. We cannot see Him with our physical eyes, but from beyond the portals of glory the Holy Spirit has come as a witness that our Priest and Saviour is living. Within our hearts ring the golden music from heaven as a blessed assurance of our acceptance before God in the person of Jesus Christ, our Redeemer, and our Priest. Exodus 28:31-35.

The other pieces of the priest's apparel were: an embroidered coat of fine linen, the mitre, worn upon his head, a plate or crown of pure gold with the words *"Holiness to the Lord"* engraven upon it, and fine linen breeches. Exodus 28:36-43.

This plate with *"Holiness to the Lord"* engraven upon it was upon the forehead of the priest. That shows, first of all, that the mind of Christ was absolutely holy, and that God wants us to be holy in our thoughts and in our minds.

The mitre upon Aaron's head would seem to be typical of the glory and honor of Christ. When we compare Exodus 28:2 and Hebrews 2:9 this conclusion is justified. *"And thou shalt make holy garments for Aaron thy brother for **GLORY** and beauty." "But we see Jesus, who was made a little lower than the angels for the suffering of death, **CROWNED** with **GLORY** and honor; that He by the grace of God should taste death for every man"* The mitre was upon Aaron's head for **GLORY**. Christ is crowned with **GLORY** and honor, and a crown is worn upon the head.

The word for "Crown" in Hebrews 2:9 is "Stephanas", which denotes a victor's crown. The word for a kingly crown is "Diadema", and is the word found in Revelation 19:11-21 where we read, *"On His* (Christ's) *head were many crowns"*. In Revelation 19:16 He is called *"KING of KINGS, and LORD OF LORDS."* Aaron was a priest, not a king, and could not wear a kingly crown, but one denoting victory.

Aaron did not enter his priestly work until the **EIGHTH** day after his consecration. See Leviticus 8:1 to 9:1. Notice especially Leviticus 8:35 to 9:1. The **EIGHTH** day would be the beginning of a new week. Christ arose from the dead on the morrow after the Sabbath, the beginning of a new week. Leviticus 23:10-11; I Corinthians 15:20 and Matthew 28:1-7. So, the mitre and crown on Aaron's head, and the crown of glory of our Lord, represented victory over the devil through death. It is through death that Christ destroys him that had the power of death, that is, the devil. Hebrews 2:14. This verse follows closely after the one that speaks about Christ being

"Crowned with glory and honor; that He by the grace of God should taste death for every man." This is conclusive proof that the crown of Jesus in Hebrews 2:9 is a crown denoting His victory over the devil through death, not His kingly crown. Aaron's mitre which was for glory typifies this.

In the consecration of Aaron and his sons the anointing oil and the blood of the sacrifice was sprinkled upon their garments. Leviticus 8:30. The blood was put on the tips of the right ears of the priests, upon the thumbs of their right hands, and upon the great toe (or big toe) of their right feet, Leviticus 8:24. The ear is for hearing. The hand is for working. And the foot is for walking. Like Christ, our ears should always be ready to hear what God says. *"He that hath an ear to hear, let him hear what the Spirit sayeth to the churches."* Revelation 2:11. Our hands should be under the control of the Spirit of God. *"I will therefore, that men pray everywhere, lifting up **HOLY HANDS**."* I Timothy 2:8. Our feet are to be ready to go where He wants us to go, and only where He wants us to go. Paul speaks of us having our *"Feet shod with the preparation of the gospel of peace."* Ephesians 6:15.

THE REBELLION AGAINST THE PRIESTHOOD

In Numbers 14:1-33 we find that there arose a rebellion against the priesthood of Aaron. Four men by the names of Korah, Datham, Abiram, and On led a company of two hundred and fifty to protest against Moses and Aaron. They claimed that all the people were holy, and presumed to take censers and burn incense before the Lord. This rebellion met with swift retribution. The Lord caused the earth to open its mouth and swallow up these men alive. They went down alive into the pit.

Here is a most solemn lesson of warning to any and all who seek to take the place of Christ and put themselves between the sinner and God. The so-called priests of today who presume to take the place of Christ and place themselves into the priesthood need to take warning. A fate awaits them like unto that which came on Korah and his men.

After these rebels had been swallowed up alive by the earth, the Lord told Moses to have the twelve princes of the twelve tribes to bring their rods, and for Aaron to bring his rod for Levi. Each man's name was written on his rod and those rods were placed in the tabernacle, where they stayed overnight. The next day the rod of Aaron budded, brought forth blossoms, and was bearing almonds. The Lord had this rod of Aaron to be placed in the ark of the testimony as a witness against the rebels. Numbers 17:1-11.

The old dead stick which Aaron had been carrying as a walking stick for months, if not for years, had now come to life, and was bearing fruit. This budding rod in the ark of the testimony is a witness to the quickening power of Christ. *"For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will."* John 5:22.

This writer has already touched on some of the offerings in the book of Leviticus. He will not attempt to go further. To do so would expand this volume beyond the writer's purpose. The reader may find an able discussion of those sacrifices and their meanings in C. H. McIntosh's Notes on the Book of Leviticus.

THE ORDER OF THE MARCH

The journeying of Israel in the wilderness was governed by the pillar of cloud and fire. "At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched: as long as the cloud rested upon the tabernacle they rested in their tents. And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the Lord and journeyed not. And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the Lord they abode in their tents, and according to the commandment of the Lord they journeyed. And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was .by day or night that the cloud was taken up, they journeyed. Or whether it were two days,

or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up they journeyed." Numbers 9:18-23.

Let the reader study closely every word in this passage. It is full of meaning for us. The movements of the children of Israel were governed by the pillar of cloud and fire that abode upon the tabernacle. When it was God's will for them to move on that cloud lifted from the tabernacle and moved on to the place where God wanted them to camp, and there it stopped. It might be lifted by day. It might be lifted by night. But whether day or night the children of Israel had to break camp and follow. So are we to be ready to follow the Spirit both when and where He leads. It is not ours, but His, to choose the time and place for us. If the cloud abode on the tabernacle the children of Israel were to abide where they were. They were not to take up and move of their own accord. The Lord determined whether they should go or stay. It is not ours to say when we go or when we stay. All that is for the Lord to determine. The cloud might tarry two days, or a month, or a year, but however long it might tarry, or however short a period it might tarry, the movements of Israel were to be determined by the Lord. We may accomplish what the Lord has for us to do in a certain place in a short time. Again, it may take us a longer time. But whether long or short, we are to go or stay as His Spirit leads. To move when the cloud did not move was to be disobedient to the Lord. To stay when the cloud moved was also to be disobedient to the Lord.

Then another lesson we get out of this is that we sometimes serve the Lord better by not doing, than by doing. On the other hand we may serve better in doing, than in not doing. If the Spirit does not lead us to do, then we had better not do that thing. There is a great deal of so-called "Christian Activity" among us today that is just so much energy of the flesh and of the will of man. This amounts to less than nothing. It confuses, misleads, and destroys. There is too little service rendered in the power of the Spirit. There is also too little waiting on the Spirit. Sometimes the Lord would have us cease from our activities and wait upon Him. Much feverish activity apart from the Spirit only serves to weary and confuse us. The Lord says to us, *"Be still, and know that I am God."* Psalms 46:10. He also says, *"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint."* Isaiah 40:31.

The reason so many soon grow weary is that they have not first waited upon the Lord, to be renewed in strength. They start out in the energy of the flesh and soon grow weary and faint. Let us pray that we may learn this lesson.

Then, on the other hand, the Lord would have us to go forward. As He said to Moses, *"Speak unto the children of Israel that they go forward."* To refuse to go forward when the Spirit leads is to lose, like Israel, a golden opportunity to go up and possess the land, and to be turned back to wander for years in the wilderness of confusion. Many a church has come face to face with a golden opportunity to accomplish great things in the name of the Lord. The Spirit was pointing the way, but through the influence of the wrong leadership, or through doubts and fears and a lack of faith, they have let that opportunity slip from them, and they are today floundering around in strife, confusion, discord and defeat.

Let us pray earnestly to know the will of God. Let us have our hearts open to know and do His will, then have faith to move forward. If we are doubtful of His will, let us, like Gideon, put out the fleece, until God shows the way. Judges 6:36-40.

Neither is it ours to choose the time when we shall take our departure from this world. That belongs to the Lord. It may be soon, or it may be long. It may take place by day, or it may take place by night.

PREPARATION FOR THE JOURNEY

When the time came to move the tabernacle, then Aaron and his sons came and took down the veil, and covered the ark with it. Over this they put a covering of badger's skins, and spread over this a blue cloth (Numbers 4:5-6). The table of the shewbread, along with its vessels, was covered first with a cloth of blue, Numbers 4:7. Over this was placed a scarlet cloth, and the same was covered with a covering of badger's skins, Numbers 4:8. Next the candlestick and its vessels were covered with a cloth of blue, and then put within a covering of badger's skins, Numbers 4:9-10. The golden altar of incense was first covered with a blue cloth, and on top of this was a covering of badger's skins, Numbers 4:11-12. Next, the ashes were removed from the brazen altar. The altar and all its vessels were covered with a blue cloth, and then badger's skins, Numbers 4:13-14. While this was being done the Levites were not to go in and look while the holy things were being covered. Leviticus 4:18-20. Curiosity has no place in the service of the Lord. Everything should be holy.

When all this had been done the Kohath division of the Levites came to bear the furniture, and the priests appointed every man his work. Numbers 4:15, 19.

When they set forward on their journey the standard of the camp of Judah, with its three tribes, went first. Numbers 10:14-17. The tabernacle was taken down, and the Gershonites and Merarites set forward with the tabernacle, the Gershonites with the coverings, the curtains, the hangings for the door, and the hanging for the court, (Numbers 3:23-26; 10:17) and the Merarites with the boards, the bars, the pillars, sockets, pins, and cords. Numbers 3:33-37. These had wagons on which to haul what was under their charge. Numbers 7:3-8. The Kohathites, however, carried the furniture on their shoulders by means of staves placed in rings. Numbers 7:9; Exodus 25:14; 25:28; 27:7; 30:4.

After the sons of Gershon and the sons of Merari had set forward with the tabernacle they were followed by the standard of the camp of Reuben, Numbers 10:17-20. Next came the Kohathites carrying the furniture. Numbers 10:21. These were followed by the camps of the standards of Ephraim, and that of Dan, in the order mentioned.

But in Numbers 10:33-36 it seems that the ark of the Lord led the way. “And they departed from the mount of the Lord three days journey: and the ark of the covenant of the Lord went before them in the three days journey; to search out a resting place for them. And the cloud of the Lord was upon them by day, when they went out of the camp. And it came to pass, when the ark set forward, that Moses said, 'Rise up, Lord, and let thine enemies be scattered; and let them that hate Thee flee before Thee.' And when it rested, he said, 'Return, O Lord, unto the many thousands of Israel.'“

This passage indicates that the march pictured our Lord's resurrection, our resurrection, our Lord's return, and the restoration of Israel. The three days journey is a picture of death and resurrection. Our Lord took that three days journey before us, even as the ark went before them. When the ark was set forward the Lord's enemies were scattered. Because of His death and resurrection our Lord's enemies will be scattered at His return. Paul said that Christ, *“Having spoiled principalities and powers, he had made a show of them openly, triumphing over them in it.”* Colossians 2:14-15. Then when He comes for His people they shall have the victory over death. *“Then shall be brought to pass the saying, Death is swallowed up in victory.”* I Corinthians 15:54. The last of all Moses said, *“RETURN, O Lord, unto the many thousands of Israel.”* Here we have a picture of our Lord's return to Israel at His second advent to the earth. This ark was going before to *“**SEARCH OUT A RESTING PLACE** for them”,* that is, Israel, v. 33. Now let us read Jeremiah 30:10: *“Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed from the land of their captivity ; and Jacob shall return, and shall be in **REST**.”* In Isaiah 14:1-3 we read: *“For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their **OWN LAND** … and it shall come to pass in*

the day ***THAT THE LORD SHALL GIVE YOU REST*** *from thy sorrow; and from thy fear, and from the hard bondage wherein thou wast made to serve."* Again we read where the Lord said, *"Jacob shall return, and be in* ***REST*** *and at ease, and none shall make him afraid."* Jeremiah 46:27. So when Moses said, *"Return, O Lord, unto the many thousands of Israel,"* he was foretelling our Lord's return to Israel to give them **REST**. The resting place of Numbers 10:33 foretold this future rest for Israel, which Christ's **RETURN** shall bring.

When the ark of the Lord went before them in the three days journey they departed from the mount of the Lord. That mount was the mountain of Sinai where the Law was given. It was a mountain of judgment and condemnation. It was a mountain where Israel had failed and made the golden calf. It was a mountain of human shame, for there they had stripped themselves naked before the golden calf. Exodus 32:25. It was a place of bondage. And now grace, typified in the ark, was leading them away from that place of bondage, condemnation, failure and shame to a resting place. So God's grace leads us out of our bondage, our sin, our failure, and our shame, to a resting place in Christ.

"Out of my bondage, sorrow and night,
Jesus, I come, Jesus, I come;
Into Thy freedom, gladness and light,
Jesus, I come to Thee.
Out of my sickness into Thy health,
Out of my want and into Thy wealth,
Out of my sin and into Thy self,
Jesus, I come to Thee.
Out of my shameful failure and loss,
Jesus, I come, Jesus, I come;
Into the glorious gain of Thy cross,
Jesus, I come to Thee;
Out of earth's sorrows into Thy balm,
Out of life's storms and into Thy calm,
Out of distress to jubilant psalm,
Jesus, I come to Thee."

Then, as a result of that grace, and the leadership of Christ, who is grace personified, some day these bodies of ours, which are now subject to vanity, shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Romans 8:20-21. And in our joyous expectation of this our souls leap with joy, and our eyes fill with tears, while we sing:

"Out of the fear and dread of the tomb,
Jesus, I come, Jesus, I come;
Into the joy and light of Thy home,
Jesus, I come to Thee;
Out of the depths of ruin untold,
Into the peace of Thy sheltering fold,
Ever THY GLORIOUS FACE TO BEHOLD,
Jesus, I come to Thee."

ICHABOD — THE GLORY DEPARTED FROM ISRAEL

Now, we come to a thing that is remarkable in its typical significance. We have seen that God's dwelling place among the children of Israel was in the tabernacle, and that He was represented as dwelling between the cherubims just above the mercy seat, which rested upon the ark of the covenant. We have also seen that all this represented God in Christ, dwelling among His people. When Eli was high priest God pronounced judgment against his house because of the

wickedness of his sons, Hophni and Phinehas. In I Samuel 2:12 we read, *"Now the sons of Eli were sons of Belial* (or Devil): *they knew not the Lord."* God revealed to Samuel that He was going to judge the house of Eli, and do a thing in Israel, at which the ears of all that heard it would tingle. I Samuel 10:18.

Sometime after this the children of Israel went out to battle against the Philistines and were defeated. Then the elders of Israel said, *"Wherefore hath the Lord smitten us today before the Philistines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when it come among us, it may save us out of the hand of our enemies. So the people sent to Shiloh* (Christ is called Shiloh, Genesis 49:10*), that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God."* I Samuel 4:3-4. The ark was taken out to battle and Israel was smitten before the Philistines, Hophni and Phinehas were slain, and the ark was taken by the Philistines, vs. 5-11. When the news reached Eli he fell backward off his seat and broke his neck and died, vs. 17-18. About this time the wife of Phinehas was ready to give birth to a child. When she heard the news that the ark had been taken, and that her husband and father-in-law were dead, she bowed herself and travailed. She gave birth to a son and named him Ichabod, which means, *"There is no glory",* saying, *"The glory is departed from Israel; because the ark of God was taken."* Then she died. I Samuel 4:19-22.

In all this we see a picture of what happened in connection with Israel's rejection of Christ, His crucifixion, the abolishment of the Law, and the fading away of Israel's glory. It was the wicked priests, backed up by the elders, or Sanhedrin court, who took Christ and delivered Him to the Gentiles to be crucified. *"While He yet spake, lo, Judas, one of the twelve came, and with him a great multitude with swords and staves, from the* ***CHIEF PRIESTS*** *and elders of the people."* Matthew 26:47. Then follows the story of the arrest of Jesus and His trial before the priests and elders. *"Now the chief priests and elders, and all the council, sought false witness against Jesus, to put Him to death."* Matthew 26:59. The priests and elders were both implicated in taking the ark from the tabernacle in Shiloh. I Samuel 4:3-4. After trying Jesus before their court they took Him to Pilate, a Gentile ruler, to be put to death. *"The chief priests and elders of the people took council against Jesus to put Him to death: and when they had bound Him, they led Him away, and delivered Him to Pontius Pilate, the governor."* Matthew 27:1-2. After the priests and elders had taken the ark it fell into the hands of the Philistines.

In the ark being taken and the glory departing from Israel we have a picture of the death of Christ and the cutting off of Israel. In the eleventh chapter of Romans we read about Israel, as a nation, being broken off the tame olive tree, and the Gentiles, represented by the wild olive, being grafted in. Jesus said to the Jews, *"Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."* When Jesus was weeping over Jerusalem He said, *"Behold, your house is left unto you desolate."* Matthew 23:38. So the glory of God departed from Israel when they rejected Jesus Christ, the Son of God, and delivered Him to the Gentiles to be put to death. That is what was pictured when the newborn child was named *"Ichabod",* and his mother said, *"The glory is departed from Israel: because the ark of God was taken."* I Samuel 4:21.

But this is not the end of the picture. God's word does not leave Israel in this plight without any hope, though many Bible teachers so think. To complete this picture we go to the next chapter. Perhaps the reader has already noticed that I did not quote Matthew 23:39 in connection with Matthew 23:38. It belongs to our next chapter, while verse 38 belongs in our present chapter, *"The Glory Departed From Israel."*

ISRAEL'S GLORY RETURNS

When Jesus said to Jerusalem, "Behold your house is left unto you desolate", He went on to say, "For I say unto you, ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." Matthew 23:38-39. Here our Lord is teaching that Jerusalem shall see Him again, and at that time Israel will accept Him and rejoice at His second coming.

When David came to power and his throne was established in Jerusalem he purposed to bring back the ark to its rightful place in the tabernacle. In 1 Chronicles 15:1 we read, *"And David made him houses in the city of David* (Jerusalem), *and prepared a place for the ark of God, and pitched for it a tent."* Here is a new tent, or tabernacle, for the ark. This represents the body of our Lord's resurrection, in which He will return to Israel. Next we read, *"Then David said, None ought to carry the ark of God but the Levites: for them hath the Lord chosen to carry the ark of God, and to minister to Him forever. And David gathered all Israel together to Jerusalem, to bring up the ark of the Lord unto his place, which he had prepared for it."* 1 Chronicles 15:2-3. Then followed the story of the bringing of the ark up to the new tent at Jerusalem, and there was great joy and rejoicing on that occasion. 1 Chronicles 15:4-28. They brought up the ark with shouting.

Now, if the glory of God departed from Israel when that ark was taken, then the glory of God returned to Israel when the ark was brought back. We notice that this was when David was king over Israel. Even so, when Christ, the Son of David, shall return to sit on His throne at Jerusalem (Jeremiah 3:17), then Israel's glory will have returned to her. In Isaiah 60:1-3 we read where the prophet Isaiah said to Israel, *"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and* ***HIS GLORY*** *shall be seen upon thee."* Here we see that the glory of God will have returned to Israel. As it departed from Israel when they rejected Christ and had the Romans crucify Him, so it will return to Israel when they accept Christ, and He comes to sit on David's throne in His new tabernacle, the body of His resurrection. The joy this will bring to Israel is pictured by the joy that came upon Israel when the ark was brought back. Then will the words of Moses in Numbers 10:36 be come to pass: *"And when it* (the ark) *rested, he said, "****RETURN****, O Lord, unto the many thousands of Israel."* All Israel shall be re-gathered to their land and builded again around the Lord. *"At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah (two tribes) shall walk with the house of Israel (ten tribes), and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers."* Jeremiah 3:17-18. Then God will, indeed, be dwelling among them in the person of Christ, who will be sitting on His throne at Jerusalem, and Israel will be builded around Christ and His throne at Jerusalem, even as the whole camp was assembled around the tabernacle, which was God's dwelling place among them. Now we can see the meaning of the words, *"Let them make me a sanctuary; that I may dwell among them."* Exodus 25:8.

THE NINETY-SIX TENONS

In this connection let us notice the ninety-six tenons under the forty-eight boards. There were twenty boards on the south side, twenty on the north side, and eight in the west end. Exodus 26:18; 26:22; 26:25. There were two tenons in each board, and these set in sockets of silver. This would give us ninety-six tenons in the forty-eight boards. We have seen that eight (8) is the number that stands for the new birth. Eight goes into the number ninety-six exactly twelve times. These were set in sockets of silver, representing redemption. This gives redemption for the twelve tribes of Israel, or the whole house of Israel. The Bible teaches exactly that. In Ezekiel 36:26-28 we read, *"A new heart also will I give you, and a new spirit will I put within you: and I*

will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye (Israel) *shall dwell in the land I gave to your fathers; and ye shall be my people, and I will be your God."* Then in Hebrews 8:10-11 we read, *"I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall"; teach every man his neighbor, saying, Know the Lord: for ALL shall know Me from* ***THE LEAST TO THE GREATEST****."* In Isaiah 60:21 we read, *"Thy people also shall be* ***ALL*** *righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified."* In Deuteronomy 30:4-6 we read, where Moses said to Israel, *"If any of thine be driven out even to the uttermost heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; … and the Lord thy God will circumcise thine* ***HEART****, and the heart of thy seed, to love the Lord thy God with all thine heart."* This shows a complete conversion for the twelve tribes who shall possess the land after Christ's return. This, however, has nothing to do with any Jews who may have died in unbelief, but only with those Jews still alive at that time. None but Jews with the new birth will be permitted to inherit their land in that age.

In connection with the promise God gave to Abraham about giving him Canaan for an everlasting possession, God instituted the rite of circumcision, requiring the male children to be circumcised on the **EIGHTH** day, Genesis 17:8-12. Then God said, *"And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant."* Genesis 17:14. In .this God was teaching that the Israelite who is not circumcised in heart, or born again, shall have no part in the possession of Canaan land, when Israel is finally restored. This is the lesson of the ninety-six (8 times 12) tenons set in the sockets of silver: a complete redemption for restored Israel, and the new birth for each and every Jew who goes into the reign of the Lord.

In Ezekiel 43:7 we read where the Lord said to Ezekiel, "The **PLACE** of my **THRONE**, and the place of the soles of my **FEET**, where I will dwell in the midst of the children of Israel forever, and my name, shall the house of Israel **NO MORE** defile." This is the lesson of the ninety-six tenons in the sockets of silver. This convinces the writer that Israel will have no part in the rebellion after the thousand years, Revelation 20:7-9. That rebellion which the devil will start when loosed, will begin in the land of Gog and Magog (Russian territory) and spread to other Gentile countries. Israel will remain obedient, because they will all be circumcised in heart. Deuteronomy 30:4-6; Hebrews 8:10-11; Ezekiel 43:7.

Please do not charge this writer with teaching salvation for every Israelite who has ever been in the world. He does not so teach or believe. But he does teach that the twelve tribes will all be restored to their land, and such as are spared to go in and possess it will **ALL** be regenerated, or born again Jews. This is the lesson of the ninety-six tenons as well as direct quotations from the Bible.

CLOSING REMARKS

This book has been a growth. Three years ago, upon the request of some boys in the Jonesboro Bible School, I set in to teach about the tabernacle. Upon the suggestion of my wife we set about to construct a model for study. This year we went over it the third time and its meaning unfolded as never before. Upon the request of my son-in-law, Eld. J. N. Farish, I set about the writing of this book. I shall never regret the same. Though I have studied the word of God for over forty years, and have been a Bible teacher for twenty years, yet I can truthfully say that the Bible is a new book to me. The study of the tabernacle has in no wise changed my doctrinal convictions, but it has deepened them. It has thrown fresh light on a thousand texts. It has

brought a refreshing that is like a breath from heaven. While I wrote, I taught at school on this subject and have preached on it over and over to the church where I am pastor. People have wept, and humbled themselves, and shouted, and the church has taken on new life.

While writing the book, I would retire to sleep, and often in the middle of the night new thoughts would come flashing to my mind. My soul would be stirred with the glory of it all. It has been easier to preach, to write, and to teach, even though at times my body was worn to the point of exhaustion. I have marveled at the great wisdom of God. I have been humbled before the matchless Christ, and I have been filled with His Spirit. May all glory and honor be to Him who is due all our adoration and praise. Apart from His grace we are nothing.

I confidently believe that the principles shown forth in the tabernacle, if applied, would solve all our problems.

Ever since I have been preaching, which is forty years, and even before that, I have believed in the final restitution of Israel to the land God gave to Abraham. I rejoice to see them gathering back to the land of promise, though I know further trials await them before the Lord finally establishes them in that land. One wish and thought, while writing this book is that I might help some Jews to see their Messiah, the Christ of glory, revealed in the tabernacle. In Psalms 122:6 we read, *"Pray for the peace of Jerusalem: they shall prosper that love thee."* I long for the time when Israel shall be established in Jerusalem in peace, and when the enmity between the Jews and Gentiles will be gone, and *"Ten men shall take hold out of all the languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."* Zechariah 8:23. Someday the oneness of the Jew and Gentile, which is so beautifully pictured in the broad curtains meeting and being made **ONE** right over the veil, will have been fully accomplished.

The reader will notice, perhaps, that I have often made more than one application of these types. This is justified in the word of God. Isaac is used both as a type of the believer in Christ, and as a type of Christ, Himself. In Galatians 4:28 we read, *"Now we, brethren, as Isaac was, are the children of promise."* Then in Hebrews 11:17-19 we read, *"By faith, Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his* ***ONLY BEGOTTEN SON****, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a* ***FIGURE****."* If this was a figure, of what could it have been a figure except of God offering up His only begotten Son, and receiving Him again, raised from the dead? So we see that Isaac was a two-fold type, both of us, and of Christ. In making a two-fold application of types in the tabernacle, I am only following Bible examples. Others can be found.

I have a desire to write one more book before laying down my pen. If the Lord spares me to write it, the title of it will be, *"A More Sure Word of Prophecy."* In that book I expect to have much to say about Israel's hope.

In closing, I wish to say that I have written these things for the good and edification of any and all who may read these pages. The truth is not mine. It belongs to the Lord. God forbid that I should in any way hold back from anyone that which is good. Therefore, anyone who desires to do so, may use anything I have in this book, in sermons, in teaching, in writing articles, as they see fit. All I ask is that it be used for God's glory. My heart's desire is satisfied in putting out the book. If I do not get my money back, or if I do not receive credit from men (and I am due none), I can rejoice in knowing I have helped others. The Lord will reward me some day.

I realize this work is imperfect, even as all works of men are imperfect. Even now, after finishing the book, I see some things I overlooked. But the Lord has richly blessed me in writing it. My heart's desire is that those who read its pages shall be as richly blessed. As I had to go over these things again and again, so will you need to read this book again and again before you grasp many things. May the grace of our Lord Jesus Christ be with you.

HOW WE MADE OUR MODEL

Instructions for building the tabernacle were given to Moses in Exodus 25th to 30th chapters. These instructions were carried out in chapters 35 to 40. These instructions we tried to follow as closely as we could interpret them. Certainly, we had to use substitute materials throughout. The purpose was only to build a model for study.

SCALE: One inch per cubit. Where the Bible said a cubit, we used an inch.

BOARDS: There are 48 boards. These are made of 1/2 inch 5-plywood, l ½ inches wide and 10 inches long. They are painted with two coats of gold paint. The tenons are nails, with the heads cut off, driven into the bottom of each board. About 1/2 inch of the nails are left sticking out, and fit in the sockets (holes drilled to fit them) in the 5-plywood base.

RINGS: Small screw eyes, 3 to a board, spaced: center, and 1 1/2 inches from top and bottom of each board.

BARS: Because wooden bars would be too easily broken, we used heavy wire. Welding bar has been suggested. 5 bars to each side, south, west and north. The middle bar is the full length of the building. The top and bottom bars are in two sections each. These bars go through the rings to hold the boards together in a steady wall.

PILLARS: These are of 3/8 inch dowel sticks, 10 and 3/4 inches high. Sockets are drilled in the base and also in the chapiters to fit these pillars. 5 pillars are at the door and 4 at the veil. These also are painted gold.

CHAPITERS: This is a head piece, or arch, made of 3/4 inch wood square, 11&1/2 inches long. These are to brace the pillars and side walls. One chapiter is for the door pillars and one is for the pillars of the veil. Into these chapiters are screwed the hooks for hanging the veil and the hanging for the door. On the ends of these we made small extension brackets to fit over the side wall and hold it steady. These all are painted gold. This, which I failed to comment on, perhaps represented Christ as the head of all things.

CURTAINS: 1st—Linen curtains. This is white Indian Head Linen, stitched to appear like ten curtains, five of which make up one piece and five another. These two are then fastened together at the selvages with loops and tacks. Notice Exodus 26:4. These loops are **UPON** the edge of one, and **IN** the edge of the other. This allows them to meet edge to edge with no lapping. This is called **ONE** tabernacle. We could not have fifty loops and tacks, on account of the size of our model, so we spaced them two inches apart. Our tacks are common paper tacks, with two prongs at the back which spread open after inserting through the loops The veil was hung under these tacks, v.33. These curtains are embroidered with, blue, purple, and scarlet in designs of angels and scroll work.

2nd—Goat's hair curtains. These are of a woolen coat material of a tan color, made the same as the linen curtains, with the exception that there are 11 of them seamed to represent five curtains in one piece and six in the other. The sixth curtain doubles down over the forefront of the tabernacle, making the tacks come over the veil. This is called the tent, v 11.

3rd—Ram's Skin Dyed Red. This is red oil cloth, 34 inches long and 32 inches wide. Into the two side edges of this we placed common dressmaker eyelets, four to each side, to which we tied cords. These in turn are tied to nails (tent pins), which are inserted into holes to fit them drilled in the base.

4th—Badger's skins. This is white oil cloth used wrong side out (to make it look different), the same size or a little larger than the red one. Eyelets, tent pins and cords are used here, too, being spaced between those on the red ram skin curtains, and fastened the same way in the base.

5th—The Veil. This is of white Indian Head Linen, 10 inches by 11½ inches, embroidered like the overhead linen covering; with angels and scroll-work, in blue, purple and scarlet. Hebrews 9:3 speaks of the *"second veil"*. Therefore we made the veil like two veils hung together (one on either side of the pillars). This allows the high priest to pass through the veil and permits no

daylight to shine into the most holy place. There is a cord run through the 3/4 inch hem at the top, and fastened at each end. Through small holes cut in this hem at the proper places, the cord is hung over the hooks on the chapiter. Thus the veil is hung in place.

6th—Hanging for the Door. This is also of white Indian head of a size to fit the door, and embroidered in blue, purple, and scarlet, but without the cherubim figures.

The Base—This is a piece of ½ inch 5-pIy ply-wood, 34 inches long and 24 inches wide. In the center of this is the foundation for sockets for the boards, 30 inches long and 12 inches wide. The sockets are holes, drilled to fit the tenons on the boards. At the place for the veil are 4 sockets drilled to fit the 4 pillars for the veil. All these 100 sockets are painted silver, as Exodus 38:27 shows. At the door entrance are sockets drilled to fit the 5 door pillars. These sockets are painted brass. On the outer side-edges of this base are holes drilled to fit the tent pins for the two skin curtains. All the inside space on this base, not needed for the sockets for boards, pillars, or pins, was sawed out and discarded. The part left still unpainted was painted to represent grass, or the ground on which the tabernacle was erected. In order to have this so it can be more easily handled and packed this base was later sawed into two pieces and hinged together. The underside was padded so the hinges would not interfere with the level of the base.

The Furniture: This was made and painted according to Bible descriptions. The crowns of gold around the tops of the ark, table of shewbread, and golden altar are made of the little metal blade found in waxed paper cartons. Rings for the staves are the same little screw eyes used on the boards. Staves are of anything available that will fit in these things. The mercy seat is not yet completed. For the present we are using a flat lid on the ark, with two small plastic dime store angels. We hope to find a whittler or worker in ceramics to make the mercy seat and cherubims all in one piece. Cakes of shewbread are small discs of cardboard glued in place, 2 stacks, 6 cakes in a stack. The candlestick is sawed out of one piece of wood with a jigsaw. The altars both have a top grate of hardware cloth. The horns on the altars are whittled out and nailed in place. The laver is a medicinal eye cup, with a stem, obtainable from a drug store.

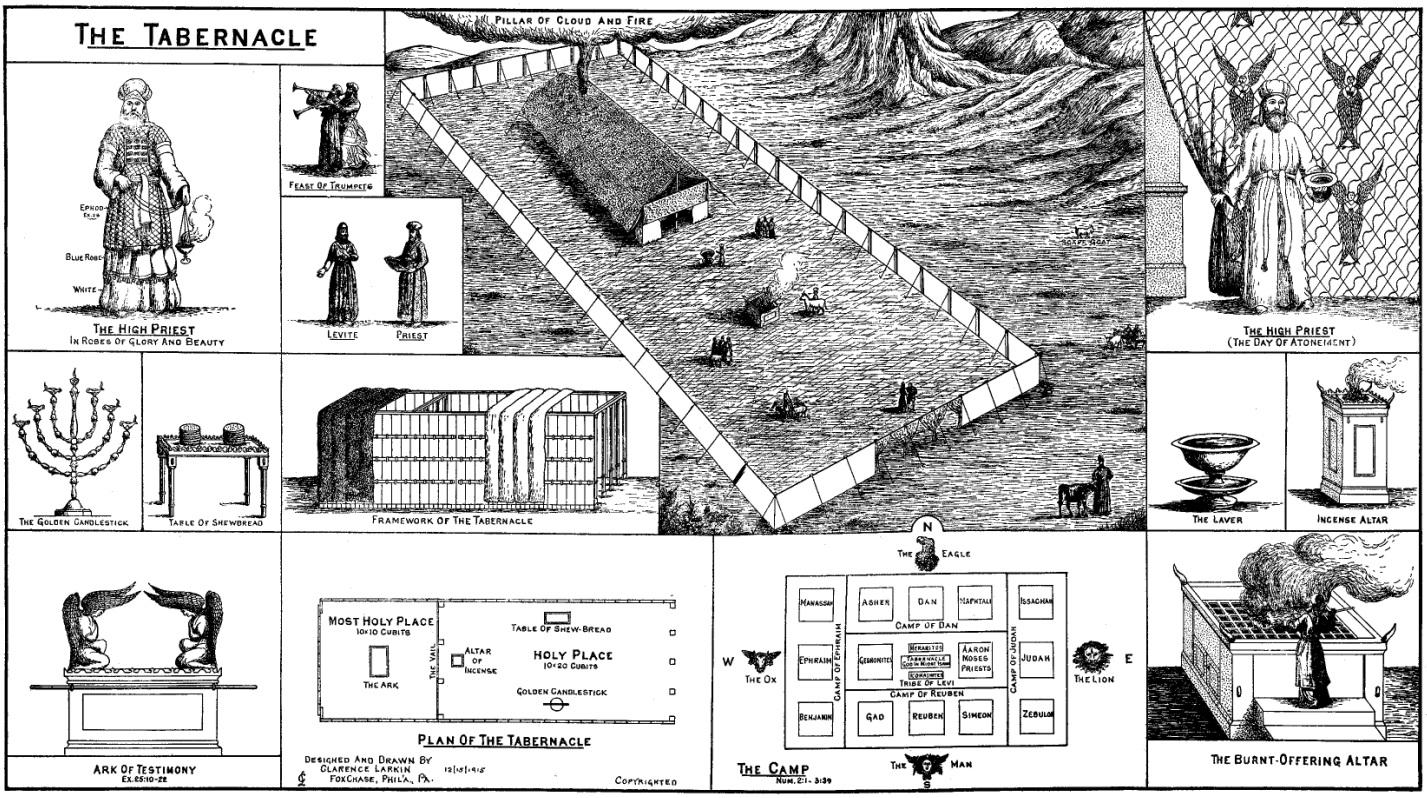
The Court: This is 50 inches wide and 100 inches long. The **54 pillars** are of ½ inch dowel sticks 6 inches high. This allows for room at the bottom to sink into the socket, and also room at the top for the silver fillet to show above the hook on which the curtain hangs, leaving 5 inches for the curtain. The hooks are made by spreading open the little screw eyes. A hole should be bored in the dowel for inserting the hook. Each corner pillar will need 2 hooks, one for the side curtain, and one for the end curtain. The sockets, drilled to fit the pillars, are made in screen door framing. This framing, in order to be easily handled and packed for carrying about, is made sectional, joined with tongue and groove joint as screen doors are made at the corners. There are 4 sections of each side and 2 of each end. These joints are made so they can be pinned together by a pillar when placed in the socket thereat. There are 20 pillars on each side. This makes 19 spaces between them for sockets. The 100 inch length divided into these 19 spaces gives the distance between the sockets, center to center. The west end is spaced the same. The east end is different. There are three pillars at each side of the gate, for a curtain 15 inches long. The third socket is 15 inches from the corner one, with the second one halfway between. These “third sockets” are also for the gate to be hung upon, which needs 2 more, spaced evenly between, making 4 for the gate. These sockets and pillars are painted brass (just a shade darker than the gold, to make it look different) with a silver top on each pillar.

The curtains for the court, of white Indian Head Linen, are made according to Exodus 27:9-18. A cord is run through the hem at the top and securely fastened at each end. Small openings are then cut at the proper places so this cord can be hung over the hooks on the pillars. There is no embroidery on any of the court curtains except the gate.

The Priest's Garments: These can easily be made by following instructions in Exodus 28:2-43. For this we used a softer material for the white linen. The stones on the breastplate are

tiny colored beads. The shoulder stones are small metal pieces. The golden chains are from a necklace. The golden bells are Christmas jingle-bells. The pomegranates are embroidered. The crown, tied on with a blue lace or string, is of cardboard covered with gold foil with the inscription typed on a piece of ribbon and glued on. The gold in the embroidery can be the fine wire found in electric motors. (See Exodus 39:3).

The Encampment: We had standards made of cardboard to be inserted in dowel sticks, high enough to show above the court. These standards bear the names of each camp, and are placed accordingly around the court. This, when used with the lessons drives home the truths concerning the tabernacle.



"The Millennial Issue"

Foreword

As this age draws toward the end, the picture becomes clearer and clearer to the student of prophecy. It becomes more and more apparent that the personal reign of Christ on this earth is a vital question. I have always felt that there was much more involved in this question than most people realized. Now I know this is so. Today the lines are being more closely drawn. Modernists, social reformers, unionizers, legalists, and all heresies and the forces that are working to bring the Antichrist into power are lining themselves up against the Premillennialists. The doctrines the Premillennialists are preaching are in the way of the formation of a world government and a universal federation of all religious bodies into one vast religious hierarchy. It was the same in the early centuries of Christianity. It is so today. For the first two and one half centuries the majority of Christians believed that Christ and His saints would reign a thousand years on this earth. They looked for Christ to return in person and reign in person over the nations of the earth. As long as this was the prevailing opinion among professed believers there could not come into existence the system of Popery, or the idea that Christ was now reigning over the nations through a vicegerent, the Pope. The doctrine that Christ will return in person to reign over the nations of earth, and the doctrine that He is now reigning over the nations

through a vicegerent are opposed to each other. As long as the majority of professing believers held to the first doctrines such a system as Popery could not prevail. It was therefore necessary for the majority of those in positions of influence and leadership to be turned away from the belief in the Premillennial position before such a system as Popery could be developed. The Devil used such men as Caius, presbyter of Rome, Origen of Alexandria, Dionysius, Jerome, and Augustine to turn many of the churches away from Premillennial truth to an allegorical interpretation of all prophecies with reference to the reign of Christ and the restoration of Israel, the throne of David, and the regeneration of this earth. In this connection I wish to quote from "Seven Dispensations" by J. R. Graves, pages 562-63.

"Daniel Whitby, D.D., was born in Northampshire, England, 1638. His ability and education is unquestioned, yet we are at antipodes with the millennial scheme of which he is the acknowledged originator. But he bears a noble testimony for Premillennialism. Hear him: 'The doctrine of the millennium, or the reign of saints on earth a thousand years, is now rejected by all Roman Catholics, and by the greater part of Protestants, and yet it passed among the best of Christians for two hundred and fifty years for a tradition apostolic; and as such is delivered by many fathers of the second and third century, who spake of it as the tradition of our Lord and His apostles, and of all the ancients that lived before them; who tell us the very words in which it was delivered, the Scriptures, which were then so interpreted, and say that it was held by all Christians who were exactly orthodox."

From this we see that the early Christians held to the idea that Christ and His saints would reign on earth a thousand years. We also see that this doctrine is rejected by Roman Catholics, and by the greater part of Protestants, or those who came out from Rome. Baptists are not Protestants. I want the reader to keep this in mind. The early Christians and early fathers who followed the apostles were in the main Premillennialists. But ALL Roman Catholics, and most of those who came out from Rome, are against this doctrine. I think the merits of a doctrine can be measured to a great extent by considering who adhere to that doctrine and who oppose it. I challenge anyone to find a modernists who is a Premillennialist, or one who is for the Federal Council of Churches, or for a world government, who believes it. The attitude of this present world system toward our Lord is reflected in its bitter opposition to His return to this earth to reign. "We will not have this man to reign over us," Luke 19:11-27.

The teaching of Premillennialists, that Christ is coming back to this earth to take over its affairs and reign in person is against what the modernists, social reformers, and unionizers propose to accomplish. It condemns all their wisdom and efforts to establish a righteous, peaceful world order as vain, unbiblical and doomed to failure. It takes this task out of their hands and puts it in the hands of the Lord Jesus Christ. There is a close relationship between the doctrine of salvation by works and the idea that men will usher in a time of peace and righteousness. One teaches that the individual's salvation depends upon his own works. The other teaches that the salvation of the world depends upon its works. On the other hand the Word of God teaches that this earth, like the sinner, can only be delivered by the supernatural intervention of Christ Jesus in its behalf. Premillennialism is a millennium by grace. It is one that is to be ushered in by the supernatural return of Christ. In the salvation of the sinner grace intervenes when there is an end of human works. It will be so in the redemption of this earth from the evils and woes that beset it. When human wisdom and works have dismally failed and reached an end then the Lord will intervene by His supernatural power and coming.

The natural man has always resented the interference of God in his life and plans. He wants no supernatural work in his behalf. He feels himself entirely capable of bringing about his own salvation, spiritual and otherwise. As a rule, he is willing to recognize the

existence of a supreme being but he wants no close relationship with God. Because of this he is opposed to the work of the Spirit of grace in his heart. Because of this he is opposed to the supernatural intervention of Christ in behalf of the nations. This takes the task out of his hands and puts it in the hands of Christ alone.

For over thirty years I have studied closely the trend of religious opinions and movements. I have seen the world being turned away from the gospel of Christ to a gospel of social reform. I have seen the faith of men being turned away from what Christ is going to do to what man proposes to do. I believe the time is here when those who expect to be loyal to Christ and His Word should take a firm, positive stand on the millennial question.

Some time ago, someone, who did not wish to reveal his, or her name, sent me some literature which opposed the thousand years reign. This literature is put out by the so-called "Bible Truth Depot" in Swengel, Pa. I ordered a book that was advertised as an eye-opener on this question. The title of the book is "Why the Millennial Doctrine Is Not Biblical." The author of the book is Albert J. Kempin. While the book I secured was sold by the "Bible Truth Depot" in Swengel, Pa., the book was printed by the so-called "Gospel Trumpet Company" of Anderson, Indiana. Along with this book I received a number of tracts on the same line. In this work I propose to answer this book and these tracts. In so doing I wish to set forth the teaching of the Word of God in such a way that our people may be brought to a clearer understanding of the teaching of the Bible on this line and may be brought to a realization of the situation that confronts us today. —G. E. Jones.

THE MEANING OF THE WORD "MILLENNIUM"

The word "Millennium" means a thousand years. It is derived from two Latin words, "Mille," which means a thousand, and "Annum," which means a year. While the word "Millennium" does not occur in our English translations, yet its equivalent does. The expression "Thousand years" occurs six times in Rev. 20:2-7. Those who believed in this doctrine in the centuries following the apostolic age were called "Chiliasts" by those who opposed them. This term came from the Greek word "Chilia," which means a thousand.

THE DIFFERENT POSITIONS ON THE MILLENNIUM

There are three main positions with reference to the thousand years reign mentioned in Rev. 20:2-7. Some believe this thousand years will come before Christ returns. Some believe that Christ must come before the thousand years reign. Others deny that there will be such a thing as a thousand years reign. The first are called Postmillennialists. The second are called Premillennialists. The third are called Non-millennialists.

POSTMILLENNIALISTS

The Postmillennialists are so called because they believe that the second coming of Christ will be after the thousand years reign mentioned in Rev. 20:2-7. Dr. Daniel Whitby of Northampshire, who was born in 1638, was the originator of this position. They believe that the world will get better instead of worse, and that through the preaching of the gospel and other influences for good that the nations will finally be persuaded to cease from war, and an age of peace and righteousness will come in. After this thousand years of peace and righteousness Christ will return and a general resurrection and a general judgment will take place. Favorite expressions with the Postmillennialists are "Bringing in the kingdom," and "Taking the world for Christ." They think it is the business of the churches to win this world over to Christ. Their long range programs are built around this false conception of the millennium. The tendency among them is to institutionalism. They put great stress on secular training. They are drifting more and more into a social gospel, and they are putting less and less stress on individual regeneration, blood redemption, and personal repentance and faith. With them the high mark of spirituality is to be loyal to their co-operative programs and their denominational leaders.

PREMILLENNIALISTS

The Premillennialists are so called because they believe that Christ must return before the thousand years reign can come. They believe the gospel is to be preached as a witness to all nations, but they do not believe it will be anything like universally accepted. They believe conditions will grow worse and worse in this world .They believe that wars, revolutions, and violence will fill the earth until the end, even as it was in Noah's time. They believe that the closing days of this present age will witness such days of trouble, wickedness and disaster as the world has never seen. They believe that the Antichrist or beast will be in power on earth when Jesus comes back to the earth to reign. They believe that when our Lord returns to earth to reign the beast or Antichrist will be overcome and cast into the lake of fire, and the Devil will be bound for a thousand years. They believe that after this the earth shall have the thousand years reign of Christ and His saints, and that Christ will occupy the throne of David (reestablished) in Jerusalem, and reign from that throne. They believe in two bodily resurrections, one for the righteous, the other for the unjust, these resurrections being a thousand years apart. Premillennialists believe in the Deity of Jesus Christ, His virgin birth, His vicarious death and sufferings, His bodily resurrection, the new birth, the inspiration of the Bible, and His glorious bodily return, not only in the air (I Thess. 4:13-17), but also back to this earth itself, Zech. 14:4, and Rev. 19:11-21.

NON-MILLENNIALISTS

The Non-millennialists are those who do not believe there will be such a thing as a thousand years reign. They seek to bring the Book of Revelation into disrepute by saying it is too highly figurative to be understood, and that it was not meant to be understood. They, as a rule, do not claim to know anything about the Book of Revelation, and they deny that anyone else does. They thus charge the Lord with giving to His people a book written in such language that it is impossible for them to know what He meant or to profit by the book. They discourage the study of this book and frown upon those who teach and preach it. In the days following the apostolic times the Non-millennialists rejected the Book of Revelation and spoke of it as a book of fables. Not only do they seek to discredit the Book of Revelation and its study but they twist and turn the prophecies of the Old Testament to suit their fancies and to explain away the plainly revealed truths concerning our Lord's earthly reign. With them the Bible never means what it says, and it never says what it means.

Every prophecy of Scripture has to be beat out on their anvil and re-worked to suit their own theory before being accepted. They pay no attention to the words of Peter who said, "No prophecy of scripture is of any private interpretation" (II Peter 1:20), and go right on their way putting their own private interpretation on all prophecy. With them Israel does not mean Israel, but the church. David's throne does not mean David's throne, but the throne of the Heavenly Father in heaven. Mt. Olives does not mean Mt. Olives, but something else. A thousand years does not mean a thousand years, but an indefinite period of time, maybe ten days, maybe a longer time. (I read after one man who made it to be the ten days between our Lord's ascension and the coming of the Spirit on Pentecost) Immediately does not mean immediately, but perhaps two thousand years. (I had one Non-millennialist to tell me that.) Canaan land does not mean Canaan land. Everlasting means everlasting when connected with the punishment of the wicked, and some of them have it meaning that when connected with the believer's life, but when it is found connected with God's covenant with Abraham then everlasting no longer means everlasting.

I expect to show that both the Postmillennialists and the Non-millennialists play into the hands of the modernists and infidels. Many of the arguments which they use to

discredit the doctrine of the Premillennialists are like the arguments infidels have used to discredit the Bible and Christianity as a whole.

I expect to show that in fighting and opposing the preaching of Premillennialists, the Non-millennialists and Postmillennialists are helping to keep people in ignorance as to what is coming on the world in the last days of this age, and that they are lending encouragement to the movements of Antichrist which are among us today.

THE FACT OF THE MILLENNIUM

The fact of the thousand years reign is plainly stated in the Word of God, just as much so as the fact that the one who believes in Christ shall be saved. "*Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be* (future) *priests of God and of Christ, and shall* (future) *reign with Him a thousand years*," Rev. 20:6. Now, let us put this statement side by side with Acts 16:31.

"They shall be priests of God and Christ, and shall reign with Him a thousand years," Rev. 20:6.

"Believe on the Lord Jesus Christ, and thou shalt be saved," Acts 16:31.

The statement about the thousand years reign is as positive and as plain as Paul's statement to the Philippian jailor about salvation. The man who sets himself to disprove the fact of the thousand years reign sets out to prove that this part of the Bible is not true. We cannot prove with one 'part of the Bible that what it plainly affirms in another place is not true.

To attempt to do so is to array the Scriptures against themselves and discredit the same in the eyes of the unbelieving world. Here is a stone wall against which all Non-millennialists may beat out their theological brains, but they can never upset the fact of the thousand years reign. If they can prove with some other part of the Bible that there is to be no thousand years reign, then with the same argument the infidel can prove that the Bible contradicts itself. It plainly states in one place that certain ones, who are called, "Blessed and holy," shall reign with Him (Christ) a thousand years. If some other part of the Bible teaches that this is not true, then a contradiction has been found in the Bible and we may as well surrender the whole ground to the infidel. We do not find in the Bible such a statement as "There shall be no such a time as a thousand years reign of the Lord and His people." But we do find people trying to so manipulate the Scriptures as to make them teach the very thing expressed in that statement. Thus they are handling the Word of God in such a way as to make it say in one place the very opposite of what it says in another, and on the same subject. I ask, is this not seeking to discredit the Scriptures in the eyes of the world?

Starting with the fact of the thousand years reign, let us work out from that point. Many insist on understanding all the details connected with the thousand years reign before they are willing to accept the plainly stated fact of this reign. The same method of procedure keeps the infidel from accepting the fact of the resurrection of Christ and the new birth, and our future resurrection. All search after truth must start with some plainly understood and known facts and from that point proceed to search after the complicated and the unknown. The man who waits to understand all the details connected with any truth before accepting a plainly proven fact will never make any progress. Especially is this so with the Word of God. We must first believe because God has spoken, and not because we understand all the why and the wherefore. To refuse to accept a plainly stated fact in the Word of God is to impeach the testimony of God Himself. To withhold our belief in a plainly stated fact in the Bible until we have been shown how such a thing can be is to demand that God's Word be proven true before we accept it. This might be in place for an infidel but it is certainly unbecoming in those who profess to be followers of Christ.

SYMBOLISM OF REVELATION

Opponents of the thousand years reign try to discredit the testimony of the Book of Revelation by saying the book is highly symbolic. By the same method we can discredit the words of John concerning Christ when he referred to Him as "The Lamb of God." The word "Lamb" is certainly used symbolically in that place. But millennial critics do not stumble over this, nor do those who believe in the inspiration of the Bible miss its meaning. Certainly we have many symbols in the Book of Revelation, but those symbols are explained for us by divine inspiration and we are not left to guess as to their meaning. Neither does the use of symbols argue that we are not to look for a literal fulfilment of this symbolic prophecy, but rather that we should expect a literal fulfilment. The Book of Daniel is very much like the Book of Revelation, and deals with many of the same truths. Many of the symbols in the Book of Daniel have already had a literal fulfilment and they concerned literal world powers. In the eighth chapter of Daniel the prophet had a vision in which he saw a he goat run into a ram and destroy him. The 20th verse explains the ram and his two horns to represent the kings of Media and Persia. The next verse tells us that the he goat is the king of Grecia. The words "Ram" and "He goat" are symbols.

But these symbols are explained to mean literal kings, and this symbolic prophecy had a literal fulfilment in the rise of literal world kings and powers. The four beasts Daniel saw in Dan. 7:3 are said to be four kings in Dan. 7:17. The word beast in Dan. 7:3 is a symbol. But the symbol is explained for us and it had a literal fulfilment in the rise of four world kings. This cannot be denied. Then why object to the same system of symbolism in the Book of Revelation having a literal fulfillment?

THE INSPIRED METHOD OF DEALING WITH VISIONS AND SYMBOLS

The inspired method of dealing with prophetic visions and symbols is to change the tense from past to future when an explanation of the vision and the symbolism is given. I shall prove this with a few passages from Daniel and Revelation.

THE VISION: "Daniel spake and said, I saw (past tense) in my vision by night,—and four great beasts came (past tense) up from the sea," Dan. 7:2-3.

THE INTERPRETATION OF THE VISION: "These great beasts which are four, are four kings, which shall (future) arise out of the earth," Dan. 7:17.

THE VISION: "After this I saw (past tense) in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had (past tense) great iron teeth: it devoured (past tense) and brake (past tense) in pieces,— and it had (past tense) ten horns," Dan. 7:7.

THE INTERPRETATION OF THE VISION: "Thus he said, The fourth beast shall be (future) the fourth kingdom upon the earth, which shall be (future) diverse from all kingdoms, and it shall devour (future) the whore earth, and it shall tread (future) it down, and break (future) it in pieces. And the ten horns out of this kingdom are ten kings that shall (future) arise," Dan. 7:23.

THE VISION: "So he carried me away in the spirit into the wilderness: and I saw (past tense) a woman sit upon a scarlet colored beast, full of names of blasphemy, having (past tense) seven heads and ten horns," Rev. 17:3.

THE INTERPRETATION OF THE VISION: "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet (They were yet future); but receive power as kings one hour with the beast.

These have one mind, and shall give (future) their power and strength unto the beast," Rev. 17:12.

From the above examples we see that when we are given a record of what happened in a vision the past tense is used. But when the tense is changed from past to future an

inspired interpretation of that vision is being given. Now let us apply that principle to Rev. 20:4 and Rev. 20:6.

THE VISION: "And I saw (past tense) thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast and his image, neither had received his mark upon their foreheads, or in their hands; and they lived (past tense) and reigned (past tense) with Christ a thousand years. But the rest of the dead lived not again until the thousand years were (past) finished," Rev. 20:4-5.

THE INTERPRETATION OF THE VISION: "This is the first resurrection (John is now explaining.) Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be (future) priests of God and Christ, and shall reign (future) with him a thousand years," Rev. 20:5, 6.

Here we see the tense changes from past to future even as in Daniel when an interpretation of a vision is being given. In the fourth verse and the first part of the fifth verse we have recorded that part of John's vision concerning a resurrection and the thousand years reign. In that record John uses the past tense. It has to do with the vision which was past. But in the last part of verse five, and in verse six, John is giving his own explanation or interpretation of the vision. The tense now changes from past to future. In the vision which was past it was "*And they lived* (past) *and reigned* (past) *with Christ a thousand years*." In John's interpretation of that vision it is "*They shall be* (future) *priests of God and Christ, and shall reign* (future) *with him a thousand years."* We need go no further.

We are now out of the vision and standing on the ground of an inspired interpretation of the vision. This should be the end of all controversy. The critics can no longer have any right to hide behind the plea of visions and symbols. John furnishes us with an explanation, and he says in positive language "*They shall be* (future) *priests of God and of Christ, and shall reign with him a thousand years.*" Any one who seeks to give any other meaning to Rev. 20:4 is setting aside an inspired interpretation for his own private interpretation. He is hindering the truth in unrighteousness, Rom. 1:18 R. V.

THE PLACE OF THE REIGN

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the EARTH," Rev. 5:9-10.

There are two positive statements in the above quotation to which I wish to call attention. First, Christ is said to have redeemed people by His blood from every kindred and people. Second, those thus redeemed clearly say they shall reign on the earth. The modernist denies both statements. He denies that Christ has redeemed people with His blood. He also denies that those so redeemed shall reign on the earth.

The Non-millennialist meets the modernist half way. He claims to believe that Christ has redeemed people by His blood from every people. But then he turns around and agrees with the modernist in denying that those same redeemed ones shall reign on the earth. So the Non-millennialist has left the ranks of the true believers and has taken the first step toward modernism. Had that first step never been taken by others we would not have modernism. I boldly affirm that Non-millennialists and Postmillennialists are headed in the direction of modernism and apostasy.

A close comparison of Rev. 5:10 and Rev. 20:6 show us that the thousand years reign is under consideration in Rev. 5:10 where the redeemed say, "*We shall reign on the earth*." In this connection they are said to be priests and kings. In Rev. 20:6 they are said to be priests of God and Christ and reign (here we have kings) a thousand years.

"And the kingdom and dominion, and the greatness of the kingdom UNDER THE WHOLE HEAVEN, shall be given to the people of the saints of the most High," Dan. 7:27.

The kingdom that is UNDER the whole heaven can be nowhere else but on the earth. Anyone with eyes to see can see that if they will but open their eyes.

"Blessed are the meek: for they shall inherit the earth," Matt. 5:5. "And he that overcometh and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod (sceptre) of iron," Rev. 2:26-27.

The overcoming takes place in this present age. The reigning over the nations will come hereafter as a reward for keeping the works of Christ to the end. One of the works of Christ will be to reign on this earth and bring all things in subjection.

In due time other Scriptures will come up showing that the reign will be on this earth.

THE FIRST RESURRECTION

Premillennialists have always believed that the first resurrection mentioned in Rev. 20:5-6 would be the bodily resurrection of the dead in Christ. Postmillennialists and Non-millennialists have tried to escape the force of Pre-millennial argument in this place by claiming that the first resurrection is the new birth. A few Non-millennialists apply it to the people who came out of their graves when Christ was crucified and resurrected. I shall give that due attention in time.

The English word "Resurrection" is translated from the Greek word "Anastasis." This word means a standing or rising up. It is found 42 times in the New Testament. It occurs 40 times in the Gospels and the Epistles, and twice in Revelation. This word is translated "Resurrection" 39 times. In Mark 9:10 it is translated "Rising again." In Acts 26:23 it is translated "That should rise." In Heb. 11:23 it is translated "Raised to life again." One time this word is compounded. It is "Exanastasis," and it is found in Phil. 3:11. It means "A standing up out of." If we count this compounded form of "Anastasis" then we have just 43 times this word occurs in the New Testament. In no case in the Gospels and the Epistles does it refer to anything but the body. The new birth is nowhere in the Bible called a resurrection. Neither can the Greek word "Anastasis" ever be found applied to the new birth or regeneration. If the reader will bear with me I shall show that in the Gospels and Epistles it always applies to the body.

The word resurrection (Gr. Anastasis) occurs ten times in our Lord's conversation with the Sadducees about the woman who had married seven brothers. The Sadducees did not believe in the resurrection and they were trying to trap Jesus with their question as to whose wife she would be in the resurrection. In the three accounts we have of this conversation the word resurrection is found ten times, Matt. 22:23, 28, 30, 31; Mark 12:18, 23; Luke 20:27, 33, 35, 36. It is easy to see that a bodily resurrection from the dead is under consideration in these places.

The ward is found twice in John 5:28-29: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation." Again the body is under consideration.

The word is found twice in connection with the raising of Lazarus. Martha said, "I know he shall rise again in the resurrection at the last day." Jesus replied, "I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live," John 11:24-25. A bodily resurrection is under consideration in these two places.

We find the word resurrection in Luke 14:14 where Jesus tells His disciples they shall be recompensed at the resurrection of the just.

The word "resurrection" is found eleven times in connection with our Lord's resurrection. In Matt. 27:53 it is translated from the Greek word "Egersis." In the other

places it is a translation of the word "Anastasis," Acts 1:22; 2:31; 4:33; 17:18; 17:32; Rom. 1:4; 6:5; Phil. 3:10; I Peter 1:3; I Peter 3:21. No one could say that regeneration was under consideration in any of these places.

The word "resurrection" (Anastasis) is found four times in the 15th chapter of First Corinthians where Paul is proving by the resurrection of Christ that the dead do rise, I Cor. 15:12; 15:13; 15:21; 15:42.

In Acts 4:1-2 we find the Sadducees were grieved because the apostles preached through Jesus the resurrection from the dead. Then in Acts 23:8 we find that the Sadducees say there is no resurrection. The body is under consideration in these places.

In Acts 24:21 Paul, in his defense before Felix, said that he was called in question touching the resurrection of the dead which he preached. By going back to Acts 23:6-10 we read that a great tumult had been raised in Jerusalem between the Sadducees and the Pharisees when Paul declared that he was a Pharisee on the question of the resurrection of the dead.

The Roman soldiers had to intervene to keep Paul from being pulled in pieces. So Paul had in mind a bodily resurrection both in Acts 23:6 and 24:21. Then in Acts 24:15 Paul declared his belief in the resurrection of the dead, both of the just and the unjust.

In II Tim. 2:17-18 Paul said certain men had erred in saying the resurrection was past already. Paul did not believe it to be past, but future. This shows that he had the body in mind.

The English word "resurrection" is found twice in the Book of Hebrews.

In Heb. 6:2 the writer speaks about the resurrection of the dead and eternal judgment. In Heb. 11:35 he speaks about certain ones who were being tortured would not accept deliverance that they might obtain a better resurrection. The connection shows plainly that the body is under consideration. In the same verse it is said that women received their dead raise to life again. Here the Greek verb "anastaseos" is used. We still have the body under consideration.

In Phil. 3:10, Paul spoke about the death and resurrection of Christ and in the next verse he expressed his desire to attain "*unto the resurrection* (Gr. Exanastasis) *from the dead.*" This also refers to the body.

After our Lord's transfiguration He told Peter, James and John to say nothing about the matter until He was risen from the dead. Then the apostles questioned among themselves what the rising from the dead (Gr. Anastanai) should mean, Mark 9:10.

The above takes into consideration every place the word resurrection is found in the New Testament and every place the noun "Anastasis," or its verb form occurs, except the two places in Rev. 20:5-6. Here again we have the English word "resurrection" and the Greek word "anastasis." Now, if this English word "resurrection" and the Greek word "anastasis" have their application to the body in all the places where they occur in the Gospels and the Epistles, then by what process of logic can one reason that it means something different in Rev. 20:5-6? I ask do not those who claim that regeneration is under consideration here throw all Bible examples and usage to the winds and strike out in a direction foreign to all other Scriptures? In the many places in the Gospels and Epistles where the new birth is under consideration the words "resurrection" and "anastasis" are never found. And in all places in the Gospels and the Epistles where these words are found the reference is clearly to the body. Then I ask what Scriptural authority and example do Postmillennialists and Non-millennialists have to justify them in saying that the word resurrection as found in Rev. 20:5-6 refers to the new birth, and not to a bodily resurrection?

But if it be argued that Paul taught that the new birth was a resurrection in Eph. 2:6, where he said, "*God hath raised us up together, and made us to sit together in heavenly*

places in Christ," then I can assure them that the new birth is not under consideration in this place.

Paul is simply setting forth our federal position in Christ Jesus in this place. In Eph. 1:20, Paul speaks about God raising Christ from the dead and setting Him at His own right hand in HEAVENLY PLACES. Surely Paul was talking about the bodily resurrection of Jesus in this place. In Eph. 2:6, in which he is talking about the same thing that is under consideration in Eph. 1:20, Paul tells us that God hath raised us up together, (that is, together with Christ) and made us sit together in HEAVENLY PLACES in Christ Jesus. Christ was raised up from the dead, bodily. At the same time, in God's reckoning, we were raised up bodily with Him and in Him, our federal head. After His bodily resurrection Christ was made to sit down bodily at God's right hand in the HEAVENLY PLACES. At the same time God made us to sit together with Him, our Federal Head, in heavenly places. This passage simply means that in the reckoning of God we were all raised from the dead in the resurrection of our Federal Head, Jesus Christ, when He rose from the dead. When He was glorified and exalted to His own right hand in the HEAVENLY PLACES, then, in God's mind, we were also glorified and made to sit in HEAVENLY PLACES in Christ Jesus, our Federal Head.

This takes away from the Postmillennialists and Nonmillennialists the last vestige of an argument they can make on the new birth being a resurrection. It is never called such in the Bible. That is simply some of their twisting of the Scriptures in a vain effort to dodge Premillennial truth.

In closing this part of this work I wish to consider the theory that the first resurrection has reference to those who came out of their graves when Christ arose. Such an interpretation wholly ignores all references to the beast and his mark, and the death some who are in the first resurrection shall suffer. This death they will suffer (a physical death) for refusing to worship the beast or receive his mark. All this was still future when the saints came out of their graves at the resurrection of Jesus. This interpretation shows ignorance of the divisions of the Book of Revelation. Jesus Himself divided the Book of Revelation into three divisions. John was told to write: (1) "The things which thou hast seen." (2) "And the things which are." (3) "And the things which shall be hereafter," Rev. 1:19. So the third and last division was about things which were to be afterwards. By turning to Rev. 4:1 we find that the third and last division of the Book of Revelation starts with that verse. Here a voice said to John, "Come up hither, and I will shew thee things which MUST BE HEREAFTER." So the part of Revelation which deals with the things HEREAFTER commences with Rev. 4:1 and continues to the end of the book. The resurrection of Christ and the incident about the saints coming out of their graves were already past when John was given this revelation. By no means could they be classed as "things which must be HEREAFTER." So all the things about the beast, his mark, the first resurrection, the thousand years reign, the great white throne judgment, and the coming, down of the New Jerusalem all belonged to the future in the days when John received this revelation. These critics would do well to make a careful study of the Book of Revelation, its three divisions, where those three divisions are found, and with what they deal. I have my first person to see yet except Premillennialists who paid the least attention to the divisions of the book our Lord made in Rev. 1:19 and Rev. 4:1. It is no wonder they blunder so in the Book of Revelation when they go about its study in such a haphazard way. In fact not many of them make any effort to study this book and to know its contents. The Non-millennialists of the early centuries rejected the Book of Revelation as being inspired. The Non-millennialists of today, as a rule, give it a good letting alone. So far as they are concerned it may as well not have been inspired. Most of them have as little to do with it as they do the Koran of the Mohammedans.

In the argument presented above I have shown that the first resurrection is a bodily resurrection of the saved. Neither have I yet used all the argument that is to be made on this line. Since the first resurrection is the bodily resurrection of the saved it will not come until Christ returns. In speaking of the order of the resurrection, Paul said, "*Every man in his own order: Christ the firstfruits*: *afterwards they that are Christ's at his coming,*" I Cor. 15:23. This verse tells us plainly that it is Christ's people that shall be raised at His return. There is not a hint here about the resurrection of the wicked at the same time. Their resurrection must come later. In Rev. 20:5 John tells us it will not be until after the thousand years: "*But the rest of the dead lived not again until the thousand years were finished.*" Since Christ must come before the saints can rise, then the thousand years reign, which comes after the first resurrection, must come after our Lord's return. So Premillennialists are right. We shall have more on this later on.

PART TWO: MR. KEMPIN ANSWERED

In this part of the book I shall take up the twenty-four reasons Mr. Kempin gave for not believing in the thousand years reign. Since they are not really reasons I shall list them as objections. I shall turn Mr. Kempin's own guns back on him and condemn him with his own argument. His work is full of self-contradictions and colossal blunders. He displays a disposition to misrepresent Premillennial truth and create prejudice in the minds of his readers. He also shows ignorance of the Premillennial position and a very imperfect knowledge of the teachings of God's Word.

Along with the consideration of Mr. Kempin's work I shall also consider some of the other tracts which I received which assail the Premillennial position. In answering these I shall be answering the quibbles of all who oppose and fight the millennial truth as set forth in the Word of God.

First Objection: It Robs Jesus of His Throne and Crown.

This is the first objection Mr. Kempin offers to try to show why the millennial doctrine is not Biblical. I shall turn that charge around and place it on him. He and all his kind are the ones who would take from Jesus His throne and His crown. The Premillennialists are the only ones who believe and teach that Jesus will receive the throne and the crown promised Him.

Under his first reason, or objection, Mr. Kempin says, *"Jesus has a kingdom now."* Premillennialists do not deny this. But Mr. Kempin does not seem to know that Jesus teaches that **there are three phases to the kingdom** of God. In Mark 4:26-28 Jesus likens the kingdom of God to the seed of corn that is planted in the earth. He says, in this connection, "***The earth bringeth forth fruit of herself: first the blade, then the ear, after that the full corn in the ear.***" Here we find three stages or phases of the kingdom. We have: (1) **The blade.** (2) **The ear.** (3) **The full corn in the ear.**

Mr. Kempin would only have one stage or phase. He would cut it short in the blade stage. He sure would make a fine farmer. He would cut his corn down when the blade first shows through the ground. But at that he would be as good a farmer as he is a Bible teacher. We admit that **the first phase started when Christ was here the first time.** But there are other phases, and the thousand years reign is another one of those phases.

In his effort to upset the millennial doctrine, Mr. Kempin contradicted himself. On page 5 he quoted part of Isaiah 9:6-7 to prove that Christ had a kingdom in His first advent into the world. I shall quote what he quoted, and after that what he left off *"Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder....Of the increase of his government there shall be no end."* But he failed to quote the next expression in Isaiah, which reads: ***"Upon the throne of DAVID."*** That part of the quotation did not fit his doctrine, so he had to leave it out. After quoting the words above he said, *"This reign is*

immediately associated with Christ's birth—a Son is given. Our Lord claimed a kingdom in His first advent into the world." Then he quoted John 18:36 and Matt. 24:14 to substantiate his position that Christ had His kingdom during His first advent. But hear him on the very next page. There he asks the question, *"When did Christ receive this kingdom?"* Then he quotes Dan. 7:13. After quoting this verse, he says, *"Daniel saw Jesus ascending to God after having suffered, bled and died, to begin His great mediatorial reign."* Page 6. So on page 5 Mr. Kempin said, Christ had His kingdom while He was on earth during His first advent. But on the very next page He does not receive it until after He has left the earth and gone back to heaven. Mr. Kempin had better learn to keep straight with himself before launching out to straighten out the Premillennialists. Which time was Mr. Kempin right ? Was he right on page 5 when he said Christ claimed a kingdom in His first advent, or was he right when he taught that Christ did not receive that kingdom before going back to heaven?

After quoting Matt. 24:14, Mr. Kempin said, "Millennial teachers would have the end come and then the establishment of the kingdom of Christ, but Jesus said the kingdom would be shared through the preaching of the gospel and then the end would come," page 5. Now, just where did Jesus say anything about the kingdom being shared through the preaching of the gospel? I fail to read such an expression in Matt. 24:14. That verse says, **"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."** This verse states that the gospel of the kingdom shall be **preached for a witness unto all nations**; and then the end should come. But it says nothing about **sharing in a reign or kingdom** during this time. The end of what shall come? I guess Mr. Kempin thinks this means the end of the earth. But it does not say so. In that chapter the apostles had asked Jesus about the end of the world (Gr. age). It matters little with me whether he takes the King James translation which renders this "world," or others which render it "age." The world is not the earth. The world is simply this present order of things which exists upon this earth. The Devil is said to be the god of this age or world, 2Cor. 4:3-4; Eph. 2:2; 6:11-12. "The whole world lieth in the wicked one," 1 John 5:19, R.V. When this age ends this present world will end, but then Christ shall establish a new order of things and reign a thousand years on this earth. Millennial haters have never learned to discriminate between different terms. Because they have confused the words world and earth they think the end of the world means the end of the earth.

In the same connection Mr. Kempin used John 18:36, where Jesus said, "My kingdom is not of this world." Of course, it is not. If so He would have received His authority from the Devil and would be working in connection with the Devil, who is the god of this world. But Jesus nowhere said His kingdom or reign would not be on this earth. When Jesus returns to the earth to reign He will set aside this present world order, and establish a new order on the earth. "A King shall reign and prosper, and shall execute judgment and justice in the earth," Jeremiah 23:5. "Thou shalt judge the people righteously, and govern the nations upon the earth," Psalm 67:4.

On page 5, Mr. Kempin quoted Heb. 1:8 and Heb. 4:16 to try to show that Jesus is now upon His throne. Heb. 1:8 is a quotation from the 45th Psalm. Had Mr. Kempin read the connection closely he would have seen that the application is not to this present time, but to the second advent of Christ back to the earth. Let us read it: *"Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness ;—thine arrows are sharp in the heart of the king's enemies ; whereby the people fall under thee. Thy throne O God is for ever and ever: the sceptre of thy kingdom is a right sceptre,"* Psalm 45:3-6. By comparing this passage with Rev. 19:11-21 where Christ is pictured coming on a white horse in righteousness and make war, we see they are the same. At that time He will destroy the

armies and the kings of the earth, so this passage applies to His second coming to the earth.

In Hebrews 4:16 the believer is admonished to come boldly to a throne of grace. That throne of grace is the throne of the Heavenly Father in heaven, not David's throne which was promised to Christ.

Then Mr. Kempin says, "Our Lord wears the crown of His sovereignty now. Jesus is not an uncrowned King. He wears His glorious crown now." To prove this statement he quotes Heb. 2:9, or part of it. "We see Jesus—crowned with glory and honour." He failed to finish the quotation, **"that he by the grace of God should taste death for every man."** Mr. Kempin does not seem to know that there are two kinds of crowns mentioned in the New Testament. One is a crown denoting victory in a contest. That kind of crown Paul had under consideration when he was talking about runners running in a race. "They do it to obtain a corruptible crown," 1 Cor. 9:24-25. No runner wins a crown of sovereignty by winning a race. He wins a crown of victory. The word in Greek for this crown is "Stephanos." The verb form of this word is "Stephano," which means to crown the victor in a contest. This is the word used in Heb. 2:9 to which Mr. Kempin referred. As a victor over temptation, death and the grave, Jesus is crowned as victor. But the crown of sovereignty is denoted by another word. This word is "Diadema," meaning diadem, or crown. On page 136 of his Lexicon, Mr. Thayer says, "Stephanos" is the crown of victory and that "Diadema" is the crown as badge of royalty. We nowhere find Jesus wearing the "Diadema," crown of royalty, until John gives us a picture of Him at His second coming in Rev. 19:11-21. Here we read that "On his head were many crowns" (Diadema), Rev. 19:12. Mr. Kempin would have done well to have looked up on this instead of jumping to a conclusion on the matter.

Mr. Kempin denies that Jesus is going to reign from Jerusalem on earth, so he is the one who is robbing Jesus of His throne and His crown, for Jesus was promised the throne of His father David, and that throne was in Jerusalem. But this comes up more fully in his second objection.

Second Objection: The Millennium Is Centered in an Earthly Jerusalem.

Under this objection Mr. Kempin said, "The teachers of the millennial doctrine point their followers to Jerusalem as the geographic location of the seat of Christ's reign." I shall abundantly prove from the Word of God that Jerusalem, on this earth, will be the place of the throne of Jesus.

When the angel appeared to Mary, who should be the mother of Jesus, he said to her, "Thou shalt conceive in thy womb, and bring forth a son, and shall call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David," Luke 1:31, 32. There are seven things. I shall call attention to in this passage.

1. Mary was to conceive in her womb. This was literally fulfilled.
2. She was to bring forth a Son. This was literally fulfilled.
3. His name was to be Jesus. This was literally fulfilled.
4. He was to be great. This was literally fulfilled as. well as otherwise.
5. He was to be called the Son of the Highest. This was literally fulfilled.
6. He was to be of the lineage of David. This was literally fulfilled.
7. He was to be given the throne of His earthly father David. This will be literally fulfilled.

Since David was the earthly father (ancestor) of Jesus, and David had an earthly throne in earthly Jerusalem, and this was the only throne David had, then how could Jesus inherit from David any other throne but the one David had in earthly Jerusalem. I could only inherit something from my father which he possessed, not something he never possessed. No father ever bequeathed, or transmitted to a son something he never had, or never will have. David never possessed the throne of the Heavenly Father in heaven where

Christ is now sitting. David only possessed a throne in earthly Jerusalem. Jesus was not promised the throne of His Heavenly Father in heaven, but He was promised the throne of His earthly father, David, which throne was in Jerusalem, and on this earth. The prophets tell us that Christ's throne will be in Jerusalem. "At that time they shall call Jerusalem the throne of the Lord; and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah (Southern kingdom) shall walk with the , house of Israel (Northern kingdom) and they shall come together out of the north to the land that I have given for an inheritance unto your fathers," Jeremiah 3:17-18. Let us see what we find here.

1. Jerusalem is to be called the throne of the Lord.
2. The nations are to be gathered unto it, to Jerusalem, to the name of the Lord.
3. At that time both the houses of Judah and Israel are to be gathered back to the land which God gave to their fathers. This is Canaan land and adjoining territories, and on this earth. God said to Abraham, "I will give thee and to thy seed after thee, the land wherein thou art a stranger, all the land of CANAAN, for an everlasting possession," Genesis 17:8.
4. After this Israel is to walk no more after the imagination of their evil heart.

Scriptures can be multiplied over and over showing that Jesus will reign in Jerusalem. "The moon shall be confounded, and the sun shall be ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously," Isa. 24:23. "When the Lord shall build up Zion, he shall appear in his glory," Psalm 102:16. This has reference to His second coming. Here is the proof. "When the Son of man shall come in his glory, and all the holy angels with him, THEN shall he sit upon the throne of his glory," Matt. 25:31. Our Lord Himself tells us that it is when He shall come in His glory with His holy angels that He shall sit on His throne. No place can be found where He will sit on His throne (The one David had, and the one He was promised) this side of His return to earth.

So Mr. Kempin loses on this one, and it is he and his doctrine that would rob Jesus of His throne, not the one Premillennialists preach.

To uphold his objection, Mr. Kempin quoted John 4:21-23 where Jesus said to the Samaritan woman that the hour had come when the worshippers should neither worship in the mountain of Samaria, or at Jerusalem, but should worship the Father in spirit and in truth. It is true that worship is not centered in Jerusalem in this age, but the millennial age is another age, different from this one, and men shall again go to Jerusalem to worship. Jesus Christ, who is the One to worship, is not now in Jerusalem, and there is no need or occasion for us to go to Jerusalem to worship Him, because He is not there in body, nor is He there in Spirit more than anywhere else. But in the millennial age Jesus shall be in Jerusalem in person, and men shall go there to worship, because Christ, the object of worship, will be there. Here is the Scriptural proof of this. "And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain," Zech. 14:17. It is easy to see that the Jerusalem under consideration is earthly Jerusalem, because it speaks of the families of earth going up to Jerusalem to worship the King. The next verse reads: "If the family of Egypt go not up, and come not up, they have no rain." It is a strange thing that men who profess to be followers of Christ will criticize the Premillennialists for believing just what the Bible teaches.

Mr. Kempin goes on to talk about the heavenly Jerusalem, which is said to be the mother of us all, Gal. 4:26. He says, "In that city are found the holy angels, all the redeemed of all ages, Jesus our Lord and King, His matchless throne, and God our Father," page 7. It is true that there is a heavenly Jerusalem, and John tells us that it shall come down from God out of heaven, Rev. 21:2. But before this can be this earth must be made

ready for it to come down. The thousand years reign will prepare the way for the New Jerusalem to come down. John's prophecy of that follows his prophecy of the thousand years reign, and the final judgment. Mr. Kempin can prove that Jesus, the Father, angels, and the spirits of departed saints are in heaven, but he is absolutely without proof that the throne of Christ is there. God's Word tells us the throne that He is to be given was the throne of His earthly father David, whose throne was in earthly Jerusalem. He was nowhere promised the throne of His Heavenly Father, which is in heaven. "To him that overcometh will (future) I grant to sit with me in my throne (Here is one throne), even as I also overcame, and am set down with my Father in his throne," Rev. 3:21. Here is a second throne. A man that cannot see two different thrones in this passage needs a guardian.

The throne where Christ now sits is the throne of the Heavenly Father. It is in heaven, and has always been in heaven, even when David had a throne in earthly Jerusalem. But the Heavenly Father's throne in heaven is not the one the angel said would be given to Jesus. He said God would give Him the throne of His father, David. Surely David is not God the Father, nor is God the Father David. If David is not God the Father, then the throne which David had is not the throne upon which God the Father has always been sitting. To make the throne of David, which was promised to Jesus, the throne of the Heavenly Father, is to make David the Heavenly Father Himself. What gross absurdities men can involve themselves in when they seek to twist the truth of God's Word.

Third Objection: It Is Based Upon an Earthly People.

Under this objection, Mr. Kempin says that the doctrine of a thousand years reign with Christ on earth creates anew the problem of race superiority. He said that Jesus came to tear down the middle wall of partition which kept mankind divided into hostile camps. He used Eph. 1:10 and Gal. 4:4 to show that since Jesus came, all national, racial, social, political and economic distinctions between people are lost when they accept the mercy of God. I just wonder if he believes all this. If so, he should not object to his daughter marrying a black Negro, if that Negro is a child of God. Faith in Christ does put all races on the same spiritual level, Gal. 3:28. But I challenge him to prove that it puts them on the same social, political and racial level. Just such foolish ideas as this is right now fanning the flames of strife between the whites and blacks and is going to cause bloodshed and rioting. Men had better let the laws of God alone. God has placed some races in a place of servitude. "*Cursed be Canaan; a servant of servants shall he be unto his brethren,*" Gen. 9:25. Things go better when men leave them like God placed them. Many believers in the days of the apostles owned slaves. Eph. 6:5-9, and Philemon 1:21. I challenge Mr. Kempin to find one place where the apostles ever taught the believers to set their slaves free. The false idea that it is the mission of the gospel to settle social, economic and political affairs has drifted men away from the gospel of Christ to a social gospel. Just such men as Mr. Kempin are playing into the hands of modernists and helping to prepare the world for an ungodly church and national federations which will put the beast in power. His blindness to Premillennial truth keeps him from seeing this.

When it comes to the question of salvation and spiritual kingdom in its entirety has rulers, subjects and territory. Who ever heard of a kingdom in which there was nothing but rulers; no subjects at all? The Lord will carry a natural people over into the thousand years reign over which those who are being saved today shall reign in that age. "*As the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their OFFSPRING with them,*" Isaiah 65:22-23. "*The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mo*untain: (Why) *for the earth shall be full of the knowledge of the Lord, as the waters cover the sea,*" Isa. 11:8, 9.

These and many other that might be quoted prove that there will be a natural people as well as glorified people on earth at that time.

Fourth Objection:

The Millennial Doctrine Ignores the Spiritual Nature of the Kingdom of God.

This one proves a boomerang for Mr. Kempin. His own argument flies back and hits him in the face. Under this objection, he says, "Teachers of the millennium take such highly symbolic passages as Rev. 19:11-21 and interpret literally to mean that the holy Christ, the spotless Lamb of God, who never lifted up His voice in the streets or resorted to retaliation, and who laid down His life for His enemies, will at His second coming, actually mount a white charger and, with sword in hand, lead His followers into one of the most bloody battles of all time," page 10.

Here he objects to us teaching that Christ will, at His second coming, take vengeance on His enemies. He thinks what we teach with this passage about what Christ will do at His second coming is inconsistent with the character of the spotless Lamb of God, who never lifted up His voice in the streets or resorted to retaliation. But let us turn to page 29 in Mr.

Kempin's book and we will see that he teaches the very same thing about the second coming of Christ, only he uses II Thess. 1:7-10. Here is what Mr. Kempin says: "Paul points out the fact that at one and the same time Jesus will come in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. At the same time Jesus shall come to be glorified in His saints (II Thess. 1:7-10). LET THE READER NOTICE EVERY WORD OF THAT PASSAGE. (My capitals.) We notice them. We also notice that Mr. Kempin has fixed himself. At one and the same time our Lord will punish with everlasting destruction from the presence of the Lord those who know not God." End of quotation.

After criticizing us for teaching with Rev. 19:11-21 that Christ would take vengeance on His enemies, he does the same thing with II Thess. 1:7-10. He has Christ, the spotless Lamb of God, who never lifted up His voice in the streets, or resorted to retaliation when He was here the first time, coming back in flaming fire taking vengeance on His enemies. What is sauce for the goose is sauce for the gander. If it is right for him to use II Thess. 1:7-10 to teach that Christ will take vengeance on His enemies at His second coming, then why is it not all right for Premillennialists to use both this passage and Rev. 19:11-21? In fact, they both teach the same lesson and apply to the same occasion. In II Thess. 1:1-10 Jesus is revealed from heaven. In Rev. 19:11 John sees Him coming out of heaven. In the passage Mr. Kempin used Jesus is revealed with His mighty angels. In Rev. 19:14 John sees the armies of heaven coming with Christ.

"*Whoso diggeth a pit shall fall therein: and he that rolleth a stone it will return upon him*," Prov. 26:27. He tried to roll a stone on us and it returned upon him. "People who are truthful can be carefree and bold, they don't remember every tale that they have told." This proved a boomerang for Mr. Kempin. He fell in the pit he dug for us.

Under his fourth objection, Mr. Kempin quoted the words of Jesus to Peter. "*All they that take the sword, shall perish with the sword*." Then he said that Christ was pronouncing the same doom on His kingdom if so be that He was coming back the second time to make war on His enemies.

This is another stone he rolled that came back on him. He said that Christ was coming back to take vengeance, page 29. Now what shall he say?

Does he not know that vengeance is the prerogative of God? The Lord says He will take vengeance. "*Avenge not yourselves, but rather give place to wrath: for it is written, Vengeance is mine; I will repay, saith the Lord*," Rom. 12:19. A man that does not know better than this needs to be in the primary class, instead of trying to instruct others.

Under this objection, Mr. Kempin made an effort to prove that the kingdom of God was in the hearts of men. He quoted the words of Jesus to the wicked Pharisees, "*The kingdom of God is within you*," Luke 17:20. He went on to say that what was set forth here is that the kingdom of God is set up in the hearts of men and women who believe. Well, those wicked Pharisees to whom Jesus was talking were certainly not believers. Jesus surely did not teach that the kingdom of God was in the hearts of those wicked, unbelieving Pharisees. If Mr. Kempin had only read the marginal translation then he would have seen that Jesus was saying to those Pharisees that the kingdom of God was among them or in their midst. He missed the boat again.

Fifth Objection: It Opens the Door For the Wildest Kind of Speculation.

Under this objection, Mr. Kempin says, "Our generation has more than its share of prophets, but most of them are prophets of gloom. Such prophets of gloom have invented their Antichrists, battle of Armageddon, tribulation, the mark of the beast, fanciful rapture, a number of future comings of Christ, two physical resurrections, at least five judgments, and the discovery of the lost tribes of Israel," etc.

If Mr. Kempin is going to reject a doctrine because that doctrine has been abused, then he will have to reject every doctrine in the Bible. In the past sixty years there have been at least a dozen new denominations arisen over different views about the work of the Holy Spirit. Some say there is no baptism of the Spirit today, others say there is. Some say the baptism of the Spirit takes away the carnal nature, but does not enable one to speak in tongues. Some say it enables one to speak in tongues but it does not take away the carnal nature. Some handle snakes and drink poison. Some climb saplings and wave their handkerchiefs at God. On the same ground the doctrine of the Holy Spirit could be rejected. On the same kind of argument the infidel could reject the whole Christian system. It is to the Devil's interest to get some to abuse all doctrines of the Bible, and thus drive people away from the truth.

Mr. Kempin says, "Most of the prophets have been prophets of gloom." Premillennialists have been called prophets of gloom because they face the facts and the truths of God's Word and tell the people what is coming. Because we have no faith in the unscriptural movements of false religionists and world reformers we are branded as pessimists. So was Jeremiah branded as an alarmist and a traitor because he foretold the coming doom of Judah because of her sins. There was a bunch of false prophets in Jeremiah's day who opposed Jeremiah and tried to counteract all his warnings by prophesying smooth things to the people. Jeremiah said of them, "*They have belied the Lord, and said, It is not he; neither shall evil come upon us; neither shall we see sword or famine*," Jer. 5:12. These false prophets had cried, "*Peace, peace, when there is no peace*," Jer. 6:14. But all their false optimism and denouncing of Jeremiah's warning about the day of gloom did not turn aside that doom. It came just the same. King Jehoiakim cut up the roll of Jeremiah's prophecy and burned it in the fire, but that did not turn away the day of doom, but only brought worse judgment on the king and his family. It is downright wicked to hold out a false optimism to the people. Mr. Kempin wants to do that.

He is in the class with the false prophets of Jeremiah's day. Instead of warning people about the coming of the Antichrist, the tribulation period, and the mark of the beast, he, like the false prophets of Jeremiah's day, is giving the lie to God's Word which teaches that all these things are coming. Like the false prophets who opposed Jeremiah, who was faithful to declare the truth, though it was dark, he is opposing the Premillennialists in their faithfulness to warn the people about what is coming. It was blind, foolish optimism that placed a few thousand of our men, with poor equipment, on the Philippines to be butchered by the Japs in the last war. Intelligent military men warned our congressmen of what was coming and begged for proper equipment. They were denounced as war-mongers,

alarmists and pessimists. But the war came, even as they had warned, and our blind optimists left our poor boys without adequate equipment to be butchered. Their blood is on the hands of the foolish optimists. True watchmen will sound the warning, even if the news is not pleasant. Kempin and his bunch want to smooth things over and keep the people in ignorance as to what is coming. They are dumb dogs that cannot bark. "*His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber,— they are shepherds that cannot understand*," Isaiah 56:10-11.

In his eleventh objection Mr. Kempin puts the tribulation period in the past. So he is not looking for the coming of a tribulation period, and it looks like he does not believe in the battle of Armageddon, in the coming of the mark of the beast, in but one bodily resurrection, but one judgment or but one phase of our Lord's coming. Well, we shall see that the Premillennial doctrine, and not Mr. Kempin, is right. Not many Premillennialists go in for the British Israel theory, nor for the Mormon idea that Salt Lake City will be where the Lord's throne will be. But the Mormons have as much Scripture to prove that David's throne will be in Salt Lake City as Mr. Kempin has to prove that it is in heaven. At least, the Mormons get it on earth, and David's throne was on earth, and Mr. Kempin does not even get it on earth. The Mormon theory is silly and unscriptural, but not more so than the theory of Mr. Kempin and non-millennialists.

The Bible certainly teaches that there is to be a battle of Armageddon. "*And he gathered them together into a place* (A literal place) *called in the Hebrew tongue Armageddon*," Revelation 16:16. In the verse above we find that the spirits of devils will go unto the kings of the earth and the whole world, to gather them together to the great battle of that great day of God Almighty. The same battle is foretold by Zechariah, "*Behold the DAY OF THE LORD cometh,—for I will gather all nations against Jerusalem to battle,*" Zechariah 14:1-2. In both places it is the kings of the whole earth and world that are gathered together to battle. Both are connected with the great DAY OF GOD ALMIGHTY or DAY OF THE LORD. The Hebrew word "Harmageddon" means "Mountain of destruction." It is here that the world powers, which shall be headed up under the beast will meet destruction.

In making light of such a battle Mr. Kempin is just showing his unbelief in the Scriptures, both the prophecy of John and Zechariah.

The mark of the beast will also come, even if Mr. Kempin does not believe it. "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark of the beast, or the number of his name," Rev. 13:16, 17. And the people will be astonished when the beast does come. "And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is," Rev. 17:8. Some translations read: "And shall come." Dr. Williams translates it, "Shall be astonished," instead of "Shall wonder." Now, just who will be astonished? Those whose names are not in the book of life. Just why will they be astonished? Because such men as Mr. Kempin and others are fighting the preaching of Premillennialists and telling the people that all this matter about the coming of the beast and his mark is just Premillennial foolishness. I here and now charge Mr. Kempin and all his bunch with helping to keep the people in ignorance of what is coming, and thus lending aid to the Antichrist movements of today.

Premillennialists will not be astonished when this takes place. They will not wonder. It is something they are expecting and telling the people about. They are the faithful servants in Matthew 24:45 who are giving the people meat in due season. Mr. Kempin and his group are the evil servants who say the Lord is delaying His coming, and are smiting the servants (Premillennialists) who are giving the people meat in due season, or warning them of what is coming. On page 14, Mr. Kempin says, "Zealots rush around repeating in

parrot-like form, 'He's coming soon; He's coming soon.'" So we see that Mr. Kempin does not believe He is coming soon. So he is exactly the evil servant who says "*My Lord delayeth his coming,*" Matthew 24:48. He, and some others, need to think soberly on what our Lord had to say about the wise and the evil servants, and see in which group they are. I would hate to be in his place.

It is true, some have thought such men as Mussolini was the beast.

And who can say he is not, since the beast is to come back again. In Rev. 11:7 we find that the beast is to come out of the bottomless pit, or the place where the spirits of the unbelieving dead are confined. So it is possible for Mussolini to be the one who shall come again. I am not saying he is the one. But someone will be the one.

None but God can know just who the beast will be. But we know that Jesus told His people over and over to watch, and it is only natural that those who are watching should be in a state of expectancy. In the days of John the Baptist some thought he was the Christ, John 1:19-20. We know the coming of Christ was then at hand, and the people were in a state of expectancy. Because some made the mistake of thinking John was the Christ was no reason to believe that Christ would not come, or for people to cease talking about His coming, or to cease looking for His coming. So it is about the beast. Because some have been mistaken in what person is to be the beast we are Dot therefore justified in ceasing to expect such a person to come. I venture to say that Mr. Kempin has already picked out one, or a system which he thinks is the beast, and he made just as bad a blunder as others, if not worse. I know he did when he said the dragon was not the Devil, but pagan Rome. We shall have that later.

If Mr. Kempin had wanted to do so, and had taken the pains to have investigated he could at least have found two future judgments. Listen to this. "*Neither doth the Father judge any man, but he hath given all judgment* (Gr. Krisis) *unto the Son;—He that heareth my word, and believeth on him that sent me, hath eternal life, and cometh NOT into judgment,*" John 5:22-24. (R. V.) In both places the word for judgment is the Greek word "Krisis." Here is a judgment to which the believer does not go. In writing to the church at Corinth Paul said, "*We must all appear before the judgment seat* (Gr. Bema) *of Christ,*" 2Corinthians 5:10. Here we have two different judgments. One is the "Krisis" judgment and Jesus said the believer does not come into that judgment. The other is the "Bema" judgment and the believers do go to that one. There is absolutely no excuse for a man who sets himself up as a teacher, and who attempts to set others right, of being ignorant on this point. Just a little work with a "Young's Concordance" would have set him right. Mr. Kempin should read and heed the words of James, "*My brethren, be not many masters* (teachers), *knowing that we shall receive the greater condemnation,*" James 3:1.

Mr. Kempin objects to us having more than one phase of our Lord's second coming, or two separate manifestations at His second advent. I wonder if he knows there were two separate manifestations of our Lord at His first advent? During His personal ministry He manifested Himself to all the people. After His resurrection He manifested Himself openly, not to all the people, but to chosen witnesses, Acts 10:40-41. At His second advent there will also be two separate manifestations, but in the reverse order.

First, He will only appear to those who wait for Him. "*Unto them that look for him shall he appear the second time without sin unto salvat*ion," Hebrews 9:28. I challenge anyone to find in this verse of Scripture anyone but Jesus and those that look for Him, and to whom He will bring salvation, or the redemption of the body. This is a different manifestation to the one John speaks about when every eye shall see Him, Revelation 1:7. In 1Thessalonians 4:13-17 our Lord only descends into the air, and the saints are caught up in the air to meet Him. But Zechariah tells us He is coming back to this earth and that His foot shall stand on the Mount of Olives.

"Behold THE DAY OF THE LORD cometh,—and I will gather ALL nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand IN THAT DAY upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.—And the Lord my God shall come and all the saints with thee.— And it shall be in THAT DAY (the Day of the Lord), that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: IN SUMMER AND IN WINTER shall it be. And the Lord shall be King over all the earth: in that day (the Day of the Lord) shall there be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of JERUSALEM (earthly Jerusalem): and men shall dwell in it, and there shall be no more utter destruction; but JERUSALEM shall be safely inhabited," Zechariah 14:1-11.

Now, let us outline these verses as follows:

1. The prophet tells us the "DAY OF THE LORD COMETH," verse 1.
2. "All nations" (not part of them) "shall be gathered together against Jerusalem to battle," verse 2.
3. Part of the city will be cut off and part of it will not be, verses 2, 3.
4. In the midst of the destruction of Jerusalem the Lord will come to fight against the nations that are destroying Jerusalem, verse 3.
5. At that time His (Jesus') feet shall stand upon the Mount of Olives which is east of Jerusalem, verse 4.
6. At that time the mount of Olives will split asunder: Half of it will go to the north, and half of it will go to the south, verse 4.
7. This will make a valley running east and west, the natural consequence of half the mountain goes north and the other half south, verse 4.
8. At this time the saints of the Lord will come with Him, verse 5.
9. A stream of living water (one ever running) will go out from Jerusalem toward the two seas: The Mediterranean, and the Dead Sea. Jerusalem is between these two seas, verse 8. See a map.
10. There will be both summer and winter in that day, that is, the day of the Lord, verse 8. This shows that the expression, "*Day of the Lord*," stands for a long period of time, and not just for twenty-four hours. Read verse 8, and see both summer and winter in that day.
11. The Lord shall be King over all the earth in that day, that is, the day of the Lord. A day with the Lord is as a thousand years, II Peter 3:8. The statement about summer and winter in that day shows that it is not a day of twenty-four hours; the "day of the Lord" will be one thousand years in length, Rev. 20:6.
12. Great geographical changes will take place in the country around Jerusalem, verse 10.
13. Jerusalem shall be safely inhabited, and there shall be no more utter destruction, such as happened when Titus destroyed Jerusalem in A. D. 70, verse 11.
14. At this time our Lord comes all the way to the earth and shall stand on mount Olives, verse 4.
15. This is a different manifestation from that in I Thess. 4:13-17, and Heb. 9:28.
16. So I have proven two different manifestations of Christ at His second advent, even as there were two at His first advent.

This answers Mr. Kempin's quibbles about two resurrections and the judgments, and shows that there will be two different manifestations of Christ at His second advent. It shows, too, that He is going to reign in Jerusalem which is on this earth, and which is situated between two seas. Anyone who knows about the location of Jerusalem knows that

it is between the Mediterranean and the Dead Sea. That locates it in earthly Jerusalem. We are told that the Lord shall be King over all the earth in that day, the "*day of the Lord*," or the day of one thousand years.

Sixth Objection: It Perpetuates the Old Covenant Which Was Abrogated.

Under this objection, Mr. Kempin says, "Teachers of the thousand-year-reign theory refer to the Jews as the covenant people of God. One would suppose that they are still bound to the Lord by the covenant which was given them at Sinai. Such teachers fail to see that the Hebrews broke that covenant. Since they broke it, the conditions stipulated within that covenant were rendered void." After this Mr. Kempin goes on to give Colossians 2:14 and Hebrews 10:7-10 to show that the law has been abolished.

Here is a gross misrepresentation of the Premillennial position. But here is usually where the millennial critics start. I have had a few debates and a number of private discussions on this question and these critics start out to show that the law covenant has been abolished.

Premillennialists believe that as well as their opponents, but no Premillennialist argues that Israel is to be restored to their land under the covenant made at Sinai, which was the law covenant, but under the covenant which God made with Abraham 430 years before the law covenant was made at Sinai. If these fellows are really fair and open for the truth, then why do they not find out really what the Premillennialists teach and quit misrepresenting them and fighting a straw man? Anything and everything they might say about the law covenant and its abolishment is beside the point. It is under the Abrahamic covenant that we teach, and the Bible teaches, that Israel is to be re-established in the land of promise. Mr. Kempin is grossly ignorant of our position here, or else he is deliberately trying to misrepresent our position and prejudice the minds of people. We shall now examine the Abrahamic covenant and its promises.

"I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession," Genesis 17:7-8. This covenant included all the land from the river of Egypt to the Euphrates. "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Genesis 15:18. I challenge anyone to show where Israel has ever yet possessed all the land from the river of Egypt unto the Euphrates River. A good course in Bible geography, the settlement of the tribes under Joshua, and the great scope of country from the river of Egypt to the Euphrates river, would be a good thing for a lot of these millennial critics who neither understand what they say, nor whereof they affirm. Now, let us read what Paul had to say about the law covenant and the Abrahamic covenant:

"Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and to his seed were the promises made. He saith not, And to seeds, as of many; but of one, And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, CANNOT DISANNUL, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise," Galatians 3:15-18.

Now, let us see what we find in these verses. It will forever answer Mr. Kempin and such critics who argue that Israel is forever dispossessed of the land of promise because they broke the law covenant.

1. The inheritance God promised to Abraham and his seed, which was the inheritance of Cannan land for an everlasting possession (Gen. 17:7-8), was not through the law, but God gave it to Abraham by promise, verse 18.

2. If the inheritance was of the law, it would not be by promise, verse 18.

3. The Abrahamic covenant was given 430 years before the law was given, and was thus another covenant altogether, verse 17.

4. When a covenant is confirmed it CANNOT be disannulled, nor added to, verse 15.

5. God confirmed the covenant He made with Abraham 430 years before the law was given, verse 17.

6. This covenant was confirmed in Christ, not with Moses nor Joshua, verse 17. Concerning the law covenant, Moses said to Israel, "God made not this covenant with our fathers (Abraham, Isaac, and Jacob), but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount out of the midst of the fire," Deut. 5:3,4. Moses and Joshua will inherit it through Christ.

7. The promise was not made to seeds, as of many, that is, the many who entered Caanan under the law covenant, verse 16.

8. The promise was made to one seed, which is Christ, verse 16. So Israel must come to faith in Christ before they can come under the Abrahamic covenant, and inherit the promise. This they will do in time.

9. The law did not disannul the Abrahamic covenant, nor make the promise that God gave to Abraham of none effect, verse 17.

10. A covenant that has been confirmed CANNOT be disannulled, verse 15.

11. The Abrahamic covenant was confirmed, so it CANNOT be disannulled, and it still stands today, verses 16, 17.

12. So whatever may or may not be said about the law covenant can in no wise affect the inheritance of Canaan land by Abraham and such of his posterity who believe in Christ.

Now, let Mr. Kempin and millennial critics apply themselves to the real issue and quit beating at a straw man. Let them prove that the Abrahamic covenant has been disannulled. That is the thing they must do to overthrow the position of the Premillennialists on the restoration of Israel to the land of promise. When they prove that the Abrahamic covenant has been abrogated then they have proven Paul to have been wrong. It is easy to prove that the law has been abrogated, but that is beside the point. We do not have Israel restored under the law covenant.

Seventh Objection:

The Millennial Doctrine Holds out False Hopes to Both Jews and Gentiles.

Under this objection, Mr. Kempin says, "In this day when the hopes of people are being dashed to pieces, it is a tragedy to deal with fainting hearts with anything but the truth." Amen, and amen, I say. But what are these hopes which are being dashed to pieces? They are the false hopes that social reformers, and men like Mr. Kempin are holding out to the people, that the world can have peace and safety, and an established order of things without Christ coming back to the earth. It is not Premillennialists who are holding out these false hopes that are being dashed to pieces. Nay, verily, it is those who oppose Premillennial truth who are holding out the false hopes which are being dashed to pieces.

Premillennialists hold out to them the return of Christ as the only true hope. Will Mr. Kempin say Christ is not coming back?

Mr. Kempin says, "Millennial teachers are doing the Jews the greatest kind of injustice by raising their hopes through their teachings that they shall once more be the center of a universal empire—that when Christ comes again they will be the nation upon which Christ will build His millennial kingdom. The poor Jews have suffered enough— why

hold out such a bubble to them? It will only burst before their very eyes to plunge them into deeper misery," p. 16.

This statement shows Mr. Kempin's gross ignorance of the Word of God. We shall see that what we teach about the restoration of Israel is not a bubble, or a false hope, but the very teaching of the Word of God. I could take up dozens of pages with Scriptures that show plainly that Israel shall yet be put back in her land to be plucked up no more. But a few will suffice.

"And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall. NO MORE be pulled up out of their land which I have given them, saith the Lord thy God," Amos 9:14-15. Let us examine these verses closely.

1. A future restoration of Israel to their own land is here promised by the Lord.

2. After this restoration Israel is to be NO MORE pulled up out of their land.

3. Since Israel was pulled up after the return of a few thousand from the Babylonian captivity, then this prophecy does not apply to that return, but to a future return, after which they shall no more be pulled up out of their land.

4. Israel is now out of her land. Therefore this promise of God to them must be fulfilled in the future.

6. To make this prophecy apply to the return of a few thousand under Ezra and Zerubbabel, is to put a lie in the mouth of the Lord and Amos, because they said after this restoration Israel should NO MORE be pulled up out of their land.

"Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen (Judah and Israel), he hath even cast them off? Thus they have despised my people, that they should be no more a nation before them," Jer. 33:24. Here is Mr. Kempin's picture, and the picture of all who deny the restoration of Israel. They are telling us that we are holding out false hopes to the Jews, and that they shall be no more a nation, and that these promises are empty bubbles. God says, in so doing, they have despised His people. It is a strange thing to me that a man does not recognize his own picture when he sees it. Mr. Kempin is teaching that Israel shall no more be a nation. And God says he, and such as say this, have despised His people.

Now, let us see what the answer of God to this denial of Israel's hope is. "Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the SEED OF ABRAHAM (Abrahamic covenant is in this prophecy), Isaac, and Jacob: for I WILL CAUSE their captivity to return, and will have mercy on them," Jeremiah 33:25-26.

This is the answer of God to the people who say Israel shall no more be a nation. God says that if He has not made a covenant with day and night, and if He has not appointed the ordinances of heaven and earth, then He would cast away the seed of Jacob, that they should no more have one of the seed of David to reign over them. No one can find a place from the Babylonian captivity until the present day where any of the seed of David have ever ruled over the seed of Abraham. But in due time Christ will do that for God says, "*FOR I will cause their captivity to return*." Then to deny the restoration of Israel and that they shall ever be a nation again is equivalent to saying that God has not arranged the day and night and that He did not fix the ordinances of earth and heaven. In short, it is the equivalent of taking infidel ground and denying the works and the creative power of God. That is where Mr. Kempin and his Non-millennial brethren stand. I have said before, and I say again, that they are playing in the hands of modernists and infidels.

"The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without

teraphim: afterwards shall the children of Israel return, and seek the Lord their God," Hosea 3:4-5. Here we have the return and the repentance of Israel.

"And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of MANY generations. And strangers shall stand and feed your flocks, and the sons of the aliens shall be your plowmen and your vinedressers. But ye shall be named the priests of the Lord: men shall call you ministers of our God; ye shall eat the riches of the Gentiles, and in their glory ye shall boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in THEIR LAND they shall possess double: everlasting joy shall be unto them," Isaiah 61:4-7. What do we find here?

1. Israel shall return and build again the desolations of MANY generations.

2. Some Jews returned from Babylon under Ezra and Zerubbabel just 70 years after the captivity. Some of the fathers who had seen the temple that Nebuchadnezzar built, also saw the foundation laid for the new temple, Ezra 3:12. The many generations spoken of by Isaiah had not then passed, so the prophecy of Isaiah is yet to come, for it is after MANY generations.

3. Many generations have passed since the destruction by Titus in A. D. 70.

4. After this restoration Israel is to eat of the riches of the Gentiles and sons of the aliens shall be their plowmen and vinedressers. This shows that Israel will then be above the Gentile nations. So the Premillennialists are right and Mr. Kempin is wrong as usual. He just simply does not believe God's Word. Because he does not believe it, he has to twist it to suit his own fancy, and make God say something He does not say, and deny what God does say. By his tradition he makes the Word of God of none effect.

Under this objection, Mr. Kempin says. "Jesus came to build a universal brotherhood." This is a falsehood of the first water. Jesus Himself said, "*Think not that I am come to send peace on the earth: I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother,—and a man's foes shall be they of his own household*," Matt. 10:34-36. This certainly does not look like Jesus came to establish a universal brotherhood. A universal brotherhood implies a universal Fatherhood. That is one of the Devil's lies. God is not the Father of the unbeliever, neither are we brothers of unbelievers. To have a universal brotherhood we would have to have universal salvation, or God the Father of unbelievers. This smacks of the Postmillennial idea of taking the world for Christ. This is the idea behind the building of a universal government and a universal, or Catholic church.

In this connection I wish to quote from two articles that recently came out in the papers. One is about a speech that Bishop Oxnam, the head of the Federal Council of Churches, made in Philadelphia. The other is about a movement in Cleveland, Ohio.

Oxnam Sees Women a Key to Church

"When the women of the churches want the union of the churches, the union of the churches will come," Methodist Bishop G. Bromley Oxnam of New York told 1,000 women here at the 24th annual luncheon of the department of women's work, Philadelphia Council of Churches. He called for the union of all Protestant denominations into one church of Christ, which would then unite with the Eastern Orthodox (Greek Catholic) and afterwards help create one Holy Catholic Church, to which all Christians may belong."

Bishop Oxnam is the man who said, The God of the Old Testament was a dirty bully. He is the head of the Federal Council of Churches which is endeavoring to break down doctrinal principles and unite all professing believers into a religious oligarchy such as this world has never had. He is seeking to lead the world back into the folds of Rome and have one Catholic (Universal) church.

Now, get this from him: "Personally, I would be proud to kneel at any altar and have the hands of Harry Emerson Fosdick (A rank modernist, who claims to be a Baptist), placed upon my head symbolizing the passing of the freedom and the independence of the Baptist tradition to the new church."

So Mr. Oxnam, who thinks the God of the Old Testament is a bully, is calling upon Baptists to surrender their freedom and independence and line up with his ungodly Universal church affair. Here is the ultimate outcome of Mr. Kempin's universal brotherhood idea. This universal brotherhood idea and universal church idea will result in a vast religious combination called the great whore in the Book of Revelation, and it will wind up in the worship of the beast. "*And all that dwell upon the earth shall worship him* (the beast), *whose names are not written in the book of life*," Rev. 13:8. "*Come hither and I will show thee the judgment of the great whore that sitteth upon many waters,*" Rev. 17:1. "*The waters which thou sawest where the whore sitteth, are peoples, and multitudes, and nations and tongues*," Rev. 17:15. (Or in other words a universal affair). Here will be the ultimate outcome of Mr. Oxnam's religious federation plan. It will end in beast worship, and finally in judgment. Mr. Kempin's universal brotherhood idea is lending aid and encouragement to these Antichrist movements. I tell you brother, these Non-millennialists and Postmillennialists are not your friends. You had better get right and line up with the Premillennialists who are warning about these ungodly movements and the coming apostasy.

World Union Plan Boomed in Cleveland

"A campaign for the union of the world under one government is booming in this city with an energy almost atomic. Two hundred thousand citizens have signed pledges to help bring about this union. Many say that half a million will eventually sign—a large majority of the adult population. The movement called the Workers for World Security, is sponsored by an amazing variety of most prominent citizens — (Blind fools. G. E. J.)— Republicans and Democrats, Catholic, Jewish, and Protestant church leaders, heads of CIO, AFL, and the railroad brotherhoods, educators, businessmen and industrialists, men and women in all of Cleveland's social strata."

Here is some more of Mr. Kempin's universal brotherhood idea. Where will it end? Will it end in a universal government? It will, and God has foretold us that it will be the kingdom of the beast in the last days of this age. Take notice to this. "*The dragon* (Devil) *gave him* (the beast) *his power, and his seat, and great authority,*" Rev. 13:2. "*And power was given him (the beast) over all kindreds, and tongues and nations*," Rev. 13:7. Here is the one world wide government these poor, blind, deluded folk are planning and seeking. The beast will be the ruler over it. "*The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord ; and what wisdom is in them*?" Jer. 8:9. They have listened to the wisdom and prattle of the world's wise men, Non-millennialists and Postmillennialists. They have rejected the warnings of the Premillennialist and the prophecies of God's Word which foretells these things. They go on prating about their plans and federations and such ungodly ideas of a universal brotherhood, and they are being caught in the Devil's trap like flies in fly paper. All who fight what Premillennialists preach are just helping to keep these poor dupes in the dark as to what is coming. They need to hear the warning, "*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities,*" Rev. 18:4-5.

This article goes on to say, "They want a world government of some kind because they are convinced that it is the only way to avoid an atomic war." Verily the Scripture is right that tells us that the wisdom of this world comes to nought, I Cor. 2:6. It is the wisdom of the world that has led men into their present predicament. Now, it proposes to

have them jump out of the frying pan into the fire. It has brought them to the verge of physical destruction, and, to escape the consequences, it is now going to lead them into the eternal damnation of their souls. "*If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image*," Rev. 14:9-11. So, in seeking to escape from the consequences of the folly of following the wisdom of this world, which wisdom has brought them to the verge of physical destruction, they are now going to follow the wisdom of this world into the folds of the beast and bring upon themselves eternal damnation and torment, without any hope of repentance. They had better fear God, rather than the atomic bomb. "*Woe to them that go down to Egypt for help; and that stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not to the Holy One of Israel, neither seek the Lord:—Now the Egyptians are men, and not God; and their horses flesh, and not spirit,*" Isa. 31:1-3. "*For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself, and let him be your fear,*" Isa. 8:11-13.

Premillennialists are not talking of a universal brotherhood, nor or they advocating confederacies, nor church unions, universal churches, or a world government. They know these things are coming, and that they are the work of the Devil, and leading onto the coming of the Antichrist, and they propose to play hands off and warn the people about what they are getting into. They are not going into any such ungodly universal movements for fear of the atomic bomb. We have our faith fixed in our God and His Word, and we know He will come and He will deliver. We look not to men, or the princes of men, in whom there is no help.

Our God tells us to "*Put not your trust in princes, nor in the son of man, in whom there is no help*," Psalm 146:3. Our trust is in our Lord, His Word and the hope of His coming. We have no confidence in world movements, nor of the self made religious movements of man. We know where they are headed, and what will be the outcome. Premillennialists have been denounced as pessimists, and prophets of gloom, because they dared to oppose the wisdom of men and big self-made religious programs, and tell the people of the terrible days that would come on this world in the end. Judging from that Cleveland movement to bring about a world government to escape the destruction that is threatening from the atomic bomb, it seems like someone else besides the Premillennialists are seeing the handwriting on the wall. But their wise men, like the wise men of Belshazzar, do not know what it is all about, or what it means. But Premillennialists are not alarmed. Christ has told us that the time would come when men's hearts would fail them for fear of what is coming to pass on the earth, Luke 21:26. But we are not alarmed, for our Lord told us that when we see these things beginning to come to pass, "*Then look up, and lift up your heads ; for your redemption draweth nigh*," Luke 21:28. We are not looking to universal brotherhoods, a universal church, or a universal government, nor to this world's wise men, its religious, or political leaders. We are looking up. We are lifting up our heads. We are not dismayed. Things, in this old world, are working out as our Lord has told us and we have expected and preached. Our faith in His Word is being justified. Our hopes are being made stronger. Our courage is being renewed. We are looking and waiting for the call of our Lord and Saviour; His promise is true and we are not doubting. Amid all the fear, turmoil and shattered hope of this world we can hear the rustle of the wings of the Sun of Righteousness. Amid the inky darkness and gloom of this age and the despair of men we have a more sure word of

prophecy that shines out as a day star pointing us to the coming of better things, when our Lord and Saviour shall come.

"It may be at morn, when the day is awaking,
When sunlight thro' darkness and shadow is breaking,
That Jesus will come in the fulness of glory,
To receive from the world His own.

"Oh joy! Oh, delight! should we go without dying,
No sickness, no sadness, no dread and no crying,
Caught up thro' the clouds with our Lord into glory,
When Jesus receives His own."

Brother, does your heart thrill at the thought? Do you feel like lifting your voice and shouting His praises? Get on the doctrine that will set your soul afire with glorious hope and expectancy. The lines are being drawn. Which side do you want to be found on when Jesus comes? Be sure you are not found in the company about whom Jesus spoke in His parable, who said, "*We will not have this man to reign over us."* This nobleman is coming back to this earth to reign. "*Be wise now therefore, O ye kings: be instructed ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little,"* Psalm 2:10-12.

In closing my remarks on Mr. Kempin's seventh objection I want to notice one other thing he said. "They may reign with Christ right now over sin, the flesh and the Devil." p. 16. I would remind Mr. Kempin that wherever the apostles speak about our reigning with Christ they put it in the future. "*If we suffer, we shall* (future) *also reign with him*," II Tim. 2:12. I say to Mr. Kempin, in the words of Paul, who was rebuking the Corinthians, "Have you ascended your thrones without us to join you? Yes, I could wish that you had ascended your thrones, that we too might join you on them," I Cor. 4:8. Williams' translation. In Rev. 2:26-27, the overcomer is promised that he shall (future) rule the nations with a rod of iron. Mr. Kempin and Nonmillennialists put the reigning now. God's Word puts it in the future. Now is the time of suffering. Paul did not consider that he was reigning when he was suffering. He did not consider himself to be reigning then. But he could wish that the Corinthians were reigning, that he and Apollos might also reign with them. Paul considered the reign to be future. So do Premillennialists.

Eighth Objection: It Discourages Present Victory in Salvation Work

Under this objection, which he calls a reason, Mr. Kempin says, "This false doctrine is based upon the worst kind of pessimism. It discourages revival work by saying it is impossible to have real Holy Ghost revivals because we are drawing toward the close of this age." p. 18.

I flatly deny this charge. Practically all the great revivalists have been Premillennialists, Spurgeon, Moody, Ham, Broughten, Sunday, Fuller, Springer, and a number of other men famous for their evangelistic work were, or are all Premillennialists. Some of these men are dead, but they were Premillennialists.

Now, I am going to turn one of Mr. Kempin's own Nonmillennialists against him. I also received a pamphlet from the so-called Bible Truth Depot, which is a speech made by Albertus Pieters before the Ministerial Association of the Christian Reformed Church at Grand Rapids, Mich., June 1st, 1938. In this speech, Mr. Pieters was denouncing the Scofield Bible.

Now, I do not agree with everything in the Scofield Bible, and this is not a defense of that work particularly. But anyone who has studied that Bible knows that Dr. Scofield was a strong Premillennialist, and all who like his edition of the Bible are Premillennialists. Though Mr. Pieters was denouncing this Bible and opposing the thousand years reign, and

Scofield's position on that, yet he certainly paid a high compliment to those who use the Scofield Bible. Here is what he said about them—

"All this constitutes a situation to which we as pastors and Bible teachers need to pay attention, and to do so we must be thoroughly acquainted with the Scofield Bible. The importance of the problem is accentuated by the fact that those who use this work (Scofield's Premillennial work) are, in other respects, among the best Christians in our churches, those with the deepest faith in the Holy Scriptures and with the most sincere devotion to the Lord. They need to be very carefully and sympathetically dealt with. These good people do not lack faith and zeal, but they sadly lack knowledge." (In his opinion they lack knowledge.)

Here is a Non-millennialist who says the people who study Scofield's Bible (and they are Premillennialists) are among the best Christians in the churches; people with the deepest faith in the Scriptures; people with the most sincere devotion to their Lord, and not lacking in faith and zeal. Yet, Mr. Kempin says, such people discourage revival work. Here is a strange thing. People who are among the best Christians, with the deepest faith in the Scriptures; with the most sincere devotion to their Lord, full of faith and zeal, yet discouraging revival work. I have always thought that such things produced revivals. This is the first time I ever knew that cold, insincere, church members, with little or no faith, and lacking in zeal were the ones who bring about the revivals. Mr. Pieters and Mr. Kempin had better get together and make their arguments harmonize before they set out to clean up the Premillennialists. They gore each other to death. Like the enemies of Israel who were stampeded by Gideon's three hundred, "*Every man's sword was against his fellow*." Both books were put out by the same company. These men do not agree with each other. After paying such a high compliment to those who use the Scofield Bible, Mr. Pieters said, it was one of the most dangerous books on the market. Yet he said it produced the best Christians, with the strongest faith in the Scriptures, and with the most sincere devotion to their Lord and with plenty of faith and zeal. Jesus said an evil tree could not bring forth good fruit. But, according to Mr. Pieters, a millennial hater, we have one of the most dangerous books on the market producing the best fruit in their churches, he being witness against himself. These statements will not harmonize with each other.

Under his eighth reason or objection, Mr. Kempin says, "This doctrine rests upon the assumption that the world is getting worse and worse and that righteousness is getting weaker and weaker—that when Jesus comes He will find very few who are saved." p. 18.

Well, if the millennial doctrine rests upon the idea that the world is getting worse and worse then it certainly rests upon Bible truth, not an assumption as he calls it. Jesus said, "*As it was in the days of Noah, so shall it be also in the days of the Son of man*," Luke 17:26. How was it in Noah's day? "*God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually*," Gen. 6:5. "*The earth also was corrupt before God, and the earth was filled with violence*," Gen. 6:11. Is it not filled with violence today? With the atomic bomb and other deadly weapons of destruction, is it not filled with violence? Are not men wicked today as they were in Noah's time? Jesus said, of the time of the end, "*Because iniquity shall abound, the love of many shall wax cold*," Matt. 24:12. Paul said in the last times men would be "*Lovers of pleasures more than lovers of God: having a form of godliness, but denying the power thereof*," II Tim. 3:1-5. He also said, "*Evil men and seducers shall wax worse and worse, deceiving and being deceived*," II Tim. 3:13. In speaking about His second coming, Jesus asked, "*When the Son of man cometh, shall he find faith on the earth*?" Luke 18:8. These and many other Scriptures abundantly prove that the world is waxing worse and worse. Mr. Kempin says our doctrine rests upon this idea, which he calls an assumption. Then it certainly stands on a Scriptural foundation, he being the witness.

Just what part of the Bible does Mr. Kempin believe anyway? Just where is his Scripture to prove the world will not grow worse? It is not in the Bible. It is his doctrine that is built upon assumption. In the face of all these Scriptures which teach that the world will grow worse and worse he denies it. "*Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness ; that put bitter for sweet, and sweet for bitter!*" Isa. 5:20. Here is Mr. Kempin's picture. The Bible teaches that the world will get worse and worse and that iniquity and violence will abound. And we have it today. Mr. Kempin calls this evil good, and he calls those who preach exactly what the Bible teaches evil men and heretics. Hence, he puts light for darkness and darkness for light.

Ninth Objection:

Chiliasm (Millennialism) Turns the Stream of Spiritual Development Backwards.

He says, Premillennial doctrine rests upon a misconception of Isa. 11:11. He says the 11th chapter of Isaiah is a glowing description of the gospel dispensation. He says, "A great transformation was to be wrought in the lives of people who are symbolized by the wolf, a lamb, leopard, kid, cow, bear, lion, and ox. Through the righteousness of Christ, the fierce, the merciless, the vain, the devourer would be so changed that only love would prompt their actions, and love would help otherwise incompatible people to dwell together in holy, tranquil concord. This does not apply to some future age in which the animals shall have their nature changed;—the animals as such will always be just what God made them to be."

Here Mr. Kempin has the wolf, the lamb, the kid, the leopard, cow, bear, lion and ox representing men. And he has the lamb transformed as well as the wolf. If the lamb is used to represent men, it can only represent meek, peaceful, harmless men. But Mr. Kempin has the lamb as well as the wolf transformed. So the gospel is to make good men out of evil men, and evil men out of good men. The good as well as the evil are to be transformed. The gospel is to make children of the Devil out of the children of God, and children of God out of the children of the Devil. This is a new version of the gospel, transforming and changing the good as well as the evil.

Mr. Kempin said, "The animals as such will always be just what God made them to be." Doesn't he know one single thing about the Bible? Does he think God made the ferocious beasts as they are now? He did not. He made them without this fierce disposition. They did not eat flesh when God first made them, but the herbs, "*To every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so,*" Gen. 1:30. God did not make the animals to eat flesh. This came about as the result of the fall and the curse upon Adam's dominion. Now, since Jesus was manifested to destroy the work of the Devil, then He must come and reverse this work of the Devil, and cause fierce animals to eat grass again as they did before the Devil brought about the fall. "*The Son of God was manifested, that he might destroy the work of the devil*," I John 3:8. It was the work of the Devil to bring the curse and cause the wolf, the lion and leopard to eat the flesh of other animals. It is part of the work of Christ to reverse this, and the lion will once again eat straw like the ox. How far Mr. Kempin missed this! It looks like he could get something right.

Mr. Kempin says the second thing to remember about Isa. 11:11 is that the burden of the prophet in particular concerns the welfare and salvation of the Gentiles. This can be seen from the fact that the prophetic declaration of the passage takes in even the isles of the sea. Let us read the passage, "*And in that day there shall be a root out of Jesse, which shall stand for an ensign of the people to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass IN THAT DAY, that the Lord shall set his hand the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and*

from the islands of the sea," verses 10, 11. The reference to the islands of the sea has to do with the regathering of Israel from these places. Please notice the reference to the ensign to which the Gentiles shall seek. Does Mr. Kempin know what an ensign is? It is a national flag. Here is a reference to the national flag of Israel in that day. The Gentiles will come to Jerusalem in that time seeking the Lord and the blessings of His kingdom. "*Many people and strong nations shall come to seek the Lord of hosts in JERUSALEM, and to pray before the Lord. Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that the Lord is with you,*" Zech. 8:22, 23. Here we have a prophecy of the Gentile nations coming up to Jerusalem to seek Him and worship Him in the millennial age.

Under this connection Mr. Kempin makes a feeble attempt to apply Acts 15:16, 17 to the gospel age. He certainly missed that passage. We shall read it.

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will RETURN (second coming), and will build again the tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called," Acts 15:14-17. We shall outline this passage.

1. God is to take out of the Gentiles a people for His name.

2. This work commenced with the conversion of Cornelius, about whom Peter had just spoken, verses 7-9.

3. After the work of taking out of the Gentiles a people for His name the Lord will return. "After this I will RETURN." After what? After the work of taking out of the Gentiles a people for His name the Lord will return.

4. When He returns He will build again the tabernacle of David, which is fallen down.

5. The Heavenly Father's throne where Christ now sits has never been fallen nor has it ever been overthrown, nor in ruins.

6. But David's throne, which was promised to Christ, is a throne that has been fallen and in ruins. It needs to be built again. The throne of God, the Father in heaven, has never needed to be built again.

7. After Christ has returned and built again the tabernacle of David then the Gentiles, upon whom the Lord's name is called (already saved), will come to Jerusalem to seek the Lord and worship Him. That is shown in Zech. 8:22, 23, which was quoted above.

Now I shall show that neither the tabernacle of David, nor anything else which is to be restored, has yet been restored, or will be until Christ returns.

"And he shall send Jesus Christ which before was preached unto you: whom the heavens must receive UNTIL the times of the restitution of ALL things which God hath spoken by the mouth of all his holy prophets," Acts 3:20, 21. Notice this three letter word ALL. It stares these Non-millennialists in the face. Peter, in preaching to the Jews after our Lord's resurrection and ascension, called upon them to repent, and he promised them that God would send back this Jesus Christ (the man they had crucified) whom the heavens must receive UNTIL (See this word UNTIL) the times of the restitution of ALL things, (Not part of the things, or the rest of the things, but ALL things) which the prophets had foretold. This puts the restoration of the throne, the house of Israel, and ALL things God promised to restore off, UNTIL Jesus comes back.

Tenth Objection: The Millennial Mutilates the Word of God

On the other hand it is Mr. Kempin who mutilates the Word of God. With him the Bible never says what it means and never means what it says. It tells us that the world will grow worse and worse and wind up as in the days of Noah, but it does not mean that, but

that it will get better and better and finally a time of peace will come. Mt. Olives does not mean Mt. Olives, and the earth does not mean the earth, but heaven. David does not mean David but God. David's throne, which was promised to Christ, does not mean David's throne, but the throne of the Heavenly Father of Christ. It was the Heavenly Father's throne which was fallen and which Jesus built again. Canaan does not mean Canaan. Talk about mutilating the Word of God. Mr. Kempin, "*Thou art the man.*" He has a saw log in his eye and is trying to pick the mote out of our eyes. The Bible plainly tells us that the dragon is the Devil. But we shall find that Mr. Kempin tells us that this is not so, but it is pagan Rome. He denies the Word of God and misapplies it at every turn. Talk about the millennialists mutilating the Word of God, Mr. Kempin is champion in that line. He is like the man who had limburger cheese in his mustache and smelled himself and thought the whole town was rotten. Mr. Kempin, examine your own mustache and you will find where the fault lies.

Mr. Kempin mentions such chapters as Isaiah 11; 35 ; 60; 65 ; Ezek. 37-40; Dan. 2:7, and 9 and applies them to the first advent of our Lord. If space permitted it could be shown that all of these apply to our Lord's second coming. Israel and Judah, represented by the two sticks in Ezek. 37 are to be made one nation again and dwell in the land that God gave to His servant Jacob, verses 21-25. That land is the land Jacob was sleeping on when he dreamed about the angel ladder. God told him that He would give to him and his seed the land on which he was lying, Gen. 28:13. Ezekiel tells us of both Israel and Judah being made to dwell in that land for ever. If I owned a vast tract of land in Conway county, Arkansas, and Mr. Kempin was standing on a certain forty acres of that land and I should tell him that I would give him the forty on which he was standing he would not misunderstand. He would not think I was promising him some land in Ohio, or Texas, or California, or a forty acre farm on Mars, or a turnip patch in the moon. He would take me for just what I said and expect me to give him the exact forty on which he was standing. God said to Jacob, "*The land whereon thou liest, to thee will I give it, and to thy seed,*" Gen. 28:13. God meant that very land on which Jacob was then sleeping, Canaan land. God said through Ezekiel, "*And they shall dwell in the land that I have given to Jacob my servant, WHEREIN your fathers have dwelt: and they shall dwell therein, even they, and their children, and their children's children for ever,*" Ezek. 37:25. Now, just why does God not mean what He says? This was not fulfilled when Christ was here the first time. Mr. Kempin is just as bad wrong on all the other passages.

Eleventh Objection:

The Doctrine of the Millennium Misapplies the Period of the Great Tribulation

Under this heading, Mr. Kempin says, "The finger of Christian scholarship through the age has pointed to the destruction of Jerusalem and the Jewish state at the fulfillment of the passages in Matthew 24, Mark 13, and Luke 21. History points to A. D. 70 for the great tribulation, which millennial teachers refuse to accept, pointing all the while to the future for such a tribulation. A little independent research in some library will convince any reasonable, unbiased heart of the truth of this position. Let the reader consult such authors as Josephus, Adam Clarke, Matthew Henry, and Philip Mauro for a safe „and sane interpretation of the portions of the Scripture cited."

If the reader will turn in his Bible to the following passages he will find what Jesus said about the great tribulation: Matt. 24:21-22; Mark 13:19-20; and Luke 21:20-24. Also Daniel's picture of this awful event in Dan. 12:1." End of quotation.

Mr. Kempin failed to give us all in Matthew that Jesus said about the great tribulation. He stopped at the 22nd verse. Jesus goes on to the 31st verse talking about the great tribulation. But to bring in those verses would have ruined Mr. Kempin's proposition. Let me tell Mr. Kempin and all his scholars that we have a higher authority than all his

scholars, which he is pleased to call the finger of Christian scholarship. Our authority is the Lord Jesus Christ Himself. He said He would return to earth IMMEDIATELY after the tribulation of those days. Let us read it all: "*For then shall be great tribulation, such as was not since the beginning of the world to this same time, no, nor never shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man say unto you, Lo, here is Christ, or there; believe it not.* (Talking about His second coming) *For there shall arise false prophets, and shall show great signs and wonders; insomuch that, if it were possible they should deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not, For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.* (Can't we see that Jesus is discussing His second coming, not the destruction of the temple in A. D. 70). *For wheresoever the carcase is, there will the eagles be gathered together.* (Read on.) *IMMEDIATELY after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds with power and great glory,*" Matt. 24:22-31. What did Jesus tell us would happen IMMEDIATELY after the tribulation of those days? Here is what He said would happen:

1. The sun would be darkened and the moon would not give her light.
2. The stars would fall from heaven.
3. The powers of heaven would be shaken.
4. All the tribes of the earth would mourn.
5. The sign of the Son of man would appear in heaven.
6. The tribes of the earth would see Jesus coming in the clouds, with power and great glory.

This is in keeping with Rev. 1:7, "Behold, he cometh with clouds; and every eye shall see him, and they also that pierced him: and all kindreds of the earth shall wail because of him."

I ask the question did all this happen immediately after the destruction of Jerusalem in A. D. 70? Were the powers of heaven shaken? Did the tribes of earth see Jesus coming back immediately after the destruction of Jerusalem? Did all the tribes of earth mourn because of Him in A. D. 70? So Jesus Christ, the greatest of all authorities, said He would return immediately after the tribulation of those days. Mr. Kempin rejected what Jesus said about it and took what some men, whom he is pleased to call the finger of Christian scholarship, have said. "*If we receive the witness of men, the witness of God is greater,*" I John 5:9. It does not take a scholar to know that Jesus said He would return immediately after the tribulation. The trouble with all heresy is that it bases its ideas on the wisdom of men, rather than on the statements of God. The Devil has used the weapon of scholarship ever since the temptation of Eve to browbeat people into accepting his lies and false teaching. He told Eve the tree was good to make one WISE. The evolutionists use the same club. They prate that all scholarship agrees in the theory of evolution. Here is Mr. Kempin using the same weapon of the Devil and is too ignorant to know it. The whole thing smacks of Roman Catholicism, which teaches that the common people do not know enough to interpret the Bible for themselves, and that they must accept the handed down interpretations of the educated priests. So Mr. Kempin demands that we give up reading the Bible for ourselves, and accept what a few scholars have said, instead of reading for ourselves and taking what Jesus said about it. Jesus said the Father had hidden things from the wise and prudent and revealed them unto babes, Luke 10:21. "*How do they say, We are wise, and the law of the Lord is with us? lo, certainly in vain he made it; the pen of*

the scribe is in vain. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord ; and what wisdom is in them?" Jer. 8:9. So much for Mr. Kempin's appeal to the finger of Christian scholarship. Many of the so-called Christian scholars are rank modernists. Many of them deny the virgin birth, the bodily resurrection of Christ, and every other great truth. Mr. Kempin's boast is his shame. Jude told us about certain false teachers who would come in the last days, "*Having men's persons in admiration because of advantage,*" Jude 16. Mr. Kempin is one of them. The common country preacher with a knowledge of the Word of God can whip the ground out from under a lot of these so-called big fellows any time. God did not use a giant to bring down the boasting Goliath. He used a little shepherd boy. It is the same way in the teaching of His truth. "*God hath chosen the foolish things of the world to confound the wise,*" 1Cor. 1:27.

Twelfth Objection:

It Invents a Fanciful Rapture.

Under this, Mr. Kempin says, "According to this supposed secret coming of Christ to snatch away His bride (the church), the world will be unaware of the fact that Christ has come—They wax eloquent in describing how saved loved ones will suddenly be snatched away to leave business, school, social and family life paralyzed."

I have already shown that there will be two manifestations of our Lord at His second advent, even as there were two at His first advent. I will now prove that the saved will suddenly be snatched away to leave others behind. Jesus Himself said, "*I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left,*" Luke 17:34-36. Here we have some caught away and others left behind. I ask this question: "*Will the sleeping man who is left behind know anything about the matter until he awakes and finds the other mis*sing?" Here is another Scripture along this same line: "*Thy dead shall live, their bodies will rise, those who dwell in the dust will awake, and will sing for joy; for thy dew is a dew of light. And the earth will bring the Shades to birth. Go my people, enter into your chambers, and shut your doors behind you; hide yourselves for a little while, till the time of wrath go by. For see! the Lord is coming out of his place, to punish the inhabitants of the world for their guilt; and the earth will uncover her blood, and will no more conceal her slain,*" Isa. 26:19-21. (Smith and Goodspeed's translation.)

Here we see the dead in Christ rising from their graves, and the living saints called to go into a place of hiding at the same time. This hiding is to be just for a little while. It is to be until the wrath of God goes by. The Lord is said to be coming out of His place to punish the inhabitants for their guilt. But here is another.

"Because you have kept my message with patient endurance that I gave you, I also will keep you from the time of testing that is about to come upon the whole world, to test the inhabitants of the earth. I am coming soon," Rev. 3:10-11. (Williams' translation.)

A man that has eyes to see surely can see from these verses that the Lord's people of this age are to be caught away from this earth before the great day of testing comes on the earth.

Thirteenth Objection:

The Millennial Doctrine Breaks the Continuity of Daniel's Seventy Weeks.

Under this objection, Mr. Kempin says, "Every impartial scholar construes and interprets these seventy weeks as seventy consecutive weeks. Millennial teachers, however, in order to make room for the rapture and the supposed tribulation, say the first sixty-nine weeks are consecutive, but the seventieth is detached from the sixty-nine and held off until the millennium is set up. . . This is like telling a man who sets out on a journey of seventy miles that he will find the first sixty-nine consecutive miles, but after the sixty-ninth mile

he will find a sign telling him that the seventieth, or last mile, is two thousand miles away. These seventy weeks are to be interpreted as seventy weeks which take up from the command to rebuild Jerusalem to the destruction of the Jewish State." Page 31.

In answering this I will first say that Mr. Kempin does not even know the Premillennialists position on this. Before he sets out to refute something he had better learn what he is trying to refute. The Premillennialists do not put off the last week to the millennium, but to the tribulation which comes before the millennium. I have already shown that we are right on the place of the tribulation. It will take place just before our Lord comes back to the earth to manifest Himself to all the tribes and peoples of the earth. (This must not be confused with our Lord's descent into the air to manifest Himself to the saints of this age.) Now, Mr. Kempin's illustration, which he thinks is unanswerable, does not fit the idea. There is a difference in time and space. The seventy weeks have to do with time, not with mileage. The prophecy has to do with Israel and their temple and trouble. Let me give an illustration. I was born in Morrilton, Arkansas, fifty-eight years ago. I have spent fourteen and a half of those years in Morrilton, but those fourteen and a half years have not been consecutive. They have been in three periods. My parents moved away when I was a year and a half old. I returned here when I was forty-one to spend nine more years. Then I moved to Missouri to stay over four years. Then I returned again to spend four more until this date. Now, if I was writing about my life's experience with reference to Morrilton those fourteen and a half years spent here would not run consecutively. There would be places where the time would stop, to be taken up again when I returned to Morrilton.

Mr. Kempin says those 70 weeks, or weeks of years, take us to the destruction of the Jewish state. Daniel divides these weeks into three periods, seven weeks, and sixty-two weeks, and one week. After the second period, or the sixty-two weeks Messiah was to be cut off. *"And after threescore and two weeks shall Messiah be cut off, but not for himself."* This leaves one week of years, or seven years to come after the cutting off of Christ. Christ was crucified in A.D. 33. If the seventy weeks are to be taken consecutively then they would have ended in A.D. 40, or thirty years before Jerusalem was destroyed by Titus. Mr. Kempin will have to do some stretching to get 37 years out of —7 years. Mathematics proves that He is wrong in saying they went to the destruction of Jerusalem, and were consecutive. Seven years is not thirty-seven years.

There can be but one answer. After the crucifixion of Christ the nation of Israel was cut off until the fullness of the Gentiles is come in. "*I would not, brethren. that ye should be ignorant of this mystery, lest ye be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in,*" Romans 11:25. Jesus foretold that the kingdom should be taken from them and given to a nation bringing forth the fruits thereof. When the fullness of the Gentiles is come in, then the blindness will pass away from Israel, for it is only to last until that time, the saints of today will be caught away and God will go to dealing with Israel again.

Israel is represented as a wife who has been put away by her husband, to be reconciled to him later. "Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy WIDOWHOOD any more. For thy maker is thine husband; the Lord of hosts is his name," Isaiah 54:4-5. If a man married a woman and lived with her ten years and was separated from her ten years and then they were reconciled and lived together five more years, they would have had fifteen years of married life together, but those fifteen years would not have been consecutive years. Now, let Mr. Kempin tackle this illustration and I get it from the Scriptural relationship between God and Israel, as set forth by Isaiah and other writers.

Fourteenth Objection:

It Contradicts Paul's Verdict that Flesh and Blood Cannot Inherit the Kingdom of God.

That expression made by Paul was made in connection with his great discourse on the resurrection. Mr. Kempin has all along had us reigning with Christ now, when we are in our natural bodies. On page 34 he says, "If we are going to reign with Christ we ought to do it now." Mr. Kempin's objection cuts off his own head. It shows that we cannot enter into our inheritance of the kingdom and reign until we are in our resurrected glorified bodies. Mr. Kempin's objection flies back and hits him in the face again. It is another boomerang. It proves that we can only enter into our inheritance and reign after we have been resurrected and glorified. That puts it after the second coming of Christ. Mr. Kempin did not see that one.

But here is his difficulty. He says millennial teachers teach that life will go on much the same as now in the millennial age. They will ride trolley cars, sit under fig trees, and raise vineyards. Well, the Bible certainly teaches that, they will sit under their fig trees and will raise vineyards. After Micah tells about the nations beating their swords into plowshares, and their spears into pruning hooks, then he goes on to say, "*But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord hath spoken it*," Micah 4:3-4. They shall not be made afraid because wars have ceased.

Mr. Kempin's difficulty lies in the fact that he does not know the difference between the heirs of the kingdom and the subjects of the kingdom. Those who are being saved today are the heirs to the kingdom, but we have not yet entered into our promised inheritance. A child is an heir to his share of his father's estate when he is born, but he may not enter into his inheritance for many years. So we are made heirs by the new birth. But before we can enter into our inheritance of the kingdom and reign we must be resurrected and glorified, because flesh and blood Both not inherit the kingdom of God. But the people who will be living their natural lives in the 1000 years reign will not be those who inherit the kingdom. They will be the subjects of the kingdom. Does not Mr. Kempin know the difference in an heir to a throne and the subjects of a king. The people at large are the subjects of the king of England. But they are not heirs of the kingdom, nor will they inherit the kingdom. His heirs are those of his immediate family. Today the Lord is gathering to Himself a ruling class. Those saved today are heirs with Christ. But as long as we are in our natural bodies we cannot inherit the kingdom of God, or enter into our inheritance, because Paul says, "*Flesh and blood doth not inherit the kingdom of God*." After we are resurrected and have our glorified bodies we will inherit the kingdom of God and reign over the natural people of the millennial age. We are the heirs. They will be the subjects of the kingdom. So Mr. Kempin's proof text proves the Premillennial position, not his. He ought to use his head for something beside a hat rack.

Fifteenth Objection:

The Millennial Doctrine Ignores the Kingdom of God as a Present Reality.

I have already shown that there are three stages to the kingdom, the **blade**, the **ear**, and the **full corn in the ear**, Mark 4:26-28. We do recognize the present, or blade stage, but we do not ignore the millennial stage as he does. **The kingdom exists today in the person of the King, Christ, and the ruling class He is now calling out.** But that over which we are to reign is yet future, for flesh and blood doth not inherit the kingdom of God. We must first be resurrected. This is just more proof that the first resurrection in Rev. 20:5-6 is the resurrection of the bodies of the saints.

Under this objection, Mr. Kempin says, *"If we are to reign with Christ we ought to do it now."* P. 34. This doctrine came from the Roman Catholic Church. On page 4487 of The

World Book Encyclopedia I read the following: *"Saint Augustine, the great Catholic theologian of the 5th century, was the first to teach the present belief of the Roman Catholic Church, that the church is the kingdom of Christ, and that the millennium began with His first advent."*

Here is the source of Mr. Kempin's false doctrine and his opposition to what the Premillennialists teach. He is holding on to the false teaching of the harlot. The Bible puts our ***reign*** in the future. ***"If we suffer, we shall*** (future) ***also reign with him,"*** 2 Tim. 2:12. The false doctrine that we are now reigning came through Roman Catholicism. The first one to teach it was Augustine, a Catholic theologian. We shall have more of this anon. A lot of people have more Romanism hanging on to them than they think. Even some Baptists have been infected with the leaven of this scarlet woman.

Sixteenth Objection:

The Millennial Doctrine with its Many Comings and Many Judgments Renders Ineffective the Actual Second Coming and the Judgment Day.

I have already shown that there is to be two different manifestations of Christ at His second advent. I have also shown two different judgments. I will now show another. *"True and righteous are his JUDGMENTS* (plural): *for he hath judged the great whore*," Rev. 19:2. Notice the word judgment is in the plural form. Now, how will the judgment of the whore come? "*The ten horns* (10 kings, verse 12) *which thou sawest on the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled,*" Rev. 17:17.

The Bible teaches two separate manifestations of our Lord at His coming and more than one judgment. So Mr. Kempin's objection is not justified. Does he really know anything about the Bible? If this is all he has learned from his finger of scholarship it has certainly left him in gross ignorance of the Word of God. "*Hath not God made foolish the wisdom of this world*?" I Cor. 1:20.

Seventeenth Objection: **Millennial Teachers Invent Another Physical Resurrection.**

Under this objection, Mr. Kempin says, "According to such teachers there are two physical resurrections yet future. One resurrection will be for the righteous just before the millennium, and the second resurrection, for the wicked, will be after the millennium. This is exactly what the Bible says. We did not invent it. We just believe the Bible record that puts it that way. We shall presently examine the Scriptures on this point still further.

Mr. Kempin goes on to say, "The New Testament is very plain on this matter. Let the reader read John 5:22-29 and 2Corinthians 5:10 to see that only one general resurrection is in the future. Advocates of such doctrine fail to see that the first resurrection is spiritual and the second is literal. This is where all confusion originates."

In John 5:25, we read: "*The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live*." This has to do with the sinner being made alive from a death in sin, but it is not called a resurrection. The verse above tells us that the one that hears has eternal life, and shall not come into condemnation. Jesus is here talking about our new birth, but He neither here, nor anywhere else calls it a resurrection. The word "resurrection" is always translated from the Greek word "anastasis" and means a standing up again. I have shown that every time the word "resurrection" (Gr. anastasis) is found in the Gospels and Epistles that the body is under consideration. This is the same English and the same Greek word in Rev. 20:5-6. Then why should it mean something different there? In John 5:28, 29, we read: "*Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the*

resurrection of damnation." Here are two resurrections of the body. One is the resurrection of life; the other is the resurrection of damnation.

Non-millennialists have tried to make this mean that both the saved and the unsaved would be raised in the same sixty minutes. If so, then the hour mentioned in John 5:25, when the dead shall hear His voice and live only covers 60 minutes of time. The hour in John 5:25 has already covered almost two thousand years since our Lord spoke these words.

People heard His voice and lived when He was here in person. They heard it at Pentecost and lived. They heard it in the apostles' days that followed that time and lived. They are still hearing it and living. So that hour has already covered thousands of years. Then why cannot the hour of John 5:28-29 cover a thousand years? Listen to Dr. Williams' translation. "*The time is coming when all that are in the graves will listen to His voice, and those who have done good to a resurrection to life, but those who have done evil for a resurrection of evil*." I can say that if our Lord tarries long enough then the time is coming when all of us shall die. Who would understand me to mean that we would all die at the same time? No one would. Then why twist the words of Jesus to mean that? When Jesus said the hour or time has come when the dead shall hear the voice of God, and they that hear shall live, no one understands Him to mean that everyone who is regenerated will be regenerated at the same time. My time came when I heard and lived. My neighbor down the street heard and lived.

Another across town heard and lived. But we did not hear, and were not saved, the same 60 minutes. Then why insist on giving such an understanding to John 5:28, 29? When Jesus said the hour is come when the dead shall hear His voice and live He did not say how long it would be between the hour Jones believed and Smith believed, and when Johnson believed, and Brown believed. But the hour came to each of them when this happened, but not the same hour. Neither does Jesus tell us here how long it would be between the hour when those would come forth to the resurrection of life, and the hour they would come forth to the resurrection of damnation, but we are told in Revelation about that period of time.

Now, let us read what Jesus said to the Sadducees in Luke 20:35-36. "They which shall be accounted worthy to obtain that world, and the resurrection from (Gr. Ek; out from among) the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels: and are children of God, being the children of the resurrection." Mr. Kempin will have to find another resurrection to this one to get the unsaved out of the grave.

Let us sum up what this passage teaches:

1. There is a resurrection from (or from among) the dead.
2. Those who have part in it must be accounted worthy to obtain it.
3. They do not die any more. In other words, "*Over such the second death hath no power*," Rev. 20:6.
4. They are the children of God.
5. Here is the first resurrection, and it includes none but the children of God, and it is a bodily resurrection.

Jesus said those who obtain this resurrection do not die anymore. John says of those who have part in the first resurrection, "*On such the second death hath no power.*" So Jesus is here talking about the same resurrection that John was in Rev. 20:4-6 which he calls the first resurrection. Jesus says these people are children of God. John says the people who are in the first resurrection are blessed and holy. John says such shall (future) reign with Christ a thousand years. Paul promised a future reign to those who suffer with Christ. "*If we suffer*: *we shall* (future) *also reign with him*," 2Timothy 2:12.

The verse which Mr. Kempin referred to in 2Corinthians 5:10 is addressed to saints only. "*We* (the saved) *must all appear before the* (Gr. Bema) *judgment seat of Christ.*" The lost man goes to the "Krisis" judgment, John 5:24.

Mr. Kempin quotes Col. 3:1 which he thinks proves a spiritual resurrection. It is too bad I am going to have to tear down his playhouse again. "*If ye then were raised together with Christ, seek the things that are above*," Col. 3:1 (R. V.). In the first place the Greek word "Anastasis" from which our word resurrection comes is not found here. It is found in Rev. 20:5, 6. In the second place Paul is not talking about our regeneration here as Mr. Kempin and others think. Let us read it that way and see what we have. "If then ye be regenerated together with Christ. seek those things which are above." Now, how would that sound? That would teach that Christ also was regenerated, or born again. Mr. Kempin says this has reference to those redeemed by faith. Let us read it like that. "If we have been redeemed together with Christ by faith, seek those things which are above." Many have grossly misunderstood this passage and the one in Eph. 2:6. They do not have reference to our new birth, but to our identification with Christ, our federal head, in His own bodily resurrection. Now, let us read it that way. "If ye then be risen together (bodily) with Christ, seek those things which are above." Christ did have a bodily resurrection, but He never had to experience regeneration, which Mr. Kempin makes the first resurrection to be. And when Christ was raised bodily from the grave God considered us to be raised bodily with Him our federal head. Talk about mutilating the Scriptures, Mr. Kempin and his kind are those who mutilate them.

Eighteenth Objection:

The Millennium is Based upon an Erroneous Interpretation of the Twentieth Chapter of Revelation.

We do not interpret it. We just believe the interpretation that John the Revelator gives. I have shown that John used the past tense in Revelation 20:4 when talking about the vision and the thousand years. But in the interpretation which he gave in verses 5, 6 he changed to the future tense. Mr. Kempin is the one who set out to give us his own interpretation instead of accepting the one John gave.

Just what a good interpreter Mr. Kempin is may be seen by what he has to say about the dragon. He said, "It was the dragon who was being bound and not the Devil himself." What does God's Word say? "*And he laid hold on the dragon, that old serpent, WHICH IS THE DEVIL, and Satan, and bound him a thousand years,*" Rev. 20:3. God's Word says the dragon is the Devil. Mr. Kempin says, "This dragon-power represented pagan Rome, which persecuted the woman, or the church of God, page

He is wrong in both places. The dragon is not pagan Rome, nor is the woman the church. Was there any Devil in existence before pagan Rome arose? Has there been any Devil since the days of pagan Rome? That the woman is not the church is seen from the followings things John said about her:

1. First she is said to be with child. The church is to be presented to Christ as a chaste virgin, 2Corinthians 11:2. The marriage of Christ and the church is yet future, Matt. 25:1013. A woman with child is not a virgin.

2. The sun, moon, and twelve stars are connected with the woman. In Gen. 37:9-10 we find that the sun, moon, and stars are connected with Israel, his sons, and their trouble in Egypt.

3. The woman brought forth the man-child, Rev. 12:5; 19:15-16. Israel, not the church, brought Christ into the world.

4. John speaks of the remnant of the woman's seed, Rev. 12:17. This points directly to Israel. "*Though the children of Israel be as the sands of the sea, a REMNANT shall be*

saved," Rom. 9:27. The word "remnant" in Rev. 12:17 points to the woman as Israel. The prophecy concerns her trouble in the tribulation, Rev. 12:14-17.

Mr. Kempin's own remarks about the first resurrection do not harmonize. On page 41, after quoting John 5:24, he says this life in Christ is called symbolically the first resurrection. How does this verse read? "*He that heareth my word, and believeth on him that sent me, hath everlasting life.*" If that is the first resurrection, then it follows that everyone that believes in Christ shall reign with Him a thousand years, because John said that those who had part in the first resurrection should reign with Christ a thousand years. "*Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and Christ, and shall reign with him a thousand years,*" Rev. 20:6. How many shall reign a thousand years? John said those who have part in the first resurrection. This means all, not part, who have a part in the first resurrection. If all who believe in Christ are the first resurrection, then all who believe in Christ. shall reign a thousand years, the last one who believes in Christ, the same as the first one. The one who believes in Him one hour before He comes back, the same as he that believed in Him when He was first here, if the eternal life in Christ is the first resurrection. That gives everyone who obtains eternal life in Christ (which Mr. Kempin says is the first resurrection) the promise of reigning a thousand years. But hear Mr. Kempin on page 40: "A careful reading of this passage will show that the only ones eligible for this reign with Christ in this instance were those who were beheaded; no others were included." Since all who have part in the first resurrection shall reign with Christ, as Rev. 20:6 tells us, then no one but those who have their heads cut off are in the first resurrection, which Mr. Kempin makes eternal life. Then no one ever has, or ever will come into possession of eternal life, except the people who have their heads cut off. Mr. Kempin had better be calling for someone to bring the chopping ax and cut his head off before he dies a natural death. Mr. Kempin never read anything carefully. He wholly ignored the first part of Rev. 20:4. "*And I saw thrones, and they sat upon them, and judgment was given unto them.*" This is a group of people distinct from the next ones mentioned who have their heads cut off for refusing to worship the beast. Why do these Non-millennial people want to skip the first part of Rev. 20:4? All of them, both those in the first part of this verse, and the martyrs who are brought in in the last part of the verse, live again and reign a thousand years.

Eternal life in Christ which the believer gets when he believes is not the first resurrection, but such will be in the first resurrection, for that resurrection is the bodily resurrection of the saved.

To teach that the first resurrection is regeneration is to teach universal salvation. "*The rest of the dead lived not again until the thousand years were finished.*" Here we have the dead divided into two parts. The first part who live before the thousand years, and the rest who do not live again until after the thousand years. Death must be understood in the same sense in considering the first part of the dead who live before the 1000 years, and the rest, or other part of the dead who live again after the thousand years. If the first resurrection is a spiritual resurrection from a death in sins, then the first part was dead in sins before their resurrection. So would the last part be dead in sins before they are made to live again. But since they live again after the thousand years, then all the rest of the people who were dead in sins will be made alive from that death in sins. This would give us the salvation of all men.

Paul tells us there is to be order in the resurrection. "As in Adam all die, even so in Christ shall all be made alive, but everyone in his own order; Christ the firstfruits: afterward they that are Christ's at his coming. Then (Gr. eita, meaning afterwards) cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For (because) he must reign, till

he hath put all enemies under his feet. The last enemy that shall be destroyed is death," 1Corinthians 15:22-26.

We notice that Paul says there is order to the resurrection. In seeking to have one general resurrection, all at the same time, both saved and lost, the Non-millennialists are destroying the order of the resurrection. Paul said that. Christ was the firstfruits. Then, he said afterward, "*They that are Christ's at his coming.*" Why did Paul just point out those who are Christ's as the ones who are to be raised at His coming? Simply because that will be the first resurrection. The resurrection of the wicked is nowhere connected with the second coming of Christ. In 1Thessalonians 4:13-17, Paul discusses the return of Christ and the resurrection of His people. He says, "*The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air*." Why did he designate the dead in Christ as the dead who shall rise at this time? Simply because the unsaved dead do not rise at this time.

Non-millennialists harp on the expression, "*Then cometh the end*," and try to make it appear that this means the end will come at that time. But the word "Then" has two meanings. It sometimes means "At that time," but it also means "Next or afterward" at other times. Now, which meaning does it carry in this place? I am willing to stake this whole issue on the Greek and other translations as to whether it means, "At that time," or "Next or afterward." Dr. Goodspeed translates it, "After that will come the end, when he will turn over the kingdom to God his Father, bringing to an end all other government—for he must retain the kingdom until he put all his enemies under his feet." Dr. Williams translates it, "After that comes the end."

If the reader will turn to pages 972, 73 of *Young's Analytical Concordance*, he will find that the Greek has two words for then. One is "Eita" meaning "Afterwards." The other is "Tote" meaning "At that time." The reference to this passage (I Cor. 15:24) is found under the word "Eita," meaning "Afterwards." Under this word we also find the reference Mark 4:28. Let us read that passage. "*The earth bringeth forth fruit of itself, first the blade, then* (eita) *the ear, after that* (eita) *the full corn in the ear.*" Now who would say that the ear came at the same time the blade came, and at the same time the full corn in the ear came? There is an order of events separated by intervals of time. So it is in I Cor. 15:22-24. Paul tells us that every man shall be raised in his own order. There is an interval of time between the first in order, which was the resurrection of Christ, and the second in order, which will be those that are Christ's at His coming. So will there be another interval of time between the resurrection of the saints and the last thing in order when He shall have delivered up the kingdom to the Father. In between the second in order and the last in order will come the reign of Christ and His saints. At the end of that reign is when the last enemy shall be destroyed. By reading Rev. 20:3-14 we find this order. The Devil is bound, verses 1, 2. John's vision of those who live again and reign with Christ a 1000 years, verse 4. John's interpretation shows it to have reference to the first resurrection, and his statement shows that such shall reign a thousand years. At the same time he tells us the "rest of the dead" will not live again until the thousand years are finished. After the Devil is loosed (verse 7) he will stir up another rebellion of the people of earth (some of those who have been born during his imprisonment), and will seek to make war against the camp of the saints. Fire from heaven destroys them, verses 8, 9. The Devil is then cast into the lake of fire to remain forever, verse 10. The final judgment is set and the dead (the rest of the dead who live again after the thousand years) are raised and brought before this judgment, verses 11, 12. They are judged, verse 13. Death and hell (Hades) are cast into the lake of fire along with those whose names are not in the book of life, verses 14, 15. Here we find the last enemy being destroyed. It comes after the thousand years are over. This harmonizes exactly with 1Corinthians 15:22-26.

There is absolutely no excuse for Non-millennialists being ignorant on 1 Car. 15:22-24. They do not have to know Greek themselves. They can purchase "Young's" concordance for $8 or $10, and anyone who can read English can study and profit by it. The Greek words are all spelled out in our letters. Their meanings are given, and the references are all given showing where they are used. If these fellows are really honest and open for the truth, then why do they not investigate these matters before they launch out to teach people things which they know nothing about. Before they set out to overthrow a doctrine they should know what that doctrine is and just the foundation it rests upon. When they start out guessing and assuming they get their foot in a trap before long. To say the least, they should have knowledge enough to know that the word "Then" has two meanings. Since this is so, they should not just blindly seize upon the meaning which is contrary to what is taught elsewhere. They start wrong when they set out to prove that a plain statement in God's Word is not true. In the statement, "*They shall be priests of God and Christ and shall reign with him a thousand years*," we have a plainly stated fact. Those who set themselves to disprove this put themselves in opposition to the Word of God. They can accomplish nothing but to confuse themselves and others. When a word has two or more meanings a man had better be sure he has the right meaning, and not just the one he wants, when he goes to base a doctrine on that word. I do not wish to be harsh, nor to appear smart, but it is a serious thing with me for men to oppose the truth of God's Word, and hinder those who do preach it. Non-millennialists always make the word "Then" in I Cor. 15:24 to mean "At that time," when the connection, other translations, and the Greek word used in that place all show that it means "Next, or afterwards," and not "At that time." Some are complaining that the millennial doctrine is disturbing the churches.

Why is it? Because some are opposed to the truth being preached. The fault does not lie at the door of those who are preaching the truth, but at the door of those who refuse to investigate and believe the Word of God, and who oppose those who are doing their best to teach the people. In another part of this work I shall prove that it was Non-millennialists, or those who oppose the thousand years reign, who set the stage for the development of the Roman Catholic system. I shall also show that the same class of people are paving the way to go back to Romanism, and are preparing the way for the beast.

Non-millennialists today are saying let us confine our preaching to repentance. Was that all the apostles preached? Is that the only doctrine taught in the Word of God? That same cry has been made by Methodists and others who wished to shut the mouth of Baptists on Scriptural baptism, proper church membership, and other things Jesus told us to do and teach. That same liberalism paved the way for pulpit affiliation, and union meetings, and has drifted men into the camp of modernism. Any time a man argues that we should cease preaching any Bible doctrine he is just that much of a modernist. He has placed his wisdom up against the wisdom of God, who revealed to us these truths, and he is assuming that God made a mistake in so doing. He has exalted human wisdom above the wisdom of God. That is modernism. We do not propose to listen to their sophistry, but we expect to go on down the road doing our best to preach all the truth of God's Word, plus nothing, and minus nothing.

Nineteenth Objection: It Limits the Duration of the Kingdom of God to a Literal Thousand Years.

This is just another place where Mr. Kempin speaks where he does not know. Premillennialists do not end the kingdom itself with the end of the thousand years. That is just the duration of one of the stages of the kingdom. That is the duration of the reign of the saints of the Lord with Him over this present earth. The kingdom itself never ends. There will be an eternal phase. After the thousand years the kingdom of Christ will merge with that of the Father and will continue without end.

But this objection proves another boomerang for Mr. Kempin. It flies right back and hits him in the face. He quotes Isa. 9:7; Dan. 2:44; 7:14; Luke 1:33 and Rev. 11:15 to show that the kingdom will never end. All of which we accept and believe. But on page 5 he used Isa. 9:6, 7 to prove that Christ's kingdom began when He was first here and that it was now going on through the redemptive work of Gad in the hearts of men. On the next page he used Dan. 7:13 to prove that this reign commenced after Jesus went back to heaven. On page 33 he says, "When Jesus comes again He will be the judge of all mankind and His redemptive reign will be ended." He meets himself coming back at every turn. On one page he tells us Jesus had His kingdom when He was on earth the first time, and he has this reign immediately associated with His birth, page 5. On the next page he does not have Jesus getting His kingdom until He has returned to heaven. In one place he tells us there shall be no end to His reign, page 43. On page 33 he tells us the reign will end when Christ comes back. The poor fellow does not know whether he is coming or going. He is so muddled he would not know mud pies from egg custard. That is the fix a man gets into who sets out to refute the Word of God. That was just another pit he dug for us and fell into it himself.

Twentieth Objection: It Points Christians to This Earth as a Future Home.

This is one more time Mr. Kempin shows either his ignorance of the Word of God, or his unbelief in it. The Bible certainly teaches that the saints shall inherit this earth. "*Blessed are the meek: for they shall inherit the earth*," Matt. 5:6. "*The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men,*" Psalm 115:16. "*Wait upon the Lord, and keep his way, and he shall exalt thee to inherit the land: WHEN the wicked are cut off, thou shalt see it*," Psalm 37:34.

The Little Horn of the prophecy of Daniel is the same as the beast of Revelation, and it is after the overthrow of the Little Horn that the saints shall be given the dominion UNDER the whole heaven, which is on earth.

The Little Horn

1. Has a mouth speaking great things, Daniel 7:8.
2. He shall speak great words against the most High, Daniel 7:25.
3. He shall make war against the saints and prevail against them until the Ancient of Days Comes, Daniel 7:21-22.
4. He shall continue for three and an half years, Daniel 7:25.
5. He shall be associated with ten kings, Daniel 7:8, 24.
6. After his overthrow then the saints of the most High shall come into possession of the kingdom UNDER the whole heaven, Daniel 7:22, 25-27.

The Beast of Revelation

1. He will have a mouth speaking great things, Rev. 13:5.
2. He shall speak blasphemous things against God, Rev. 13:6.
3. He shall make war against the saints (of the tribulation) and prevail against them, Rev. 13:7.
4. He shall continue for three and an half years, Rev. 13:5.
5. He shall be associated with ten kings, Rev. 17:12-13.
6. After his overthrow the saints enter into the thousand years reign, Rev. 19:20-20:6.

This shows that the beast of Revelation and the Little Horn of Daniel are one and the same person. He will be destroyed when Christ, the Ancient of days comes, Dan, 7:21, 22 and Rev. 19:11-20. After he is overthrown the saints of the most High are given the dominion, and the greatness of the kingdom UNDER THE WHOLE HEAVEN, Dan. 7:27.

This will not be in heaven, but UNDER the heaven, or on this earth. Mr. Kempin just simply does not believe the Word of God.

Abraham was promised Canaan land for a possession. God's Word says he died in the faith, not having received the promises: "*These all died in faith, not having received the promises*." That is, Abraham, Sara, Isaac, and Jacob-God's Word reads: "*By faith he* (Abraham) *sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise*," Hebrews 11:9. That land in which they sojourned was Canaan land and on this earth. God promised it to them, the same country in which they sojourned. But they died not having received the promises. Then they must be resurrected and brought back to the land of promise, Canaan land, in which they sojourned, if they ever inherit that which was promised them. That will put them back on this earth.

Under this same objection Mr. Kempin quotes II Peter 3:10 to show that in the day of the Lord the earth would be burned up. But in that same connection we see that a thousand years is as a day with the Lord. So this day of the Lord will last 1000 years. In Zech. 14:1 the chapter opens by announcing that the day of the Lord cometh. In the same chapter we read where they shall have both summer and winter in that day. "*It shall be that in that day* (The day of the Lord), *that living waters shall go out from Jerusalem: half of them toward the former sea, and half of them toward the hinder sea: in summer and winter shall it be*," verse 8. Literal earthly Jerusalem is situated between two seas. We see here that we have both summer and winter in the period of time called "The day of the Lord." That will be the day when Christ shall reign over this earth. "*And the Lord shall be King over all the earth: in that day there shall be one Lord, and his name one*," verse 9. It will be at the end of this 1000-year day that this earth shall be burned with fire. How easy to meet Mr. Kempin's heresy.

Twenty-First Objection:

It Accomplishes No More than Can Now Be Accomplished Through Jesus Christ.

Under this objection, Mr. Kempin says that the presence of Christ can be made real through the Holy Spirit, and that peace that passeth all understanding may be the heritage of every ransomed soul. All of this we admit, but how much more blessed and real will the presence of Christ be when we behold Him face to face in our glorified bodies, in bodies that shall feel no pain, no weakness, no weariness, and where we shall never sorrow anymore? That is as much as to say that not one thing will be accomplished for us by our glorification. This is just another one of Mr. Kempin's bobbles. What will he say next?

I shall prove with the words of Paul, not only that that time will bring greater blessings, but that Paul believed in the future restoration of Israel in that age.

"I ask then, has their stumbling led to their absolute ruin? By no means. Through their false step salvation has gone to the heathen (Gentiles), so as to make the Israelites jealous. But if their false step has enriched the world, and their defeat has enriched the heathen (Gentiles), HOW MUCH MORE GOOD the addition of their full number will do," Rom. 11:11-12. There we have it in plain words that the restoration of Israel will bring much more good to the Gentiles, than was accomplished by the cutting off of Israel. Israel is now cut off. But she is to be restored and Paul says that will do much more good. But let us read on. "For if their rejection has meant the reconciling of the world, what can the acceptance of them mean but life from the dead?" Rom. 11:15. "These quotations are from Goodspeed's Translation. I will now give Dr. Williams' translation:

"I say then, they did not stumble so as to fall in utter ruin, did they? Of course not! On the contrary, because of their stumbling salvation has come to the heathen peoples, to make the Israelites jealous. But if their stumbling has resulted in the enrichment of the world, and their overthrow becomes the enrichment of heathen peoples, how much richer

the result will be when the full quota of Jews comes in! For if the rejection of them has resulted in the reconciling of the world, what will the result be of the final reception of them but life from the dead?"

It has always been astonishing that men could read these verses over and over and never see a future restoration for Israel, and that the future restoration of Israel would bring a still greater blessing to the Gentile world. The people who fight the millennial reign are just ignorant of what they are fighting.

Let us read Dr. Williams' translation of Rom. 11:25-26: "For to keep you from being self-conceited, brothers, do not want you to have a misunderstanding of this uncovered secret, that only temporary insensibility has come upon Israel until the full quota of the heathen peoples comes in, and so in that way all Israel will be saved, just as the Scripture says: From Zion the deliverer will come, He will remove ungodliness from Jacob ; and this is my covenant with them when I shall take away their sins."

This shows that the blindness of Israel is only temporary, and not to be forever. It will last only UNTIL the fullness of the Gentiles is come in. Then it will pass away and they will repent, and the whole house of Israel, both Judah and Israel, will be saved and restored as a nation again. This, of course, refers to only such of them as will be found still living at that time. The Israelite who dies in unbelief will, of course, be lost forever. But here is the point, and the teaching of the Bible in many places, there is to be a great turning on the point of Israel unto Christ, after the fullness of the Gentiles has come.

The casting away of Israel brought salvation, or justification to the Gentile world, or the part that believes. The restoration of Israel will bring their glorification, or as Paul says, life from the dead. Our resurrection (the first resurrection), the Lord's coming and the restoration of Israel are all tied up in the same package. Now, since the translations given above have given us a better insight into these verses let us read them in the King James and see if the same thing is not taught.

"If the fall of them be the riches of the world, and the diminishing of them (Israel) the riches of the Gentiles, how much more their (Israel's) fulness? If the casting away of them be the reconciling (justification) of the world, what shall the receiving of them (Israel) be, but life (Our resurrection) from the dead?" Our justification was connected with their casting away. Our resurrection and their restoration will be connected.

How harmoniously this all fits in with Premillennial truth! Cast away Premillennial truth and many, many of such Scriptures must forever remain an unsolved mystery and a problem that can never be solved.

But there is something else that this age will bring to the earth which this gospel age has never done. It will bring an age of peace. "*Therefore Zion for your sakes shall be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house* (That is, the temple) *as the high places of the forest.* (Here is a prophecy of the destruction of Jerusalem and the temple by Titus in a literal war. This was in A.D. 70. Now, watch the picture change.) *BUT in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills;* (Notice in Zech. 14 that there will be a lifting up, or raising of the mountains in Jerusalem.) *and people shall flow into it.*" The mountain of the house (temple) that was made as the high places of the forest in Micah 3:12, is the same mountain of the house of the Lord in the next verse, which shall be exalted, or elevated above the hills about it.

But let us read on, "And many people shall come, and say, Let us go up to the mountain of the Lord, (The same mountain we found in 3:13 and 4:1) and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, (The same Zion that Titus plowed as a field, Micah 3:12) and the word of the Lord from Jerusalem. (The same Jerusalem that was made heaps in 3:12.) And he shall judge (as a King) among the nations, and rebuke strong nations afar off: and they

shall beat their swords into plowshares, and their spears into pruning hooks (no more wars as in Micah 3:12 which destroyed Jerusalem): nation shall not lift up sword against nation, neither shall they learn war any more. BUT they shall sit every man under his vine and his fig tree; and none shall make them afraid (not be made afraid of what? Of wars as in Micah 3:12): for the mouth of the Lord hath spoken it," Micah 3:12-4:4.

This passage opens up with a prediction of the destruction of the city of Jerusalem and the temple by a literal war in the time of Titus. The next word "BUT" introduces something opposite to the prediction of the first verse, Micah 3:12. The mountain of the house, which in Micah 3:12 was made as the high places of the forest, will be established and lifted up or elevated above the hills about. The nations of the earth will come up to this mountain (mountain of the Lord's house) to be judged, and instructed as to what to do. Christ will be the Judge over them at this time. As the result of His rebuke, counsel and authority, the nations will convert all their war machinery into implements of industry, and wars will cease.

Then people will not have to flee from their homes before invading armies, but they will sit unafraid under their vines and fig trees. The whole passage indicates that literal wars and their cessation are under consideration in these passages. Oh, how the blundering of men, who have tried to do away with the plainness of this prophecy, has blinded the people. "*O fools, and slow of heart to believe all the prophets have spoken.*"

Twenty-Second Objection: The Whole Millennial Theory is Based upon Guesswork.

On page 18, Mr. Kempin said, it rested on the assumption that the world was getting worse and worse. I have shown from the Bible that the world was getting worse and worse. So then it is based upon the teachings of the Bible. Is that "guesswork?" Mr. Kempin does not watch his statements. Now, he says, "The whole millennial theory is based upon guesswork." The "whole" means all of it, not part of it. He says one thing in one place and something to the contrary in another place. About all he knows is that he is "Agin" the thing. He needs to remember every tale he has told.

Under this objection, he speaks about some picking out such men as Napoleon, Mussolini, Stalin and Hitler as the "Man of sin." Well, some picked out John the Baptist as the Christ. But did that argue that the coming of Christ was based upon guesswork? The Bible certainly teaches that the Man of sin will come, and that he will be seated in the temple of God and will be there when Christ returns, and will be destroyed by the Lord at His coming.

"That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God," II Thess. 2:3, 4.

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth (See Rev. 19:11-21), and shall destroy with the brightness of his coming," II Thess. 2:8.

This shows that the man of sin will come and will take his seat in the temple which the Jews will rebuild and that he will be worshipped as God by some. He will be here when Christ returns and will be destroyed with the spirit (sword, Rev. 19:21) of the mouth of Christ.

Now this in no wise argues that Premillennialists are urging people to go back to the old temple sacrifices. We believe they have filled their purpose, but the Jews do not. We just simply believe the prophecy that the Jews will go back and renew the sacrifices. Before they are converted they will go back in unbelief and still believing in the worth of animal sacrifices. Because we believe that such things will happen is no sign we believe in those things. We also believe that in the last battle, at Jerusalem, the women will be ravished.

Zech. 14:2 says so. But that does not teach that we are advocating rape. Neither is it fair to charge us with advocating a return to the law just because we believe the prophecies which teach that Israel will do so.

Thess. 2:4 teaches that the temple will be rebuilt. The man of sin could not sit in the temple if there were none to sit in. In Rev. 11:1, 2, we have a prophecy of the restoration of the temple. Dan. 8:10-14 and 12:11 teach the same thing, and that the sacrifices will be restored and then taken away by the "Little Horn." We know this is not in the past because Daniel says: "*At the time of the end shall the vision be*," Dan. 8:17. This puts the prophecy of the "Little Horn," the restoration of the daily sacrifices, and the taking of them away by the "Little Horn," all down in the time of the end. Daniel is told that he should rest, and stand in his lot at the end of the days, Dan. 12:13. This has reference to Daniel's death, and his resurrection at the time of the end. This puts the prophecy of the "Little Horn" in the future, or at the time of the end of this age.

Because Israel returns in unbelief and restores their sacrifices God will allow the Little Horn, beast, or man of sin to come and take them away. He will take his seat in the temple after taking away the sacrifices and claim to be God or the Jew's Messiah. Jesus said to the Jews, "*I am come in my Father's name and ye receive me not: if another come in his own name, him ye will receive,*" John 5:43. This person will be the man of sin, beast, or "Little Horn."

The fact that there is a lot of guessing as to who will be the person of the man of sin, does in no wise do away with the Scriptural fact that he is coming. The Word of God tells us that he is coming, when he is coming (not the year, but that it will be in the end time), what he will do, but it does not tell us what his name shall be. There is no guess work in any of it, but as to what his name shall be. People, too, have guessed at the time of the end of the world, and many of them have not been Premillennialists. But this does not do away with the fact that the end will come sometime. As long as people are guessing about the end of the world, the end has not yet come, but is future. So it is with the man of sin. When he does come there will be no guesswork. The Word of God tells us that he is to be revealed in his time, II Thess. 2:6. Since he has not yet been revealed, and no one knows who he is, then his time has not yet come, but it is future. Premillennialists put it in the future.

Twenty-Third Objection: Millennialism is Rooted in Man's Quest Through the Ages for a Golden Age.

Again, Mr. Kempin plays right into our hands without knowing it. He said he got the material for this section from a book written by John A. D. Khan, published by the Gospel Trumpet, but no longer in print. He should profit better by his reading than he has done. What he has to say only helps Premillennialists to prove their doctrine.

Under this objection he points out the fact that the hope of a golden age existed among the Greeks, the Romans, the Hindus, in Persia and Babylon and among other peoples. He says, "The pleasant hope of a renovated earth entirely free from sin and suffering has always created in the thoughtful minds of ancient nations a longing for the dawn of a second golden age."

What is a longing? Isn't it a desire? Then the nations have had a desire for a golden age, in which this earth should be renovated, Mr. Kempin being witness against himself. Well, the Bible teaches that this desire shall come. Listen at this Scripture. "*For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the* ***desire*** *of all nations SHALL COME: and I will fill this house with glory, saith the Lord of hosts. The glory of the latter house shall be greater than the former, saith the Lord of hosts: and in this place will I give peace*," Haggai 2:6-9.

In this passage the Lord says, "*He shall shake the heavens*." Immediately after the tribulation, and in connection with His second coming, the Lord said, "*The powers of heaven should be shaken*," Matt. 24:29. The Prophet Haggai tells us that the earth shall be shaken. Jesus tells us there shall be earthquakes just before His coming, Matt. 24:7. In connection with the battle of Armageddon we read of an earthquake mightier than had ever been on earth, Rev. 16:16-18. Haggai said the Lord will shake the seas. In connection with His second coming, Jesus said the sea and waves would roar, Luke 21:25. Haggai said the Lord would shake the nations. Christ said that in connection with His coming, or just before it, there would be distress of nations, Luke 21:25. Then Haggai tells us that the desire of nations would come. Here is the golden age for which the nations have longed or desired. Haggai tells us that the house of the Lord would be filled with glory, and in that place the Lord would give peace. Here is the golden age for which the nations have longed or desired, and the passage shows us that it will be ushered in by the Lord's second coming.

Whence came this idea and hope among the nations of the golden age? There can be but one answer. It is the leftover of the ideas which they must have learned from Noah and his sons. Infidels have also found a trace of the doctrine of the virgin birth among other nations, even before Christ was born. By this they seek to discredit the doctrine of the virgin birth and teach that Christianity borrowed it from the heathens. The truth of the matter is that it is all a part of the original truth that was handed down to Noah's descendants by Noah, who was called a preacher of righteousness. Of course, as time went on, the promise of One born of a virgin, and of a millennial or golden age for the world, have been changed and corrupted by traditions and the imaginations of men. That is one reason why it was necessary for God to give to men a written revelation, so that such truths could stand out unmarred by the additions and changes of men. Dr. Seiss, in his "Gospel in the Stars," shows that the many myths among the nations had their origin in original revelation, which was given to men through the mouth of such prophets as Enoch, Noah, Abraham, and Job. Job breathed a hint of it when he said, "*I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God*," Job 19:25, 26. Here Job foretold his resurrection and the Lord's return to the earth at that time. It is only reasonable that the teachings of such men should affect the thinking of the ancient nations. The trouble has been, the Devil has deceived men into believing that man himself could bring about this golden age. The Scriptures show that it can only be brought about by the return of Christ.

Mr. Kempin uses the same logic to discredit the millennial reign that infidels do to discredit the virgin birth.

In the last part of this book I shall take up several of the quotations that Mr. Kempin quoted about the writers and teachers who came after the apostolic age. I am going to turn all that against him. I shall also bring in some historical data that will be an eye-opener.

Twenty-Fourth Objection: The Fanciful Age Ends in Defeat for Christ and His People.

Because the Devil is to be loosed after the thousand years reign and goes out to deceive the nations again, he argues that Christ and His people are defeated. That is just some more of his natural reasoning set up against the Word of God. Was Christ defeated when He was crucified? It might have seemed so. But it was the greatest victory the world has had so far. Neither will it be a defeat for Christ and His saints when the Devil is loosed. It will end in the final and complete defeat of the Devil. God has some wise purpose in allowing the Devil to be loosed after the thousand years whether Mr. Kempin or anyone else understands what that reason is. It should be sufficient for any child of God that the Bible says he will be loosed. "*And when the thousand years are expired, Satan shall be* (future) *loosed out of his prison*," Rev. 20:7. Mr. Kempin cannot believe the Word of God like it is. He

has to change it and fit it all up to correspond with his ideas, which ideas we have seen, are out of harmony with the rest of the Bible.

Mr. Kempin resorts to ridicule, the tactics of infidels and unbelievers, under this objection. He sets forth a good outline of the 20th chapter of Revelation, the chaining of the dragon, the thousand years reign, and after that the loosing of Satan, and the gathering of his forces to battle. That is the exact order of things as given. But Mr. Kempin finds it impossible to believe that it can be just as John put it. It just does not mean what it says, he thinks. He has to hammer it out on his own anvil and explain away the plain outline which he gave. He can see what it teaches, but he just does not believe it. So it is simply a case of unbelief on his part.

He can't believe what God says because he can't figure out where the Devil gets his forces of evil overnight. Perhaps, I can help him some. A people in the flesh will be carried over from the tribulation age into the millennial age in their natural bodies. Over these the glorified saints will reign. It will be like it was in Noah's day. Jesus compared His second coming to the days of Noah. God carried over a people in that time to repeople the earth. The new age started with eight righteous people. But these eight multiplied on the earth and their descendants were not all righteous. Isaiah 2:8-9; 65:21-25; Ezekiel 37:25; 47:22; Zechariah 8:3-6; 14:16 show that there will be a natural people on the earth during that time, and that they will multiply. From these will come descendants like the sands of the sea in multitude. During that age there will be no deceiver until right at the end. Lawlessness and violence will be kept down because Christ and His glorified saints will be in power on the earth. But for some reason, not made known to us, many will not believe to the saving of their souls. From among these, who have been born on the earth, after the Devil has been bound, and, who are still unregenerated, the Devil will gather his crowd at the end of the 1000 years. This will demonstrate at least one thing, and that is, that it is not environment, but the grace of God that makes Christians out of people.

Under this objection, Mr. Kempin said, "All who believe in Jesus Christ will reign with Him now and THROUGH ALL ETERNITY," page 64. But that is not the way he puts it on page 34. There he says, "Paul states that death is destroyed at His coming (Paul did not say it), at the resurrection at the end. Hence, if we are to reign with Christ we ought to do it now." Here he only has us reigning with Him now. But on page 64 he has the believer reigning with Christ eternally, without end. He just meets himself coming back at every turn. Error just can't be made to harmonize with itself.

Our Lord's millennial reign will not end disgracefully as Mr. Kempin would have us believe. It results in His ultimate triumph over the last enemy. The 1000-year phase will end, but His kingdom will go on forever.

That there will be people in the thousand years reign that not have their sins forgiven is clear from this passage. "Whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh a word against the Holy Ghost, it shall not be forgiven him, neither in THIS world, neither in the world to come," Matt. 12:32. There will be no sin to be forgiven in the eternal age. "And there shall in no wise enter into it, anything that defileth, neither worketh abomination, or maketh a lie," Rev. 21:27. This is a distinguishing mark between the new heaven and the new earth and this earth during the next age, or millennial age. Dr. Worrell translates this, "*It shall not be forgiven in this age nor in that which is to come.*" The Greek is "Aion." This shows that there is yet another age for this earth. That will be the millennial age. Not all sins are to be forgiven in that age. This explains how there will be lost people to go after the Devil when he is loosed after being in prison for 1000 years.

Though some who are born in the millennial reign will not believe and be saved, yet it is evident that a great multitude will, for in the end the children of the free woman will be many more than those of the bondwoman, Gal. 4:27. It will take many more than will be

saved in this present age to even begin to fill the New Jerusalem which will be 1500 miles wide, long, and high. One of the purposes of the millennial age is no doubt to make ready for that New Jerusalem and fill it up with redeemed. When we figure how many a city will hold that covers 2,225,000 square miles, and then reaches up 1500 miles high, we will find that it will take far more than have been born on the earth since creation's dawn. With wars abolished, and human life lengthened into hundreds of years, perhaps, through the thousand years, and infant death abolished, then we can see how the people will multiply in the millennial age. This is not guesswork on my part. Micah 4:1-4 and Isa. 2:2-4 tells us that wars shall be no more in that age. Isa. 65:20 shows us that there will not be any infants die, and that only the sinner shall die at the age of an hundred. The 22nd verse shows that the days of God's people will be as the days of a tree, and that they shall long enjoy the work of their hands. Zech. 8:4 tells us that there shall be men and women of great age dwelling in Jerusalem. The next verse says the streets shall be full of boys and girls. Does this seem marvelous, and unbelievable? Well, listen to what the Lord says, "*If this be marvelous in the eyes of the remnant of this people in these days, should it also be marvelous in mine eyes? saith the Lord of hosts,*" Zech. 8:6. Goodspeed translates it, "If it seem incredible."

I close this part of the work by quoting Isa. 65:20-25: "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. They shall build houses and inhabit them: and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. It shall come to pass that before they call, I will answer; and while they are yet speaking I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock."

Non-millennialists never use this Scripture and many more like it. They have no place to fit them in. When forced by others to face them they just say, "It does not really mean what it says. It does not mean that people shall live hundreds of years and bear children. It does not mean that the wolf and the lamb will feed together." On what authority can they say it? They say it for one reason only, and that is to blind the people to millennial truth. They take away from the people the key of knowledge. From the above Scripture we learn:

1. Life will not be uncertain then as now. When one builds a house or plants a vineyard he can know that he will get the benefit of them and not be snatched away by sudden death.
2. There will be no infant death. "No more an infant of days."
3. None die under a hundred years of age. And the sinner only dies at this age.
4. The days of God's elect will be as the days of a tree, and they shall long enjoy the work of their hands. That is why they are assured that when they build a house or plant a vineyard they will live to enjoy the same.
5. They have offspring in this age. "Their offspring with them."
6. The wolf and the lion shall graze with the lamb.

This can be nothing but the millennial age and shows that there will be a natural people on earth then, and that they will bear children and live a long time. This is the Word of God, not the invention of Premillennialists. We simply believe what the Scriptures foretell will come to pass. Any other doctrine must leave hundreds of Scriptures like this without any meaning or way of being fulfilled. Other people never quote or teach them to the people. More than that they oppose those who do bring them up and teach them. We believe they are there to be believed and taught. Others seem to believe they are there to be ignored and passed over.

God's Word shows that though this be unbelievable in the eyes of men, that it is not in His sight. "*If it seems, incredible in the sight of the remnant of this people IN THOSE DAYS, in my sight will it also seem incredible?*" Zechariah 8:6, Goodspeed's translation.

PART THREE: HISTORY OF THE DOCTRINE

Mr. Kempin made an effort to prove with history that the doctrine of the thousand years reign was unscriptural. He had a lot to say about the controversy over this question in the second, third and fourth centuries. He gave the names of some early writers and bishops who opposed the doctrine, and the names of some who stood for the doctrine. He gave Dionysius of Alexandria the credit for suppressing the doctrine in the East, and Augustine the credit for giving the death blow to it in the West. "Augustine is said to have given a. decisive blow to this doctrine in the West just as Dionysius did in the East. His interpretation of the apocalyptic vision became the prevalent view on the subject in the Western churches, and by the influence of his teaching the doctrine of millenarianism was banished from the realm of dogmatics," page 59.

On pages 60, 61, he said the doctrine of the millennium never thrived in Greek Christian soil. He tries to reason from this that the doctrine was a distinctively Jewish doctrine which had been transplanted into the Christian community. But he never got back to the reason as to why the doctrine never thrived in Grecian soil, nor did he tell us the influence under which Dionysius, Augustine and others had been turned against the doctrine of the thousand years reign. Neither did he tell us how it was that Augustine had given the decisive blow to this doctrine in the West. He did not tell us what influence the union of the churches with the state had in causing Augustine to formulate a new position on the millennial reign. Augustine was the first man to proclaim that the Catholic church in its EMPIRICAL form was the kingdom of Christ on earth and that the millennial reign began with the first advent of Christ. This is the very heresy Mr. Kempin has taught all the way through his book, viz: That we are now reigning with Christ. Augustine, and Ambrose, another man who opposed the old belief in the millennial reign, advocated the suppression of heresy by force. They started the forcible suppression of the old millennial doctrine by the power of the state church. That is how he banished the doctrine from the realm of dogmatics. I am prepared to give the reader all this information and to show how the suppression of the doctrine of the thousand years reign of Christ on this earth prepared the way for the development of the Roman Catholic hierarchy.

Mr. Kempin listed Origen, whom he calls the distinguished author and scholar of Alexandria, Dionysius, bishop of Alexandria, Jerome, Augustine and Caius, the learned presbyter of Rome, as some who opposed the idea that Christ would reign on earth a thousand years. I am prepared to show that Origen, Dionysius, Jerome and Augustine were all influenced by Greek philosophy against which Paul warned when he wrote, "*Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ*," Col. 2:8. Mr. Kempin listed Montanus, Justin Martyr, Irenaeus, and Tertullian as some who held to the doctrine of the millennial reign, which Mr. Kempin calls heresy. I shall give others who held to this doctrine and shall show how close was the connection between some of these men and the apostles themselves. Three of these advocates of the millennial reign suffered martyrdom.

A Doctrine of the Early Churches

I shall present sufficient evidence to prove that the early churches held to the doctrine of the thousand years reign of Christ and His saints on this earth. The first proof I shall give is found in the *Encyclopaedia Britannica*, volume 15, pages 495, 96.

"Faith in the nearness of Christ's return and the establishment of His reign of glory on earth was undoubtedly a strong point in the primitive Christian church. In the

anticipations of the future prevalent among the early Christians (50-150) it is necessary to distinguish a fixed and a fluctuating element. The former includes (1) the notion that a last terrible battle with the enemies of God was impending; (2) the faith in the speedy return of Christ; (3) the conviction that Christ will judge all men; and (4) will set up a kingdom of glory on the earth. To the latter belong views of the Antichrist, of the heathen world-power, of the place, extent, and duration of the earthly kingdom of Christ, etc. These remained in a state of solution; they were modified from day to day, partly because of changing circumstances of the present day by which forecasts of the future were regulated, partly because the indications—real or supposed— of the ancient prophets always admitted of new combinations and constructions. But even here certain positions were agreed upon in large sections of Christendom. Amongst these was the expectation that a FUTURE kingdom of Christ ON EARTH should have a fixed duration— according to the most prevalent opinion a duration of A THOUSAND YEARS. From this fact the whole ancient Christian eschatology (Doctrine of the last things) was known in the latter times as Chiliasm (The Greek word for thousand is "Chilia," G. E. J.) —a name which is not strictly accurate, since the doctrine of the millennium was only one feature in its scheme of the future. That a philosopher like Justin, with a bias toward Hellenic construction of the Christian religion, should nevertheless have accepted its chiliastic elements is strongest proof that these enthusiastic expectations were inseparably connected with the Christian faith down to the middle of the second century.

"After the middle of the second century these expectations were gradually thrust into the background. They would never have died out, however, had not circumstances altered, and a NEW MENTAL ATTITUDE been taken up. (Notice that a NEW mental attitude was taken up after, the middle of the second century.) The spirit of the philosophical (Greek philosophy) and the theological speculation and of ethical reflections, which began (Notice this) to spread through the churches, did not know what to make of the OLD HOPES of the future. To a NEW GENERATION (Notice this) they seemed paltry, earthly and fantastic, and far-seeing men (I wonder how far they saw) had good reason to regard them as a source of political danger. (Notice this.) But more than this, these wild dreams (Wild to them) about a glorious kingdom of Christ began to disturb the organization (Be sure to remember this) which the churches had seen fit to introduce." End of quotation.

Now let us sum up what we have found from this quotation from the *Encyclopaedia Britannica*. (The words. enclosed in parenthesis are mine. I inserted them to call attention to some important things.)

1. The early churches held to the hope that Christ would return to earth and set up a glorious kingdom and reign on this earth for a thousand years. The encyclopaedia says it was undoubtedly a strong point in the primitive church.

2. This shows that the doctrine of the millennium, or thousand years reign, is not a new doctrine as many today think.

3. It was inseparably connected with the Christian faith down to the middle of the second century. After that a fight began to be made on the doctrine.

4. After the middle of the second century a new mental attitude had developed, brought about through PHILOSOPHICAL and theological speculation. The OLD HOPES to which the early churches held seemed paltry and fantastic to this new generation.

5. The old doctrine of the millennial reign was disturbing to the new organizations which some of the churches had introduced. The Montanist party, so called because of a leader named Montanus, contended for the continuance of the old millennial hope, and against the hierarchical tendencies of these new organizations.

At this point it is needful to bring before the reader the history of the Alogi and Montanistic parties.

The Alogi and Montanists

As early as the year 170 a church party in Asia Minor —the so-called Alogi rejected the whole body of apocalyptic writings and denounced the Book of Revelation as a book of fables. All the more powerful was the reaction. In the so-called Montanistic controversy (160-220) one of the principal issues involved the continuance of the chiliastic (Millennial) expectations in the churches. . . After the Montanistic controversy chiliastic views were more and more discredited in the Greek church; they were, in fact, stigmatized as Jewish, and therefore as heretical. *Encyclopaedia Brit.*, Vol. 15, page 496.

On page 198 of Dr. Newman's history we have a short article about the Alogi. We have learned that they rejected the Book of Revelation and the doctrine of the thousand years reign. Now, let us see what heretics they were. (Note: The encyclopaedia spells the name Alogi, Dr. Newman Alogoi.)

"The Alogoi. This term was applied by Epiphanius to those who in the second century opposed the Logos (Word) doctrine of John's Gospel. They are said to have rejected not only the fourth Gospel, but the Johannean Apocalypse (Revelation) and the Johannean Epistles as well. Epiphanius relates that they not only denied the eternity of the Logos as a person of the Godhead, but attributed the Johannean Gospel and the Apocalypse to Cerinthus, who is elsewhere represented as the arch-enemy of the Apostle John. . . They are represented as having arisen in opposition to the Montanistic prophecy." End of quotation.

From this we see that the Alogoi party, which fought the doctrine of the thousand years reign, also denied the eternal existence of Christ, and rejected all the writings of the Apostle John. Let our Non-millennial friends take notice of this. Now, let us see what Mr. Newman says about the Montanistic party which stood for the millennial doctrine to be continued.

"We may regard Montanism: a. As a reactionary movement against the innovations that were being introduced into the churches through the influence of Gnosticism and of paganism in general; especially against the emphasizing of knowledge (Greek philosophy) at the expense of faith, laxity of discipline in the churches, and consequently of morals in the members, against the merging of the churches in the world, against THE GROWTH OF HIERARCHY," etc., page 202. We have seen that one of the reasons that some insisted on giving up the old millennial hopes of the early churches was that the doctrine was disturbing to the organization some of the churches had seen fit to introduce. The Montanists protested against these innovations, or organizations which were promoting the growth of the hierarchical system. They contended for the continuance of the old millennial doctrine. But the other party which had introduced these innovations which were promoting the, growth of hierarchy objected to the millennial doctrine because it was disturbing to their new innovations and organizations. Here we have the beginning of the departure from the truth which was to end in the full development of the Roman Catholic hierarchy. The Non-millennial doctrine and the growth of the hierarchy were working hand in hand. It is no strange thing that state churches and episcopal forms of church government have always been antagonistic to the idea that Christ is coming back to the' earth to reign a thousand years.

Doctor Whitby's Testimony

At this point I wish to introduce the testimony of Dr. Whitby concerning the position of the early Christians: on the thousand years reign, and the position of Roman Catholics on the doctrine.

"The doctrine of the millennium, or the reign of saints on earth a thousand years, is now rejected by ALL ROMAN CATHOLICS, and by a greater part of Protestants, and yet it passed among the best of Christians for two hundred and fifty years for a tradition

apostolic; and as such is delivered by many of the fathers of the second and third centuries, who spake of it as the tradition of our Lord and His apostles, and of all the ancients who lived before them; who tell us the very words in which it was delivered, the Scriptures, which were then so interpreted, and say that it was held by all Christians who were exactly orthodox." "*Graves' Seven Dispensations,*" pages 562, 563.

Here we have further proof that the early churches believed that Christ and His saints will reign on this earth a thousand years. We also see that the Roman Catholic Church rejects the doctrine. I shall bring proof later that the Catholic church sought to crush out the doctrine of the millennial reign by persecution.

Mr. Kempin tells us on page 60 that the doctrine of the millennial reign was expressly condemned in the original articles of the Church of England. The doctrine of the millennial reign is contrary to the political and religious ambitions of state churches. Instead of waiting for Christ to come back to earth and take over the reins of the governments they want to keep Christ away from this earth and do this reigning for Him themselves. It is easy to see why the new generation who rose up after the middle of the second century were disturbed by the old hope of the millennial reign. That doctrine was not in keeping with their political ambitions and designs.

The Opposition to the Doctrine in the East

The first opposition to the doctrine of the millennial reign had its origin in Greek philosophy. Mr. Kempin said this doctrine never thrived in Greek soil, pages 60, 61. Had he gone into an investigation as to why it did not thrive in Greek soil he might have found something that would have been an eye-opener for him. The encyclopaedia tells us the spirit of PHILOSOPHICAL and theological speculation and of ethical reflections, which began to spread through the churches, did not know what to make of the OLD HOPES of the future, page 496, vol. 15.

To understand this opposition to the doctrine of the millennial reign which sprang out of Greek philosophy we need to study the influence of the culture of the city of Alexandria in Egypt. All the opposition to the millennial reign can be traced back directly, or indirectly, to the philosophical influence this city had on Bible expositors. Dr. Newman says, "Alexandria, the capital of the Ptolemies, became the greatest literary, PHILOSOPHICAL, and SCIENTIFIC center of ancient times," Newman's Church History, vol. 1, page 27. Mr. Kempin has already told us (page 57) that Origen, who opposed the millennial reign was a scholar of Alexandria. He also told us that Dionysius, whom he credits with putting an end to the millennial doctrine in the East, was a bishop of Alexandria. On page 288 in Dr. Newman's history we read: "Dionysius of Alexandria (200-265) was another distinguished pupil of Origen, and after a considerable interval (during which Heracles conducted the work), succeeded him as head of the catechetical school of Alexandria. The reputation of the school was well sustained by this great teacher, who, after fifteen years of service, exchanged this position for the bishopric of Alexandria."

In order to fully understand the reason why Origen, Dionysius, and Jerome, an admirer and pupil of Origen, opposed the doctrine of the thousand years reign, and the manner in which they opposed it, we need to study about Philo and his allegorical method of interpretation.

Philo, and the Allegorical Method

On page 59 of Dr. Newman's history we read this about Philo: "Philo enjoyed all the educational privileges that Alexandria afforded. Thoroughly imbued with the spirit of Greek philosophy and familiar with Greek literature, he was yet a devout Jew. He was of the opinion that the Greeks derived from the Jewish Scriptures all that was wise, true and lofty in their thinking. It was his task, as it had been the task of others of his type, to show the

complete harmony of the divine revelation of the Old Testament with all that is best in Greek philosophy." (Let the reader remember the admonition of Paul, "*Beware lest any man spoil you through PHILOSOPHY, and vain deceit*," Col. 2:8. On page 28 of Dr. Newman's history we read, "In Philo, who lived in the New Testament time, we meet with the most elaborate effort to blend Hebrew and Greek thought, and by the application of the allegorical method of interpretation to explain away EVERYTHING in the Old Testament that was out of harmony with the refined spiritualism of the current modified Platonism." (Plato was a Greek philosopher.) On page 60 Mr. Newman says this about the allegorical method which Philo had adopted: "This, as applied to ancient documents, was not an invention of Philo, or of his Jewish-ALEXANDRIAN predecessors. It had been employed for centuries by the Greeks in the interpretation of Homer. . . Everything that is opposed to his PHILOSOPHICAL conceptions of God and the universe and to his sense of propriety in the recorded deeds of God yields readily to this universal solvent. . . This corrupting feature of Philo's work was laid hold of by early Christian writers." On page 182 Mr. Newman further says about Philo: "He adopted an allegorical method of interpretation, according to which the literal meaning of the Old Testament was of no account, and a given passage could be made to mean anything whatsoever, according to the fancy of the interpreter." I wonder if this is not why Peter told us, "*No prophecy of scripture is of any private interpretation*," II Peter 1:20.

This allegorical method of explaining away everything he did not like, which method Philo borrowed from the Greeks, was the same method that Dionysius of Alexandria employed in his efforts to outdo those who believed in the millennial reign. The encyclopaedia has this to say about Dionysius: "Dionysius of Alexandria succeeded in healing the schism asserting the ALLEGORICAL (Philo's method) interpretation of the prophets as the only legitimate exegesis. During the controversy Dionysius became convinced that the victory of the mystical theology over Jewish Chiliasm (Millennialism) would never be secure so long as the Book of Revelation passed for an apostolic writing and kept its place among the homologoumena of the canon. He accordingly raised the question of its apostolic origin; and by reviving old difficulties with new ingenious arguments he carried his point. The Greek church kept Revelation out of its canon, and consequently Chiliasm remained in its grave." (That is on Grecian soil. This explanation Mr. Kempin did not give us. It did not suit his point.)

This allegorical method of Philo's, borrowed from Greek philosophy, was used by Dionysius, Origen, and other millennial opposers of the early centuries. In fighting down and suppressing the doctrine of the millennial reign these men were making way for the introduction of new things in the churches which brought about the growth of hierarchy. Dr. Newman tells us that the Montanists, who insisted on the continuance of the old millennial hopes of the early churches, protested against the growth of hierarchy in their time. Newman's history, page 202, and *Encyclopaedia Brit.*, volume 15, page 496. I have heard modernists use this same allegorical method to explain away the Scriptural account of creation and to try to uphold the theory of evolution. The Non-millennialists of today use the same method to explain away the reign of Christ on the throne of David, the restoration of Israel to Canaan land, the millennial reign and everything that does not conform to their conceptions of things. The modernists of today are following this same old line of Greek philosophizing, and allegorizing, to explain away the plain, clear-cut prophecies of the Word of God and keep the people from believing the truth of God. As the Alexandrian's school of philosophy and theology turned many of the early churches away from the hope of the primitive churches and prepared the way for the development of the Roman Catholic Hierarchy, so are the modernists and Non-millennialists of today keeping the people in ignorance of the important truths of prophecy, and are leading the way back to Rome and

preparing the way for the coming of the beast. In this connection I wish to quote from a speech recently made by Bishop Oxnam, the head of the Federal Council of Churches.

Oxnam Sees Women as Key to Church

Philadelphia.—"When the women of the churches want the union of the churches, the union of the churches will come," Methodist Bishop G. Bromley Oxnam of New York told 1000 women here at the luncheon of the department of woman's work, Philadelphia Council of Churches.

He called for union of all Protestant denominations into one Church of Christ, which would then unite with the Eastern Orthodox (Greek Catholic.—G. E. Jones) and afterwards help create one Holy Catholic church to which all Christians may belong.

Bishop Oxnam went on to say, "I would be glad to kneel at any altar and have the hands of Harry Emerson Fosdick placed on my head, symbolizing the passing of the independence and freedom of Baptist tradition to the new church."

Comment: Bishop Oxnam is the man who said the God of the Old Testament was a dirty bully. Fosdick is a rank modernist who calls himself a Baptist. He does not believe in the virgin birth of Jesus, His resurrection, or His second coming. But he tells us he is looking for the coming of another messiah, who will bring peace to the earth. He says this messiah may now be in his crib in some unknown village. These modernists and millennial haters are wanting a union of all churches. This church federation of theirs will bring all false religion under beast worship. "*All that dwell upon the earth shall worship him* (the beast), *whose names are not written in the book of life,*" Rev. 13:8.

The Opposition in the Western Churches

"The Western church was also more conservative than the Greek. Her theologians had, to begin with, little turn for the mystical speculation. . . This, however, holds good of the Western theologians only after the middle of the third century. The earlier fathers, Irenaeus, Hippolytus, Tertullian, believed in Chiliasm simply because it was a part of the tradition of the church, and because Marcian and the Gnostics would have nothing to do with this conception. It is the same through the third and fourth centuries with those Latin theologians who escaped the influence of the Greek speculation. Commodian, Pettavensis, Lactantius and Severus were all pronounced millennial, holding by the very details of the primitive Christian expectations. As to the canonicity and the apostolic origin of the Johannine apocalypse (Revelation) no doubts were ever entertained in the West. . . This state of matters, however, gradually disappeared after the end of the fourth century. The change was brought about by two causes — first, Greek theology, which had reached the West chiefly through Jerome, Rufinus and Ambrose; and second, the new idea of the church wrought out by Augustine on the basis of the ALTERED POLITICAL situation of the church. (Christianity had now been made the state church by Constantine and his successors, and a partial union of church and state had been brought about.—G. E. J.) Augustine was the first who ventured to teach the Catholic church, in its EMPIRICAL form, was the kingdom of Christ, that the millennial kingdom had commenced with the appearing of Christ, and was therefore an accomplished fact. By this doctrine of Augustine the old millenarianism, though not completely extirpated, was at least banished from official theology. (That is the theology of the state church.) It still lived on, however, in the lower strata of Christian society; and in undercurrents of tradition it was transmitted from century to century. At various periods in the history of the middle ages we encounter sudden outbreaks of millennarianism, sometimes as the tenet of a small sect, sometimes as a far-reaching movement. And, since it was suppressed, not as in the East, by mystical speculation, its mightiest antagonist, but BY THE POLITICAL CHURCH OF THE HIERARCHY, we find that wherever Chiliasm appears in the middle ages it makes common

cause with all enemies of the SECULARIZED (state) church. . . In the Anabaptist movements it appears with all its old uncompromising energy," *Encyclopaedia Brit.*, Vol. 15, page 496.

Comment: In the above quotation from the encyclopaedia we find a number of things to which I want to call attention:

1. The doctrine of the millennial reign prevailed longer in the Western churches than among the Greek churches.

2. The Latin theologians who escaped the influence of the Greek teaching still held on to the same old hope of the early churches.

3. A change was finally brought about in the West by two causes. The first cause was the importation of the Greek philosophical speculation. The second was the altered political situation the churches found themselves in. after Christianity had been made the religion of the state. That was done by Constantine. Mr. Newman said Constantine offered to every convert to Christianity twenty pieces of gold and a baptismal robe, page 307. He also legalized bequests to Christian churches, page 307.

4. This changed political situation required the formulation of a new position as to the millennial reign.

5. The Christians (so called) had ceased waiting for Christ to return and reign on earth, and they abandoned their hope of reigning with Christ in the future, and considered themselves reigning with Christ in this present age. This is the doctrine Mr. Kempin has taught all through his book and the thing Non-millennialists all teach today. It had its origin in the false doctrine of Augustine. It came to them through Roman Catholicism.

6. Augustine was the first to teach that the Catholic church in its EMPIRICAL form was the kingdom of Christ, and that the reign is now going on. That is exactly what Mr. Kempin and every Non-millennialist teaches.

7. The secularized church (Roman Catholic) suppressed the doctrine of the millennial reign by political force.

8. On page 311 Dr. Newman tells us that Augustine and Ambrose (both Non-millennialists) advocated the forcible suppression of paganism and heresy. Of course, they thought it heresy to teach the old millennial doctrine.

9. Since the millennial doctrine was suppressed by the political power of the state church, then those who believed in the reign of Christ and His saints on the earth suffered persecution for their belief.

10. The secularized church, which did not believe in the millennial reign, was the power that persecuted those who did believe in the millennial reign.

11. Let us put the Scriptural test to this and see who is right. Those who follow Christ and the truth do not persecute, but they suffer persecution. "*All that live godly in Christ Jesus shall suffer persecution,*" 2Tim. 3:12. "*Blessed are they which are persecuted for righteousness sake: for theirs is the, kingdom of heaven,"* Matt. 5:10.

12. Lactantius, who is listed by the encyclopaedia as one who believed in the old millennial doctrine of the primitive churches, did not believe in persecution. "Lactantius in the time of Constantine wrote: 'Religion cannot be compelled; nothing is so voluntary as religion,'" *Newman's Hist.*, page 311.

13. The Anabaptists, from whom present-day Baptists came, held on to the millennial doctrine with uncompromising energy.

14. Those who held on to the millennial doctrine through the middle ages were the common foes of the secularized, or state church.

15. Non-millennialism, which had its beginning in Greek philosophy, has been perpetuated through the Roman Catholic church and her offspring, and others who have been influenced by the allegorical method first employed by the Greek philosophers, then

by Philo, and last by the opposers of the millennial doctrine in the second, third, and fourth centuries.

Mr. Kempin Witnesses Against Himself

Without intending to do so, Mr. Kempin unconsciously witnesses against himself on the millennial question. The same period of time when he almost has the old millennial doctrine banished from the earth is the same period of time he almost has salvation by faith banished from the earth. On page 42 he says, "In between the period of the martyrs and the Reformation, historians bear witness to the Dark Ages when the gospel was supplanted by an authoritarian church which made tradition equal to revelation. During this long night of spiritual darkness, salvation by faith in Jesus Christ was practically an unknown thing save by a few men and women who dared to stand out against the church of Rome." Then on page 60 Mr. Kempin says, "After this we do not read of millennarianism for a long time. At various periods of the history of the Middle Ages, says Harnack, we encounter sudden outbreaks of millennarianism, sometimes as the tenet of a small sect, sometimes as a far-reaching movement." So the same period of time that Mr. Kempin has the doctrine of a millennium almost unknown is the same period of time that he has the doctrine of salvation by faith unknown. According to Mr. Kempin the gospel was supplanted by the authoritarian church. I have shown from quotations from the encyclopaedia that the same authoritarian church suppressed the preaching of the millennial reign by force. Mr. Kempin says that salvation by faith in Christ was unknown save by a few men and women who dared to stand out against the church of Rome. On page 497 the encyclopaedia tells us that wherever Chiliasm (Millennialism) appears in the middle ages it makes common cause with the enemies of the secularized church, that is, the Church of Rome. So the same few who dared to stand out against Rome and preach salvation by faith in Christ were the same few who brought the doctrine of the millennial reign down through the centuries. Rome was the enemy of the doctrine of the 1000 years reign as well as the enemy of salvation by grace through faith in Christ. Had the doctrine of the millennial reign never been suppressed in the early centuries in order to make way for the new organizations which produced the growth of hierarchy, against which the millennial believers protested, it is doubtful if the world would ever have had the system of the Roman Catholic Hierarchy. The supposed far-seeing men in the second century who feared the millennial doctrine because they thought it brought a political danger, and because it was disturbing to their new organizations, were not far-seeing enough to know that they were preparing the way for such a system as the Roman Catholic Hierarchy. The Lord knew His business when He gave to His people the Book of Revelation, and, had its teachings been followed, people would have been better able to see the trend of affairs.

Antioch Against the Alexandrian Method of Interpretation

After telling about the opposition to the millennial doctrine among the Greek churches, and their rejection of the Book of Revelation from the canon, the encyclopaedia goes on to say, "In the Semitic churches of the East (the Syrian, Arabian and Ethiopian), and in that of Armenia, the apocalyptic literature was preserved much longer than in the Greek church. . . Chiliasm (Millennialism) survived amongst them to a later date than in Alexandria and Constantinople," page 496, Vol. 15. The reader will remember that the missionary church that sent out Paul, Barnabas and Silas as missionaries was the Antioch church in Syria. From this place came the main opposition to the new theology, the allegorical system, and the Non-millennium doctrine that came from the philosophical school at Alexandria. On page 297 of Dr. Newman's History we read the following:

"Reference has been made in an earlier chapter to the catechetical school of Alexandria, founded by Pantaenus and made illustrious by Clement, Origen, Heracles, and

Dionysius. Antioch did not so early become a seat of Christian learning, but from 270 onward under Lucian, it came into rivalry with Alexandria as a center of theological thought and influence. In the great christological controversies of the fourth and the following centuries Alexandria and Antioch were always antagonists. Alexandria representing a mystical transcendentalism and promoting the ALLEGORICAL interpretation of the Scriptures; Antioch insisting on the grammatico-historical interpretation of the Scriptures, and having no sympathy with the mystical modes of thoughts." In other words, the school at Antioch objected to the allegorical method adopted from Greek philosophy, by which all the literal meaning of the prophets were explained away and made to fit in with the higher philosophical and so-called science of the Greeks, so the Alexandrian school of thought promoted the rationalism and the modernism of that day. On the other hand, the Antioch school endeavored to hold to the primitive faith which had been delivered to the saints.

I think enough has been presented to show that the first opposition to the millennial reign came from the Alexandrian school of thought which was endeavoring to follow the philosophy and false science of the Greeks. Dionysius, to whom Mr. Kempin gives credit for overcoming the millennial doctrine, was at one time the head of this school. So was Origen, another opposer of the doctrine that Christ and His saints would reign on earth a thousand years. Jerome and Augustine in turn were influenced by the corrupting influence of the allegorizing method which the Alexandrian theologians had adopted from Philo, who himself had borrowed it from the Greek philosophers. Is it any wonder that Paul said, "*Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ*?" Col. 2:8.

John-Polycarp-Irenaeus Chain

I shall now establish a chain of believers in the reign of Christ and His saints on earth reaching from John the Revelator to Irenaeus who lived in the closing days of the second century.

On page 181, Vol. 18, of the *Encyclopaedia Britannica* there is an excerpt from a letter written by Irenaeus to Florinus. I quote as follows:

"I can now point out the place where the blessed Polycarp used to sit when he discoursed, and describe his goings out and his comings in, his manner of life and his personal appearance and the discourses which he delivered the people, how he used to speak of his intercourse with John and the rest of those who had seen the Lord, and how he would relate their words. To these things I used to listen, and, at the time, through the mercy of God vouchsafed to me, noting them down, not on paper, but in my heart, and constantly by the grace of God I brood over my accurate recollections."

After this quotation the writer of the encyclopaedia comments as follows:

"These words establish a chain of tradition (John-Polycarp-Irenaeus) which is without parallel in early church history."

All writers credit Polycarp and Irenaeus as believing that Christ and His saints would reign on this earth after the resurrection of the saved for a thousand years. Mr. Kempin himself (page 56) mentions Irenaeus as one who believed the doctrine. For some reason he failed to mention Polycarp. In the Seven Dispensations by J. R. Graves we read the following about Justin Martyr and Irenaeus:

"Dr. Cave, though seemingly opposed to his faith, admits that Justin expressly asserts that after the resurrection of the dead is over, our Saviour, with all His holy patriarchs and prophets, the saints and martyrs should visibly reign a thousand years, and also adds that Justin and Irenaeus held the millennium in an innocent and harm less sense. Dr. Elliott calls him a man to whose learning and piety testimony has been borne by nearly all the succeeding fathers," page 561.

On the same page this quotation from Irenaeus is given:

"It is fitting that the just, rising at the appearing of God, should in the renewed state receive the promise of the inheritance which God covenanted to the fathers, and should reign in it. . . It is but just that in it they should receive the fruits of their suffering, so that WHERE for the love of God, they suffered death, THERE they should be brought to life again, and WHERE they endured bondage, THERE also they should reign. For God is rich in all things, and all things are of Him; and therefore I say, it is becoming that creation being restored to its original beauty, should without any impediment or drawback be subject to the righteous."

On the same page it is said that Chillingworth says that Irenaeus made the doctrine of Chiliasm (Millennialism) apostolic tradition. Eusebius and Jerome (both Non-millennialists) both affirm that he (Irenaeus) believed in the thousand years reign according to the letter of the Revelation of John; and Whitby allows that he taught that Christ will everywhere be seen, his proof being Matt. 26:29, and adding that this cannot be done by Him while He remains in the celestial regions."

Here is the passage Irenaeus offered as his proof. "But I say unto you, I will not drink henceforth of this fruit of the vine, until the day when I drink it new with you in my Father's kingdom." This certainly shows that Christ will again drink of the fruit of the vine in a future time.

Justin Martyr

Justin Martyr is another whom Mr. Kempin lists as a believer in the millennial reign. Dr. Newman tells us that he was a student of the Greek philosophies, but after his conversion to Christianity he renounced all that. "Justin and Athenagoras, who yet, after they adopted Christianity rejected Platonism at the word of demons," page 272. The encyclopaedia tells us that the fact that a philosopher like Justin should nevertheless have accepted its chiliastic elements is strongest proof that these enthusiastic expectations were inseparably connected with the Christian faith down to the middle of the second century, page 496.

Justin Martyr, Irenaeus and Polycarp all suffered martyrdom for their faith. I have yet to read when any of the Alexandrian school ever suffered martyrdom for their faith.

I think I have furnished sufficient proof that the early Christians believed that Christ would return to this earth to reign with His saints for a thousand years. I have traced the original opposition to this doctrine to the Alexandrian school of thought, which was spoiled through philosophy and vain deceit against which Paul warned us, Col. 2:8. They palmed off on the religious world the mystical allegorical method of the prophets by which a passage of Scripture can be made to mean anything the interpreter might want it to mean. It is true that the sacrifices and ordinances of the law were typical. But I have shown that the law had no connection with the Abrahamic covenant. The covenant with Abraham, Isaac, and Jacob, and the prophets, belong to a separate body of the Scriptures than that of the law. The predictions of the prophets concerning the restoration of Israel to the promised land and the rebuilding of the throne of David were not based on the law and its promises and types, but upon God's promises to the fathers before the law age ever came in.

It is one thing to use an animal sacrifice as a type, but the direct predictions of the prophets cannot be allegorized and explained away. To do so is to make the Bible a jumbled confusion, and to do violence to the Scriptures. Peter plainly tells us that no prophecy of Scripture is of any private interpretation, 2Peter 1:20. Then we must take them as predictions with literal fulfillment.

PART FOUR: OTHER OBJECTIONS CONSIDERED

In the last part of this book I wish to take up some other objections which are often brought against the doctrine of the thousand years reign. Let me say in the beginning that when we find a plain statement of a thing in the Bible that it is dishonoring to God and His Word to go to hunting objections to that plain statement. The Bible plainly says, "*They shall be priests of God and Christ, and shall reign with him a thousand years*," Rev. 20:6. Since this is the plain inspired statement and interpretation of Rev. 20:4 then we should accept it and not go to hunting up supposed difficulties.

None But Martyrs in the Reign

We often hear it said that none but the martyrs will be in the thousand years reign. Those who offer this criticism, or objection, have certainly not read the passage closely. Let us read it: "*And I saw thrones, and they sat upon them, and judgment was given unto them: And I saw the souls of them which were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands ; and they lived and reigned with Christ a thousand years*," Rev. 20:4.

Those who live and reign with Christ include two groups. They include the group referred to as the ones John saw sitting on thrones. John commenced with that group in Rev. 4:4 when he saw the elders sitting on their seats, or thrones. The Revised Version always renders this thrones instead of seats. The second group in Rev. 20:4 are the martyrs of the tribulation age who shall be put to death for refusing to worship the beast. John first mentions them in Rev. 6:9-11.

Then John goes on to explain "*This is the first resurrection*." Then he tells us that over such the second death hath no power, but they shall be priests of God and Christ, and shall reign with Him a thousand years. Who would be so foolish to say that only the martyrs will escape the second death? All the people included in Rev. 20:4 are people over whom the second death shall have no power. If only martyrs are included in Rev. 20:4 then none but martyrs will escape the second death. Then all who are included in the resurrection called the first resurrection shall reign a thousand years. To say that only martyrs will have part in the thousand years reign is to say that the first resurrection only includes the martyrs. If the first resurrection be regeneration, as some tells us, then is it only the martyrs who experience regeneration? If the first resurrection be a bodily resurrection of the saved, then will only the martyrs have their bodies resurrected at the second coming of Christ ? Since Rev. 20:6 is an inspired explanation of Rev. 20:4, then all who are included in Rev. 20:6 are also included in Rev. 20:4. If only the martyred dead are included in Rev. 20:4, then all who have died in any other way than by martyrdom are doomed to suffer the second death. Who is ready for such a conclusion? Why will not the brethren cease their fault-finding and accept the old doctrine?

David's Throne is in Heaven

Some think they can read where David's throne is in heaven. They are poor readers. Let us examine the passage.

"His seed shall endure for ever, and his throne AS the sun before me. It shall be established forever AS the moon, and AS a faithful witness in heaven," Psalm 89:36-37. The word AS is a comparative word. The throne of David is compared to three things. Its endurance is like that of the sun, moon, and a faithful witness in heaven. In Judges 6:1-6 we read where the Midianites invaded the land of Israel. It is said, "They came up AS grasshoppers for multitude." That certainly does not mean that the Midianites were grasshoppers. They were only compared to grasshoppers. So it is in Psalm 89:36-37. David's throne is compared to the sun, to the moon, and to a faithful witness in heaven. It

does not say it shall be established FOR a faithful witness in heaven, but AS (that is, like) a faithful witness in heaven. Jeremiah tells us that "Jerusalem shall be called the throne of the Lord," Jeremiah 3:17. Why try to explain away these positive statements?

The Last Day

"And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day," John 6:40. There are none mentioned here but those who shall believe and be saved. No unsaved are included in this statement. But the objection is that if they are to be raised at the last day, then they must be raised at the same time as the wicked. Whether our Lord has reference to the last literal day of this present age, or to the period of time known as the Day of the Lord, in neither case can the resurrection of the wicked be made to come then. Concerning man in his natural or unsaved state, Job says, "Man lieth down, and riseth not: till the heavens be NO MORE," Job. 14:12. If two men leave home and one tells his wife that he will be back the last day of the year, and the other says that he will not return until the year be no more, then the men will not return at the same time. One would return the last day of the year. But the other does not return the last day, because the year is to be no more when he returns. Rev. 20:4-6 shows us that the resurrection of the righteous comes before the thousand years reign. But it is not until the heaven and earth are fled away that the last resurrection takes place, Rev. 20:11-12. The resurrection in Rev. 20:5-6 is not the resurrection of Rev. 20:11-12. The one in Rev. 20:5-6 is of those over whom the second death has no power. The one in Rev. 20:11-15 is the one over whom the second death does have power. They are the rest of the dead who live again after the thousand years.

Every Eye Shall See Him

"Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him," Rev. 1:7.

This verse must be considered in the light of its context, In verse 5 Christ is called the prince of the kings of the earth. In verse 6 we are told that He has made us to be kings and priests. So the coming of Christ as King of kings, not His manifestation as Bridegroom, is under consideration in this verse. In Rev. 19:11-21 we have John's prophecy of Him coming as King of kings.

The reference to those who pierced Him refers to the Jews as a people. That will be the time when Israel shall receive Him.

Matthew 24:31

"And he shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other."

It has been wrongfully supposed that this had reference to the coming of Christ for His sleeping saints. By reading Isaiah 27:13 we find it has reference to regathering of the dispersed elect of Israel. "*And it shall come to pass in that day, that the GREAT TRUMPET shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem*," Isa. 27:13. Israel is especially under consideration in Matt. 24:15-31.

Russellism

The critics of the millennial doctrine often call this doctrine Russellism. But it is far from being Russellism. We teach that the wicked will not be raised until after the thousand years are over, whereas the Russellites teach that they will be resurrected in the thousand years and given a chance to believe and be saved in that time. Pre-millennialists put a thousand years between the resurrection of the righteous and the wicked. Non-millennialists and Russellites do not put a thousand years between the resurrection of the

just and unjust. They, not we, are like the Russellites. The Premillennial truth is the only doctrine that will successfully refute the second chance theory of the Russellites.

A New Doctrine

Many say the doctrine of the millennial reign is a new doctrine. I have brought proof to show that it is as old as the teaching of the New Testament. It was believed by the primitive churches. It was held by the Anabaptists from whom we Baptists claim to have descended. In 1660 A.D. over 20,000 Baptists presented a confession of their faith to the king of England. In this confession they declared their belief in the order in the resurrection and the thousand years reign. See Seven Dispensations, pages 405 and 487. It has never been a popular doctrine, however, in the prominent theological institutions and the systems that tend toward institutionalism and episcopacy. Those institutions that reject the doctrine of Christ reigning on earth a thousand years are leaning more and more to modernism, even as the Alexandrian school in Egypt which rejected the millennial reign in the early centuries. The preachers who are pulling out from the modernism of the Northern Convention are almost without exception Premillennialists.

In the First World War I was associated for nine months with some men in the Y.M.C.A. who were educated in Rochester Seminary at Rochester, New York. These men were rank modernists and bitter opponents of the old Pre-millennial doctrine.

The Battleground of Our Day

As the millennial reign was one of the main battlegrounds in the third and fourth centuries, so it is becoming more and more the battleground today between those who stand by the old Book and the old doctrines and the modernists of our times. It is a ringing challenge to everyone who loves our Lord and believes in preaching the whole truth to stand by His colors. It is no time for compromisers or pacifists. It is high time for those who claim to be with us to quit lending aid and comfort to our enemies. Some of our own brethren are insisting that we quit preaching on prophecy and limit our preaching to repentance and faith. Dionysius and his Alexandrian bunch threw the Book of Revelation out of the Bible. Our brethren are doing practically the same thing. If we are not to study, teach, learn from, and preach from that book, then how much better off are we than if the book was discarded from the Bible altogether? Can't the brethren see the logic of their position? If they were right in their position then they would not be out of harmony with any part of the Bible and the preaching of the Book of Revelation would not be disturbing to them. It was disturbing to the unscriptural organizations of the Greek churches in the early centuries, so they rejected the millennial reign and threw the Book of Revelation out of the canon. It is disturbing to some of our brethren today and they want us to cease teaching the thousand years reign and quit teaching the Book of Revelation. They make no effort to learn the contents of the book and teach the same to the people, and they would hinder and silence the mouths of those who are doing their best under the Spirit to post themselves on the teachings of the book and give to the people that part of the Word of God. They had better be careful. Any time any man would shut the mouth of a preacher from preaching anything that is taught in God's Word, and that God commands to be studied and taught, he is tampering with the things of God. Does God oppose Himself? Did He reveal unto us some things that will hurt His cause if they are studied and taught? What is wrong with these brethren? Have they lost all judgment? Are they wiser than God? Do they know better than God what is good for His cause? When they advocate that we quit preaching everything but repentance they are putting their wisdom up against the wisdom of God. Paul said to Timothy, "*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works*," II Tim. 3:16, 17. Does this sound

like there are parts of God's Word and doctrines that are unprofitable, and that should be let alone? Can't these brethren see that in their contention they have already made a long step toward modernism? The spirit that would prompt us to pick and cull the Word of God at will is modernistic and dangerous. These brethren would have us to cease preaching prophecy. But Peter said, "*We have a more sure word of prophecy whereunto ye do well to take heed*," 2Peter 1:19. So they set themselves in opposition to the words and admonition of Peter. I ask, is not this the spirit of modernism? If they neglect the prophetic part of the Scriptures then can they be throughly furnished to all good works? If they fail to teach that part to the people do they not fall short that much in their duty toward God and the people? Does it not become all the worse when they do it purposely and through prejudice and seek to justify themselves in so doing? Isn't it still worse when they criticize the other man for trying to give the people all the Word of God, and seek to shut His mouth?

That part of the Word of God that deals with prophecy is very important. Almost half the Bible is prophecy. Unless a servant of God is informed on prophecy he is unable to know how to avoid unscriptural alliances and entanglements. Many movements that look innocent enough may be headed in the wrong direction. Jesus said, "*Judge not according to the appearance, but judge righteous judgment,*" John 7:24. No movement can be rightly judged save in the light of God's Word. When men neglect to study or preach the prophetic part of God's Word they may be neglecting the very thing that God put in His Word to enable them to see and understand the character and the trend of that movement. The only way to keep out of the Devil's traps is to keep ourselves and others informed on all that the Word of God teaches, and to watch and pray. That is why Peter admonishes us to take heed to the sure word of prophecy. The Devil knows that if he can keep the people ignorant of the prophetic part of the Word of God he can better put over his programs and deceive more people. We have seen that Rev. 13:7 tells us that the beast is to have power over all nations. If these people who are clamoring for a world government knew where their movement was headed, and the serious consequences involved in the matter, they would certainly keep themselves free from the movement. This is a concrete example of the dire consequences of preachers failing to keep themselves informed on prophecy and instructing the people. In Rev. 13:8, we read that the time is coming when all whose names are not in the book of life will worship the beast. This shows where the federated church movement is headed. If many who are wrapped up in that movement knew where it was headed, and the consequences, they would clear their skirts in that respect. Many who are standing as watchmen are not sounding the warning. They have seriously failed in their duty of instructing the people on this line. What will be their excuse when they meet their Lord? How shall they answer to those over whom they are supposed to watch for their failure to give them instructions and keep them informed? Who, today, besides Premillennialists are seeking to warn the people about such movements and telling them where they are headed? If Premillennialists did not preach on coming prophetic events and post the people, then who would? In Jeremiah's day the supposed wise men opposed his prophetic warnings and declared that God had not spoken by him. Jeremiah said of them, "*How do ye say, we are wise, and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribe is in vain*," Jer. 8:8. So far as the prophetic part of God's Word is concerned, it may as well not have been written for the Non-millennialists and Postmillennialists. Who is to blame for the widespread ignorance of the people on prophetic truths and what is coming on the earth? Brother, will you not in all fairness ask yourself the question, "Is it I?" If people are uninformed on the meaning of present-day events, how much are you to blame? Can you afford to close your mind and eyes to the prophetic truths of God's Word? Can you let prejudice and preconceived ideas of your own stand in your way? Can you truthfully and wholeheartedly say, "If the Bible teaches that there is going to be a thousand years reign of Christ and His people on the earth I would like to know it, and I would like to learn

all I can about it?" Unless you can answer this question in the affirmative you still have a rebellious attitude toward some parts of God's Word. If you are not open to learn any certain truth that is taught in God's Word, then there is something wrong. Can you say, I want to know about this if it is taught in God's Word? Test yourself here. Are you sure it is conviction or prejudice that is holding you back? The question is not, Have I ever heard it preached before? The question is, Does the Bible teach it? Neither is the question, Is it Russellism? Is it Baptist doctrine? but Is it Bible doctrine? If I have to deny and cut out a part of God's Word to be a Baptist, then I will cease to be a Baptist. But I can with confidence say, I can still be a Baptist and believe in the doctrine of the millennial reign and all other Bible doctrines.

If you can say from your heart that you want to know and believe this doctrine, if it is Bible doctrine, then you can know. Start with the fact of the thousand years reign. "*They shall be priests of God and of Christ, and shall reign with him a thousand years*," Rev. 20:6. Quit trying to pile up difficulties before this plainly stated Bible fact. Commence with the fact and work out from there.

Conclusion

1. Make up your mind that you will believe whatever the Bible says even if you do not understand all about it.
2. Make up your mind that a plainly stated truth in the Bible cannot be disproven by some other part of the Bible.
3. Remember that all prophecy of God's Word must have its fulfillment sometime, somewhere, Matt. 24:25.
4. Remember that the system that cannot embrace all Bible truth is not big enough.
5. Any interpretation of the Bible that must discard a plainly stated truth in God's Word is a wrong interpretation.
6. God's Word plainly states that certain persons "*Shall reign with him* (Christ) *a thousand years.*"
7. This statement from God's Word demands your honest attention and may not be waived aside.
8. Since it is in the Bible, then what will you do with it?
9. All animals ate herbs, not flesh, in the beginning, Gen. 1:30.
10. Another age is coming in which animals will eat grass again, Isa. 11:6, 7.
11. Do you have a place for this in your system of interpretation?
12. There will be weaned and sucking children in that age, Isa. 11:8, 9.
13. Serpents will be harmless to these children then, Isa. 11:8-9.
14. What will you do with this prophecy and at what age will you put it?
15. Isn't it a fact that all children must have parents?
16. Does not Jesus teach that glorified people do not marry and will therefore not bear children? Luke 20:34-36.
17. Then must we not look outside the ranks of the glorified saints for the parents of the children in Isaiah 11:8-9; 65:23?
18. Do these things seem marvelous to you? Then read Zechariah 8:3-6 and see where the Lord says it is not marvelous in His eyes.
19. Does not a kingdom have to have subjects as well as heirs and rulers?
20. Since "*Flesh and blood cannot inherit the kingdom of God*," 1Cor. 15:50, then must not those who are heirs and rulers of the kingdom be in their resurrected or glorified bodies?
21. Does this not show that the saints must have their resurrection before they can do their reigning?
22. Is not the resurrection of the body of the saints under consideration in the 15th chapter of First Corinthians?

23. If flesh and blood cannot inherit the kingdom of God, then must not the saints who are to reign with Christ and inherit the kingdom have their resurrection before they do their reigning?
24. Is this not exactly what Premillennialists teach about the first resurrection and the thousand years reign?
25. Do not confuse the heirs of the kingdom, who must be in their resurrected bodies, with the subjects of the kingdom who will be in their natural bodies.
26. Are the heirs of a kingdom and the subjects of a kingdom the same people?
27. There are three phases of the kingdom to be reckoned with, Mark 4:26-28.
28. The millennial reign is only one of these phases.
29. Jesus taught that the twelve apostles should sit on twelve thrones judging the twelve tribes of Israel, Matt. 19:28.
30. This makes necessary the regathering of those twelve tribes, so Jesus taught the regathering of Israel.
31. This makes necessary the resurrection of the apostles before they can reign over regathered Israel.
32. This puts the resurrection of the saints before their reigning, even as taught in Rev. 20:5, 6.
33. The apostles are to sit on their thrones when Christ sits on His throne, Matt. 19:28.
34. The apostles cannot do their judging until Christ returns, for we read in 1Cor. 4:4 "*Judge nothing before the time, until the Lord come*."
35. Jesus says He will sit on the throne of His glory when He comes in the glory of His Father and the angels with Him, Matt. 25:31.
36. Since the twelve apostles are to sit on their twelve thrones when Jesus sits on His throne, then they will sit on their thrones when Jesus comes back and sits on His throne.
37. When Jesus comes back the saints will have their resurrected bodies, I Cor. 15:22, 23.
38. Since flesh and blood cannot inherit the kingdom of God then the twelve apostles must be resurrected before they can sit on their thrones and inherit the promise Jesus gave to them.
39. Jerusalem is to be called the throne of the Lord, Jeremiah 3:17.
40. At that time the twelve tribes, over which the twelve apostles are to reign, including both Judah and Israel, are to be regathered to their land, Jer. 3:17-18.
41. There were mysteries about the kingdom that were not made known to the old prophets, Matt. 13:35.
42. One of these mysteries was that the kingdom was to have three phases, Mark 4:26-28.
43. They only saw the kingdom enduring without an end, Isa. 9:7.
44. They foresaw the events of the millennial age, but did not see that phase as separate from the eternal phase.
45. It remained for the New Testament to make known the three phases, Mark 4:26-28, and to give us the length of the phase of that kingdom on this present earth, 2 Peter 3:7-8, and Revelation 20:4-6.

Let the reader carefully examine the outline above, giving careful attention to the references given.

(The End)

OTHER BOOKS

THE WORLD SYSTEM AND THE SOCIAL GOSPEL

This book needs to be read along with "*The Millennial Issue.*" It exposes the modernism of the day and shows the spirit that is behind the movements of the day and

where they are leading. It draws the distinction between the Social Gospel and the Gospel of Christ.

ONCE FOR ALL

This book presents both sides of the question of the believer's security. It answers apostasy teachers.

PILLAR OF CLOUD AND FIRE

This is a book of eight sermons. It is named after the first sermon.

JONES-WILHITE DEBATE

This is a written debate on the purpose of baptism.

THINGS WHICH MUST SHORTLY COME TO PASS

This is an exposition on the Book of Revelation by the same writer.

THE TRIBE OF ISHMAEL—SECOND EDITION

This is an exposure of Campbellism by the same author.

IS THERE A DIFFERENCE IN THE CHURCHES?

THAT YE MAY MARVEL
or
THE SIGNIFICANCE of BIBLE NUMBERS

INTRODUCTION

It is a distinct privilege and honor to write this word of introduction for my very good friend, G. E. Jones. Brother Jones is one of the greatest Bible expositors among Association Baptists. Through the years he has been very prolific with the pen. He is author of several books, all of which have been enthusiastically received by the public.

His latest book, "That Ye May Marvel," bids fair to be one of his best. This book deals with Bible numbers. He proves beyond doubt that he is master of the subject. He convinces the open-minded reader that these numbers are not just a happen-so, but rather behind them there is a Divine Purpose. This book will lead one to place a greater faith in the Bible and the great fundamental truths of the Bible. I have never read anything like it before.

It is my earnest prayer that this book will find its way into the lives of thousands. May it bless your life, dear reader, as it has blessed mine.

In His service,
Gerald D. Kellar, President,
Jacksonville College,
Jacksonville, Texas.

ACKNOWLEDGEMENT

I wish to acknowledge the help of my wife, the preacher boys in the Jonesboro Bible School, and other brethren in various places where I have taught these things, in helping me to gather the material for this book. But above all I want to give honor to the Holy Spirit of whose leadership I have been conscious in all my study and teaching on this line. I realize that this work is far from being complete. What God has not seen good to give to me and to my wife, and others who have helped us, He will to some extent give to others.

This book has gone far beyond the fondest expectations the writer had when he first undertook the work. He humbly believes that it will open up an avenue of study that will broaden and deepen the convictions of all who read its pages. No infidel or heretic can meet the Bible proof that has been brought out in this work. If our Lord tarries for twenty-five more years

the numerical method of studying the word of truth will be the one most accepted among those who hold to the truth. It will not be popular with false teachers, because they cannot use it. But it will be greatly feared by them.

This system of numbers can be used to set the Bible apart from all other religious works as the one book that is inspired of God. It can be used to detect the errors of copyists that may have crept into some manuscripts. In the writer's examination of John 10:27-29 he found 54 words in two different texts. The Vatican manuscript, which is the oldest known Greek manuscript has 54 words. Dr. Berry's Interlinear has 54 words. On the other hand the Westcott-Hort text has only 53. It does not have the last word for “My”. It is evident that the court of the tabernacle is a picture of a sheepfold. In John 10:1-29 Jesus was speaking about Himself as the Shepherd, about His sheep and the fold. The 54 words exactly correspond with the number of pillars in the court. If the reader will erect a miniature model of the tabernacle, as this writer has done, and count the pillars, he will find exactly 54 in all.

May the Spirit of God Who inspired the Bible bless this work to the enlightenment of many and make it a bulwark to their faith. May those who may find themselves out of line with Bible numbers see their error and get right before they stand face to face with the One Who inspired those chosen to write the Bible.

FOREWORD

Several months ago, upon the request of my son-in-law, Eld. J. N. Farish, I wrote a book on the tabernacle. That book led me into a study of the significance of some of the Bible numbers. Since that time I have taught several schools on the tabernacle. Many who have heard me have requested me to write a book on Bible numbers. This work has been undertaken in response to these requests. It was previously this writer's intention to put out a book on prophecy next, but, because of the way the study of numbers has opened up, and because of the urgent request of many of my friends, I am writing this book before undertaking the other.

It is not only this writer's intention in this work to show the significance of various numbers in the Bible and to make their application to various Bible truths, but he also desires to prove beyond a shadow of a doubt that the various books of the Bible were given by divine inspiration. He confidently believes that he has evidence of the Divine origin of the scriptures that no skeptic can successfully meet. Mathematics is an exact science, and one that changes not. Two and two made four thousands of years ago. They make four today and will forever more. I propose to show that various numbers stand for the same thing in one book as in every book in which they are found. Over fifty scriptures can be presented that connect the number FOUR with the first CREATION. These scriptures are found in such books as Genesis, Exodus, Numbers, 1st Chronicles, Psalms, Ezekiel, Daniel, Matthew, John, Acts, Romans, 1st Corinthians, Colossians, Jude, and Revelation. These books were written over a period of time extending through fifteen hundred years. The writers of the books of the Old Testament were dead long before those of the New Testament were born, yet they are in perfect agreement with one another as to the significance not only of the number FOUR, but of the other numbers which they use. They could not have formed a mutual agreement to palm off a deception on the world.

It is nowhere stated in so many words that THREE stands for the resurrection, FOUR for the first creation, FIVE for grace, EIGHT for the new birth. However, the reoccurrence of these various numbers in connection with these various doctrines is too frequent to be gainsaid. The association of these particular numbers with these particular doctrines in book after book cannot be accounted for except on the ground that these books were divinely inspired, and that the ONE who inspired the various writers, both of the Old and New Testaments, purposed that these numbers should stand for these doctrines.

The agreement of both the Old and New Testaments on the significance of different numbers proves that the same God who inspired the writings of the Old Testament, or Jewish scriptures, also inspired the writings of the scriptures that were given to the churches of our Lord Jesus Christ.

Many have read the word of God for a life time and have never noticed the association of certain numbers with certain doctrines. This writer, who is now sixty-three years old, has been a student of the Bible for over forty years, but only recently has he seen any significance in any of the numbers except ONE, THREE and SEVEN. Yet all along there has been abundant evidence all through the Bible, had he learned to count the Bible as well as read it.

The reader is asked to examine the pages of this work carefully giving prayerful attention to the scriptures that shall be given. May the Holy Spirit lead you into a deeper appreciation of the most wonderful of all books: the word of God.

--1952 --G. E. JONES

THE BIBLE CLAIMS TO BE INSPIRED

It cannot be denied that the Bible claims to be an inspired book, (2 Tim. 3:16) "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." Again, "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things," (Heb. 1:1-2). Again, "For the prophecy come not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2nd Pet. 1:21).

In various places our Lord Himself showed that He believed in the inspiration of the Old Testament scriptures. (The New Testament scriptures had not then been written). He said to the Jews, "**Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me,**" (John 5:38). Again, He said, "**Had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall you believe My Words?**" And again, "**The scripture cannot be broken.**" (John 10:35). And in Luke 24:44 He said to His disciples, "**These are the words which I spake unto you, that all things must be fulfilled, which are written in the law of Moses, and in the prophets, and in the Psalms, concerning me.**" After that it is said, "**Then opened He their understanding, that they might understand the scriptures.**" (Luke 24:46).

These verses testify that our Lord Jesus Christ himself believed in the inspiration of the scriptures. Moses, who lived fifteen hundred years before Christ, could not have known and written of Christ beforehand, except by Divine inspiration. What man today can look fifteen hundred years into the future and tell about some great individual who shall come, his birth, his life, his works, his death and resurrection? Paul, when before Festus and king Agrippa, said, "**Having therefore obtained the help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people and unto the Gentiles.**" (Acts 26:22-23).

When our Lord said, "**The scripture cannot be broken**", He was testifying to the Divine inspiration of the same. They cannot be broken because they were inspired by the Spirit of God, who cannot lie.

When our Lord opened the understanding of His disciples that they might understand the scriptures, He showed that the sacred writings are of such a nature, that if a man would understand their import, then he must be given a spiritual understanding of the same.

Having seen that the various books and writers, and Jesus Christ himself believed in the inspiration of the writings of the Bible, let us examine the testimony of the Old Testament writers, Lev. 1:1 states, "**And the Lord called unto Moses, and spake to him out of the tabernacle of the congregation, saying,**" etc. In Lev. 4:1; 6:1; 8:1; 12:1; 14:1; 17:1: 18:1; 19:1; 20:1; 22:1; 23:1; 23:1; 25:1; 27:1; it is said, "**The Lord spake unto Moses saying,** "etc." In some places it is said, "**The Lord spake unto Moses and Aaron.**" Isa. 2:1 states, "**The word which Isaiah, the son of Amoz, saw concerning Judah and Jerusalem.**" Jer. 1:1-3 says, "**The words of Jeremiah, the son of Hilkiah, to whom the word of the Lord came in the days of Josiah, the son of Amon, the king of Judah It came also in the days of Jehoiakim, the son of Josiah.**" In Ezek. 1:3 it is stated, "**The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar.**" Hosea 1:1 says, "**The word of the Lord came unto Hosea.**" And Joel 1:1 records, "**The word of the Lord came unto Joel, the son of Pethuel.**" Throughout the book of Amos is the expression, "**Thus saith the Lord.**"

The above scripture references give only a few of the many places where the writers of the Old Testament books claimed divine inspiration for themselves.

Jesus sanctioned their claim. His apostles and the writers of the New Testament books testified to the same. This much will certainly not be denied by anyone. The question is not, therefore, whether the Bible claims to be divinely inspired, but can that claim be proven true? The atheist and the infidel deny that claim. Were those men liars, deceivers and deceived, or were they proclaiming to men the truth when they claimed divine inspiration? Can such internal evidence of divine inspiration be found in their writings, such harmony and agreement between these men, most of whom never saw one another, as to prove beyond all controversy that the Bible is what it claims to be, a collection of books inspired by God? This is the task this writer has taken upon himself in this book on Bible numbers. He confidently believes that he has an array of facts and figures that no man can successfully refute. He asks the patience and close attention of the reader as he sets out upon this task.

Let me ask: Is it not reasonable to think that the great Creator of man would desire to reveal Himself unto His creatures, and to impart unto them a knowledge of His will and desire concerning them? What man, having many servants, would desire to keep those servants in ignorance of his existence, and in ignorance of his will concerning them and the duties they were to perform?

Does a great business concern leave the people to find out the best they can, each in his own way, about its existence? Must people attach themselves to this concern in any way they can? Must every man work for this enterprise in his own way? Can each make his own rules and regulations, all the time remaining in ignorance of the existence of such an enterprise, not knowing for whom he is working, why he is working, or how he is to work? It would be sheer folly for any enterprise to seek to pursue such a course. Any business, to succeed, would make known its existence, its purposes and desires. It would let the people know it wanted workers. It would make known what it wanted done and how it wanted it done. This being so then, is it not reasonable that God would want to make known unto His creatures His existence, what He wants them to do, and how He wants them to do it?

Paul said, "**We are the offspring of God**". (Acts 17:29). Would any earthly father desire to bring children into the world and keep those same children in ignorance as to his existence, and of his will concerning them? If not, then why would God desire to leave His offspring in ignorance of His existence and of His will concerning them? If the great Creator of the universe desired to reveal Himself to men is He not able to do so, and make known to them His will concerning them? Is the Creator of the universe so impotent that He is unable to communicate with His creatures and make Himself known unto them?

If then, God would desire to reveal Himself to his creatures, and if He is able to communicate with them and give them a revelation, has He not done so? In what book could one expect to find that revelation except in the Bible which hundreds of times over claims to be just such a revelation? Then, does it not behoove every man to diligently examine the claims of this book of all books, and not to lightly regard these claims, or to accept the half-baked ideas of its enemies? Will you not follow this writer as he goes into the internal evidence of the Book we call the Bible? Since it makes such a claim for itself, and since the things with which it deals, if true, are of so much importance, can any man afford not to diligently examine its claims?

INSPIRATION IS PROVED BY BIBLE NUMBERS

If the Bible is an inspired book as it claims to be, are not its numbers as well as its words inspired? One of its books is called "Numbers". It is not called by that name simply because it contains the numbering of the children of Israel, but because of the significance of the numbers used in it. Rev. 13:18 gives the clue, "**Here is wisdom. Let him that hath understanding COUNT the number of the beast: for it is the number of a man; and his number is six hundred three score and six.**" If then, the beast is to be identified by the use of numbers, and by counting, does not this number have a significance which is stamped with the mark of divine inspiration? If this number, six hundred sixty-six, has its significance, is it the only number in the Bible that has a significance? Can one not expect that others too, have their significance? Is one not to learn to count the Bible as well as read it?

The psalmist, speaking of the Lord, said, "He telleth the NUMBER of the stars; He calleth them all by their names. Great is our Lord, and of great power: His understanding is INFINITE." (Ps. 147:4-5). Then, in Isa. 40:25-26, God said, "To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by NUMBER; He calleth them all by names, by the greatness of His might." Jesus said to His disciples, "**The very hairs of your head are all NUMBERED.**" (Matt. 10:30).

Why are such numbers as SEVEN and TEN found so often in books of prophecy like Daniel and Revelation if they are without significance? Why is the number THREE associated so often with the resurrection of the body if it has no significance at all?

If the reader will follow this study he will be made to see that the Bible from beginning to end is built upon a vast system of numbers which is interwoven with the doctrines of the word of God. This will equip him with an armor that cannot be penetrated by all the fiery darts of modernism and infidelity.

THE TESTIMONY OF BIBLE NUMBERS TO THE TRUTH

The world has reached a stage in history when everyone is number conscious. Every wage earner, as well as others, has a social security number. The men in the army and navy have their numbers, and when their dead bodies are found, they are identified by their numbers. Every life insurance policy, sick and accident, or hospital policy, has its number. When food was rationed, every ration card bore a certain number. Cars and trucks are identified and traced, both by the numbers on the license plate, and by the serial number of the motors. Football and baseball players have their numbers on the back of their uniforms by which each player can be identified. Even so has the time come for the Lord's people to distinguish by numbers between what is true and what is false; what is of God and what is of the Devil.

Grace has a number, and sin has its number. The Holy Spirit has His number, and so does Satan. There is a number for eternal life, and there is a number for death. There is a number for the new man, and there is one for the old man. The beast, the Devil's superman, has his number. It is by his number that he is to be identified. Since all this is so then may not the children of God make use of the Bible numbers to identify that which is true, and that which is false. This

part of this book, and the next division of the book will be taken up in distinguishing the true doctrines, and the false ones, by using Bible numbers.

Number One—Unity

ONE is the number in the Bible that stands for UNITY. UNITY is an important Bible doctrine. In John 17:20-21 Jesus prayed that His people be ONE. "**Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be ONE; as thou, Father, art in me, and I in thee.**" For what else could Jesus have been praying except for the UNITY of His people when He prayed that they should be ONE?

Acts 4:32 reads, "**And the multitude of them that believed were of ONE heart and of ONE soul.**" Here was a group of people who were not divided, but who were in UNITY, and of ONE accord.

In Eph. 4:1-6 the word UNITY is connected with the number ONE seven times over. "I therefore, the prisoner of the Lord, beseech you that you may walk worthy of the vocation wherewith ye are called, with all lowliness, and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the UNITY of the Spirit, in the bond of peace. There is ONE body, and ONE Spirit, even as ye are called in ONE hope of your calling; ONE Lord, ONE faith, ONE baptism, ONE God and Father of all."

There was a time when the Jews and Gentiles were separate, having little dealings with one another, and at enmity with one another. But in Christ this division is abolished and they are made ONE. "**For He is our peace, who hath made both ONE, and hath broken down the middle wall of partition between us, having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of the twain (Jew and Gentile) ONE new man, so making peace.**" In Eph. 4:3 Paul admonished them "to keep the UNITY of the Spirit, in the bond of peace." The grace of God abolished this division that was between the Jew and Gentile and brought about the UNITY of the Spirit in the bond of peace for those who believe. This was done when the two were made ONE in Christ.

It takes more than union to bring UNITY. Men have brought about a union of nations in the hope of bringing peace on the earth. But they have not succeeded in bringing UNITY (Oneness) and peace. We can have, and do have, union and strife and war. But where there is UNITY there is peace.

Let me say here that Jesus prayed only for the UNITY of those who believe on Him. "Neither pray I for these alone, but for them also which shall BELIEVE on me through their word: that they (all who believe) may be ONE." This prayer can by no means be made to include all religious groups, regardless as to whether or not they believe on the Lord. It cannot apply to the unbelieving world. UNITY is possible only to those who have been saved by God's grace. This prayer of Jesus can by no means be made the basis for the amalgamation of all religious bodies without respect to what they may believe. In this same connection our Lord said, "For their sakes I sanctify myself, that they also might be sanctified THROUGH THE TRUTH." (V. 19). Therefore, the UNITY for which our Lord prayed must come THROUGH THE TRUTH, not by disregarding the truth. All else is a man-made union which can end only in confusion, strife, and disaster.

Number Two—Division or Separation

TWO is the number that stands for DIVISION or SEPARATION. When those who have been ONE body are separated into TWO bodies there is a division of some kind. It may be a peaceful DIVISION, but it is DIVISION none the less. More often than not it is not a peaceful DIVISION.

Gen. 10:25 says, "And unto Eber were born TWO sons: the name of one was Peleg; for in his day was the earth DIVIDED; and his brother's name was Joktan." Why should this

seemingly unimportant passage be in the word of God, if not to teach a truth? Here the number TWO is connected with DIVISION.

In the days of David and Solomon all the tribes of Israel were united into ONE nation. But after the days of Solomon they were divided into TWO nations. (1 Kings 12:1-7). But Ezekiel foretells a time coming when the DIVISION will be abolished and the TWO shall become ONE nation again. "**Thus saith the Lord God; Behold I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them ONE nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more TWO nations, neither shall they be DIVIDED into TWO kingdoms any more at all**". (Ezek. 37:21-23). Here the number TWO is again connected with DIVISION.

There was DIVISION between the first TWO sons who were born into the world, Cain and Abel. (Gen. 4:1-10). The same was true with Abraham's TWO sons, Ishmael and Isaac. (Gen. 21:8-13; Gal. 4:28-29). The same was true with Isaac's TWO sons, Esau and Jacob. (Gen. 25.27-34; 27:41-45).

In Matt. 6:24 Jesus said, "No man can serve TWO masters: for either he will hate the one and love the other, or else he will hold to the one and despise the other." Here the number TWO is connected with a DIVIDED service and devotion, which Jesus says is impossible.

In James 1:8 it is said, "**A double minded man is unstable in all his ways.**" A double minded person is DIVIDED within himself.

Before the death of Christ the Jews and Gentiles were TWO separate people. But for those who believe, the death of Christ abolished this DIVISION and made of the TWO one NEW MAN. "**For He is our peace who hath made both** (TWO-- Jew and Gentile) **ONE, and hath broken down the middle wall of partition** (DIVISION) **between us: having abolished in His flesh the enmity, even the law of commandments contained in ordinances, for to make in Himself of the TWAIN** (TWO) **ONE new man, so making peace.**" (Eph. 2:14).

Jesus said that He came to bring DIVISION. "Suppose ye that I am come to bring peace on the earth? I tell you, Nay; but rather DIVISION; for from henceforth there shall be five in one house DIVIDED, three against two, and two against three." (Luke 12:51-52). Here is a household DIVIDED into TWO camps with three on one side and two on the other. Oftentimes households are seen DIVIDED because of the grace of God and the truth of God. The truth of God DIVIDES because those blinded by Satan, the god of the world, will not receive the truth. There is nothing wrong with the truth of God or the grace of God, but there is something vitally wrong with those whom Satan deceives, and who will not receive the truth. There would be no DIVISION if they would break away from error and receive the truth. There are TWO opposing spirits in the world: the Spirit of Christ, and the spirit of the devil. All people are under the influence of one or the other of these TWO. Consequently, the DIVISION which this brings will continue as long as Satan's influence is among men. Not until he is bound and his influence is stopped for a thousand years can there be peace on earth. The first coming of Jesus did not bring peace, but DIVISION. And we need not expect peace until Christ comes the second time. At His second advent to the earth He will bring peace. Then the prophecy of the angels' song, "Glory to God in the highest, and on earth PEACE and good will toward men", will have its fulfillment. In the meantime, we may expect homes, families, communities and nations to be DIVIDED over the teachings of Christ.

Nominally, our nation is a Christian nation. It was founded on Christian principles, and many of its people still love those principles dearer than life. Their influence is still felt in our nation's policies, and their prayers avail in holding the nation back from openly denouncing God. Russia is openly a godless nation. Satan is using Russia to keep the people of the earth DIVIDED in this present crisis. In His own time God will punish the godless nation. (Ezek. 38:1 to 39:21).

The veil of the tabernacle DIVIDED between the holy place and the most holy place. "**And the veil shall DIVIDE unto you between the holy place and the most holy.**" (Ex. 26:33).

The animals that Israel was permitted to eat had to be those with DIVIDED hoofs. "Whatever parteth the hoof, and is cloven footed, and cheweth the cud, among the beasts, that shall ye eat. Nevertheless, these shall ye not eat of them that chew the cud, or of them that DIVIDE the hoof, as the camel, because he cheweth the cud, but DIVIDETH not the hoof; he is unclean unto you." (Lev. 11:3-8). Therefore one of the things that distinguish the clean animals from the unclean was the DIVIDING of the hoof into TWO parts. Another characteristic of the clean was the chewing of the cud. Any animal that chews the cud must have a DIVIDED stomach. In these things God is teaching His people to distinguish between the clean and the unclean, the truth and error.

DIVISION and SEPARATION are again shown by number TWO in Luke 17:34-36. Here it is shown THREE times over. "I tell you, in that night there shall be TWO men in one bed; the one shall be taken and the other left. TWO women shall be grinding together; the one shall be taken and the other left. TWO men shall be in the field; the one shall be taken and the other left."

Omri's reign of twelve years was DIVIDED into TWO periods, of six years each. After reigning in Tirzah six years he bought the hill of Samaria for TWO talents of silver, and reigned in Samaria for six years. (1 Kings 16:23-24). Again the number TWO is found connected with DIVISION. This passage shall be quoted and used again under number SIX.

When Paul would show that the one who is justified by faith is separated from sin and the ways of the world he used the word "Baptized" TWICE. "**What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we, that are dead to sin** (death is a separation), **live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?**" (Rom. 6:1-3). This is a picture of the believer's separation from sin. This is the first place that baptism is mentioned in the Book of Romans. Not until Paul came to the question of how people saved by grace through faith should live, did he have use for the question of baptism. It is a declarative act that shows forth the believer's separation from sin.

There was DIVISION in the church at Corinth. (1 Cor. 1:10-13). In the same connection Paul mentioned baptism SIX times, vs. 13-17. The SECOND time he mentions baptism he names TWO whom he baptized: Crispus and Gaius. Later on he tells that he also baptized the household of Stephanus. Since TWO stands for DIVISION Paul did not mention Stephanus in the same statement with Crispus and Gaius. These TWO represent the DIVISION in that church.

Further on in this work all of the SIX times Paul mentions baptism will be considered.

Number Three—Resurrection and the TRINITY

THREE is the number that stands for the RESURRECTION of the body. Jesus said, "As Jonas was THREE days and THREE nights in the whale's belly; so shall the Son of man be THREE days and THREE nights in the heart of the earth." Matt. 12:40. In John 2:19 He said to the Jews, "Destroy this temple, and in THREE days I will raise it up." Verse 21 says He was speaking of the temple of His body. By this Jesus taught that His body would be raised from the dead after being dead for THREE days and THREE nights. Not only did Jesus teach that He would actually be raised from the dead after THREE days, but He also taught that the THREE days and THREE nights Jonah spent in the whale's belly was a type of His death and RESURRECTION. The book of Matthew, the book of John, and the book of Jonah are in agreement on the number THREE being associated with the RESURRECTION of the body.

Jesus, during His personal ministry, raised THREE people from the dead. He raised the son of the widow of Nain. (Luke 7:11-15). He raised the daughter of the ruler Jairus. (Luke 8:41-55). He raised Lazarus of Bethany. (John 11:43-44). When He raised Lazarus He spoke just THREE words: "LAZARUS, COME FORTH." (There are also THREE words here in the Greek language). These THREE are the only recorded cases of Jesus raising people from the dead during His personal ministry. Is this a mere coincidence? Did it just happen? Or did our Lord have a purpose in it all? Certainly many other people died in Palestine during His ministry of over THREE years. Why are only these THREE recorded, unless there is a significance to the number THREE?

There are also THREE recorded cases found in the Old Testament of people being raised from the dead. The first was that of the son of the widow of Zarephath. (1 Kings 17:9-24). This child was raised by the prophet Elijah. Verse 21 reads, "He (Elijah) stretched himself upon the child THREE times, and cried unto the Lord, and said, O Lord, my God, I pray thee, let this child's soul come into him again." Why did Elijah stretch himself on the body of the child just THREE times, if not by inspiration? Was it not recorded for our learning? The next verse reveals that the child lived again.

The second case of a person being raised from the dead in the Old Testament is found in 2nd Kings 4:18-35. This time it was the prophet Elisha who raised from the dead the son of the Shunammite woman. In the 34th verse this is recorded, "And he (Elisha) went up, and lay upon the child and put (1) his mouth on the child's mouth, and (2) his eyes upon the child's eyes, and (3) his hands upon the child's hands: and he stretched himself upon the child; and the flesh of the child waxed warm." Later, the child sneezed seven times, and opened his eyes, v. 35. Why is it recorded that Elisha put (1) his mouth on the child's mouth, and (2) his eyes upon the child's eyes, and (3) his hands upon the child's hands? Is it not to show that the number THREE is the number that is associated with the bodily RESURRECTION?

The third and last case is found in 2nd Kings 13:21. There 1 hey cast the dead body into the sepulchre of Elisha and he revived. Why are there recorded THREE and only THREE cases of people being raised from the dead in the Old Testament? Why not only two, or why not four or five or more? Was not the Spirit of God leading in it? Was it accidental?

In this the Old Testament is in agreement on the number THREE being associated with the RESURRECTION. If God gave this by inspiration to the writers of the Old Testament He also gave it by inspiration to the writers of the New Testament.

In Gen. 22:1-13 God told Abraham to take his son Isaac and get into the land of Moriah and offer him for a burnt offering. "Then upon the THIRD day Abraham lifted up his eyes, and saw the place afar off." (v. 4). The writer of the book of Hebrews says that Abraham believed that God was able to raise Isaac from the dead; from whence also he received him in a figure. (Heb. 11:17-19). Why was it that Abraham and Isaac had to go THREE days journey? Why not two or four? Because in all this God was painting a picture of the offering up of His only begotten Son, and His RESURRECTION from the dead. The number THREE had to be connected with this event to complete the picture of our Lord's RESURRECTION. Isaac was not actually raised from the dead because the angel of God intervened in time for Isaac's life to be spared. But his case was a figure or type of the RESURRECTION. The THREE cases mentioned above were the only people in the Old Testament who had actually died, and were raised again.

Israel journeyed THREE days before crossing the Red Sea. (Ex. 12:37 to 13:20). This is another picture of the RESURRECTION. Moses said to Pharoah, "We will go THREE days journey into the Wilderness, and sacrifice unto the Lord our God, as He commands us." (Ex. 8:29). Why did God command them to go THREE days? Why not two, four or more?

To complete this picture compare the time of day in Ex. 14:27 with that of Matt. 28:1-6, and behold the wisdom of God, and marvel, and believe. "And Moses stretched forth his hand

over the sea, and the sea returned to his strength WHEN THE MORNING APPEARED." (Ex. 14:27). This was when the day was dawning. Israel had emerged from her watery grave and was standing, typically, on RESURRECTION ground. Matt. 28:1 says, "In the end of the sabbath, as it began to DAWN (or as the morning appeared) toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." The record goes on to say they found the grave empty and were told by the angels that He was risen from the dead. Why was the number THREE associated both with Israel's crossing of the Red Sea and with the RESURRECTION of Jesus? Why was Israel found out of her watery grave at the same time of day that the women found the grave of Jesus empty? Will the doubter answer this? Then let him read 1 Cor. 5:7, "Even Christ our passover is sacrificed for us," and see that the passover lamb in Egypt was a picture of Christ whom John called "The Lamb of God which taketh away the sin of the world." (John 1:29). Then let him tell why it was THREE days after the passover lamb was slain that Israel crossed the Red Sea, and THREE days after Christ was crucified that He arose from the dead. Why are these types, figures and numbers so fitting?

When Israel, under Joshua, came to cross the river Jordan they waited THREE days on the east bank before crossing. "They removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over. And it came to pass after THREE days that the officers went through the host; and they commanded the people, saying, When ye see the ark of the covenant of your God, and the Levites bearing it, then ye shall remove from your place, and go after it." (Josh. 3:1-3). Why did they wait THREE days? Will the doubter answer?

THREE times the waters of Jordan were parted. The first time is the case mentioned above. The second time is found in 2nd Kings 2:6-8. The third time is 2nd Kings 2:13-14. Why THREE times and only THREE, if there is no meaning to it?

In the 18th chapter of Genesis there were THREE who came to Abraham to announce the restoration of Sarah's dead womb, and the birth of Isaac. In Rom. 4:19 Paul spoke of the deadness of Sarah's womb. In verse 17 he said in the same connection that God "Quickeneth the dead." In the quickening of Sarah's dead womb there is a figure of the RESURRECTION. This quickening was announced by THREE persons. (Gen. 18:1-14).

Having seen part of the testimony that the old scriptures bear toward the number THREE being associated with the RESURRECTION, now return to the New Testament. In Rom. 8:23 the word "ourselves" is used THREE times in succession as Paul tells of waiting for the redemption of the body which will take place when it is raised from the dead. "And not only they, but (1) OURSELVES also, which have received the first fruits of the Spirit, even we (2) OURSELVES groan within (3) OURSELVES, waiting for the adoption, to wit, the redemption of our body." Will the doubter tell why the word OURSELVES occurs THREE times in this connection, in a place where the RESURRECTION of the body is under consideration?

In 1 Cor. 15:41-42 Paul says, "There is one glory of the (1) sun, and another glory of the (2) moon, and another glory of the (3) stars: for one star differeth from another star in glory. So also is the RESURRECTION of the dead." Why did he mention THREE things: (1) sun, (2) moon, and (3) stars in teaching of the RESURRECTION? Do all these things just happen?

There are THREE records of the Sadducees asking Jesus about the woman who had married seven brothers, and wanted to know whose wife she would be in the RESURRECTION. (Matt. 22:23-32); Mark 12:18-27; and Luke 20:27-38). John did not record this conversation. The leadership of the Spirit is shown in this in having the conversation recorded THREE times, and only THREE.

THREE times the RESURRECTION of the Lord's people is connected with Christ's return. (1 Cor. 15:22-23; Phil. 3:20-21; and 1 Thess. 4:16).

But this is not yet all. Read 1 Thess. 4:16, "For the Lord Himself shall descend from heaven with a shout (1), with the voice of the archangel (2),and with the trump of God (3): and the dead in Christ shall RISE first." Here again the number THREE is associated with the RESURRECTION. When Christ comes to raise His people He will come with (1) a shout, with (2) the voice of the archangel, and with (3) the trump of God. Let the doubter tell why all these writers associated the number THREE with the RESURRECTION unless they were inspired of God to do so. The law of averages would be against it occurring so many times for it to be accidental. The writers lived too far apart in point of time to have agreed upon this thing and to palm off a deception on the world.

In Rev. 1:18 the number THREE is again associated with the RESURRECTION. "I am he that (1) liveth, and (2) was dead, and (3) behold I am alive forevermore, Amen; and have the keys of hell and death." If Christ was dead (and He was), and He now lives, and is alive forevermore, then He is risen from the dead to die no more. Christ now (1) liveth, (2) He was dead, and (3) He is now alive forevermore. Here is the THIRD "Amen" in Revelation.

In 2nd Cor. 12:7-9 Paul said, "Lest I should be exalted above measure through the abundance of revelations there was given to me a thorn in the flesh . . . . for this thing I besought the Lord THRICE, that it might depart from me. And He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness."

Paul besought the Lord THREE times (the number for the RESURRECTION) for the thorn to be removed from his flesh. God saw fit to let the thorn remain while Paul was in His natural body. But when Paul is raised from the dead the thorn in his body will be gone.

THREE times the Lord said about those who believe on Him, "I will raise him up at the last day." (John 6:40, 44, 54).

The books of Genesis, Exodus, Joshua, 1st Kings, 2nd Kings, Jonah, Matthew, Luke, John, Romans, 1st Corinthians, 2nd Corinthians, 1st Thessalonians, and Revelation all agree in associating the number THREE with the RESURRECTION. Other passages could be used, and will be when applying the meaning of Bible numbers to Bible doctrines, but these will suffice for the present.

The number THREE is also associated with the TRINITY. This writer has often wondered if Jesus was not dead THREE days to represent the THREE persons in the Godhead. 1st John says, 'There are THREE that bear record in heaven, the Father, the Word, and the Holy Ghost: and these THREE are one." In Gen. 1:26 God said, "Let (1) US make man in (2) OUR image, and after (3) OUR likeness." Here the plural pronoun applying to God is used THREE times. Here the plurality of the Divine persons stands out, and is stamped with the number THREE. In Gen. 1:27 the singular pronoun is used THREE times. "So God created man in (1) His (singular) own image, in the image of God created (2) He him; male and female created (3) He them." The pronouns "his", "he", and "he" which refer to God in this verse are singular, whereas the pronouns "us", "our" and "our" in verse 26 are plural. Gen. 1:26 states, "Let US make man in OUR image." (plural). Gen. 1:23 reads, "So God created man in His (singular) image." Here the TRINITY of Divine persons is set forth, and at the same time the ONENESS, or the perfect UNITY of the THREE persons.

It has been shown that number THREE is associated with both the RESURRECTION and the TRINITY. Now, see how all THREE are involved in bringing forth the RESURRECTION. Read John 6:40: "And this is the will of him that sent me, that everyone that seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day." This connects Christ with our RESURRECTION. Then read, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." (Rom. 8:11.) This verse connects the Father and the Holy Spirit with both the RESURRECTION of Christ and also with our RESURRECTION.

The TRINITY

The doctrine of the Trinity is established by the use of Bible numbers. Over and over it has been seen how THREE for the Trinity fits into the pattern of divine numbers. Recently this writer was handed a pamphlet which denied the Trinity. It said that Jesus was both the Father and the Son, and that the Holy Spirit was not a person. In that case, man, the creature, would have been the second character in the Bible, and not the FOURTH. SATAN would have been the FOURTH, and not the SIXTH. Thus the whole Bible system of numbers would have been thrown out of balance. One for the Godhead plus FIVE for grace would not have made EIGHT for the new birth, but SIX, which has been found to be Satan's number.

John said, “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.” (John 1:1-2). It will be noticed that the WORD is found THREE times, and that GOD is found THREE times in this quotation. Why the number THREE if not to show that there were THREE in existence in the beginning, and that Christ, the WORD was in the beginning and was one of the Divine TRINITY.

In Dan. 4:17 it is stated, “This matter is by the DECREE of the watchers, and by the demand of the holy ONES (plural): to the intent that the living may know that the most High ruleth in the kingdom of men.” Here is a plurality of persons in the most High.

Many other scriptures could be advanced to show forth the doctrine of the Trinity, but the main purpose of this book is to establish the truth with Bible numbers.

Nature's Testimony

Nature itself bears testimony of the truthfulness of Bible NUMBERS and doctrines. This writer has before him at the present moment a box of Wheaties put out by a well known company that puts out different kinds of cereals. On the box is a picture of a grain of wheat. It shows THREE parts to the whole kernel of wheat. The THIRD part is the germ from which comes the vitamins. This is the life giving part of the grain. It is this THIRD part of the kernel, the germ, which quickens the planted kernel of wheat and makes it to sprout and produce a new life in the plant which comes from this planted grain of wheat. Here is a picture of the resurrection and the number for the resurrection. In speaking of His death and resurrection Jesus said, “Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.” (John 12:24). As the germ in the kernel of wheat sprouts and pushes the new plant through the ground, even so will the life giving Spirit of God which dwells in the children of God push their bodies out of the grave in the day of resurrection. “If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit which dwelleth in you.” (Rom. 8:11). It is that THIRD part of the grain of wheat which brings forth the new life. Here there is a picture of the resurrection, and nature's number, THREE, corresponds with the Bible number for the resurrection. The same God who speaks to men through nature also speaks to them through His word, and what He speaks through one is in harmony with what He speaks through the other.

Number Four—Creation—Natural Man [the flesh]

FOUR is the number that is associated with CREATION. In Rom. 8:19-22 the words CREATURE and CREATION are used FOUR times in succession. “For the earnest expectation of the (1) CREATURE waiteth for the manifestation of the sons of God. For the (2) CREATURE was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the (3) CREATURE itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole (4) CREATION groaneth and travaileth in pain together until now.” In the Revised Version the word is

CREATION in all FOUR places. Thus, the word CREATION is used FOUR times in succession in four verses. These are the only times this word is used in this chapter.

In the first and second chapters of Genesis, in the record of CREATION the word CREATURE is found FOUR times. (Gen. 1:20; 1.21; 1:24; 2:19).

Col. 1:16-17 says, "For by him were all things CREATED, that are in (1) heaven, and that are on the (2) earth, (3) visible, and (4) invisible, whether they be (1) thrones, or (2) dominions, or (3) principalities, or (4) powers: all things are CREATED by Him (1), and for Him (2), and He is before all things (3), and by Him all things consist (4)."

In Rev. 5:13 the CREATURES in FOUR different places ascribe FOUR words of praise to the Father and to Christ. "And every CREATURE which is in heaven (1), and on the earth (2), and under the earth (3), and such as are in the sea (4), and all that are in them heard I saying, (1) blessing, and (2) honor, and (3) glory, and (4) power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.

In Rev. 4:6-8 John saw FOUR living CREATURES around the throne of God. "And in the midst of the throne, and around about the throne, were FOUR beasts full of eyes before and behind." The word translated "Beasts" in this connection is rendered "Living CREATURES" in all other translations. Notice that there were FOUR OF these living CREATURES.

When the Lamb took the seven-sealed book, to open it, it is said, "The FOUR beasts (living CREATURES) and the four and twenty elders fell down before the Lamb, . . . and they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every (1) kindred, and (2) tongue, and (3) people, and (4) nation; and hast made us unto our God kings and priests: and we shall reign on the earth." (God's CREATION). (Rev. 5:9-10). The FOUR living CREATURES represent those redeemed from every (1) kindred, (2) people, (3) tongue, and (4) nation. The study of number twenty-four will show this number connected with the priesthood (believer priests). The crowns the elders were wearing (Rev. 4:4) show them to be kings.

In the sixth chapter of Revelation the Lamb opens six seals. When He opens the first FOUR the FOUR beasts, or living CREATURES, speak out. FOUR horsemen ride out on FOUR horses of FOUR different colors, and power is given to them over the FOURTH part of the earth to kill with FOUR things: (1) Sword, (2) hunger, (3) death, and (4) beasts of the earth. (Rev. 6:1-8). Here the living CREATURES are connected with number FOUR seven times over: (1) Four living CREATURES, (2) FOUR seals, (3) FOUR horsemen, (4) FOUR horses, (5) FOUR colors, (6) one Fourth of earth's population, and (7) FOUR things with which they kill.

In Rev. 7:1-3 FOUR angels are standing on the FOUR corners of the earth, holding the FOUR winds of the earth, that the winds should not blow on the earth, nor the sea, nor any tree until the hundred and forty-four thousand were sealed. Another angel cries out to these FOUR angels to not hurt anything until God's servants were sealed. The number FOUR is used here FOUR times over in connection with God's CREATION: the earth (1), the sea (2), trees (3), and people (4).

The number FOUR is used twice over in connection with men, the CREATURES of God, in Rev. 9:15. "And the FOUR angels were loosed, which were prepared for (1) an hour, and (2) a day, and (3) a month, and (4) a year, for to slay the third part of men;" FOUR angels and FOUR periods of time.

In Rom. 1:25 Paul says Men worshipped and served the CREATURE more than the Creator. In the same connection he said they "Changed the glory of the uncorruptible God into an image made like unto (1) corruptible man, (2) and to birds, and (3) four--footed beasts, and (4) creeping things." Here again the number FOUR is associated with CREATION.

In Ezek. 1:4-17 the prophet tells about seeing FOUR living CREATURES which had FOUR faces, FOUR wings, and FOUR sides. Here the number FOUR is associated with CREATURES FOUR times over.

Why the number FOUR should be associated with CREATURES is seen in Gen. 1:26. "And God said, Let us (1—Father, 2—Son and 3—Holy Spirit) make (4) man." The Divine THREE, the Father, the Word, and the Spirit, were the Creators. Man, who was the FOURTH party, was the CREATURE. Whether it was man who was created, or birds, or animals, or fish, the thing created was the FOURTH party, and the TRINITY was the first THREE. Paul mentions FOUR kinds of flesh that God CREATED. "There is one kind of flesh of men (1), another flesh of beasts (2), another of fishes (3), and another of birds (4)." (1 Cor. 15:39).

After God had CREATED the animals and man He said to the man, "Behold, I have given you every herb bearing seed, and every tree, in which is the fruit of the tree bearing seed: to you (1) (man) it shall be for meat. And to every beast of the earth (2), and to every fowl of the air (3), and to every thing that creepeth upon the earth (4), wherein is life, I have given every green herb for meat." (Gen. 1:29-30).

When man had corrupted his way upon the earth God said, "I will destroy man whom I have CREATED from the face of the earth; both man (1), and the beast (2), and the creeping thing (3), and the fowls of the air (4)." Here the number FOUR is used again in connection with the word CREATED.

The number FOUR is also connected with the heavenly bodies which God made. "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs (1), and for seasons (2), and for days (3), and for years (4)." (Gen. 1:26). The sun determines the seasons, and there are FOUR seasons a year, (1) Spring, (2) Summer, (3) Autumn, and (4) Winter. The moon causes the tides, and there are FOUR tides a day, two incoming and two outgoing.

"God planted a garden eastward in Eden; and out of the ground made the Lord God to grow every tree that is pleasant to the sight (1), and good for food (2), the tree of life also (3) in the midst of the garden and (4) the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into FOUR heads." (Gen. 2:8-10).

This proves that God stamped all His CREATION with the number FOUR. Nature harmonizes with the Bible on the number FOUR. There are FOUR points to the compass. There are FOUR seasons. There are FOUR phases of the moon. There are FOUR tides in a day.

In Ps. 90:3-6 man is compared to grass. "In the morning it flourisheth (1), and groweth up (2); in the evening it is cut down (3), and withered (4)."

When the Lord gave the great commission He said to His people, "Go ye into all the world, and preach the gospel to every CREATURE." (Mark 16:15). Just before He ascended He said to His disciples, "Ye shall be witnesses unto me both in Jerusalem (1), and in all Judea (2), and in Samaria (3), and unto the uttermost part of the earth (4)." (Acts 1:8). Why did He not mention Galilee? That would have made five and that number is not associated with CREATION.

The Lord had to send a special vision to the Apostle Peter to convince him that the gospel was for every CREATURE, not for the Jews only. In that vision Peter saw a vessel let down from heaven like a great sheet knit at the FOUR corners. In this vessel Peter saw "ALL manner of (1) FOUR footed beasts of the earth, and (2) wild beasts, and (3) creeping things, and (4) fowls of the air." (Acts 10-9-12). This vision convinced Peter that the gospel was for all nations. When Peter came to Cornelius it had been FOUR days since the angel had appeared to Cornelius. (Acts 10:30).

When applied to man number FOUR represents him in his NATURAL or unsaved state. As such he is an ungodly person, resting under the condemnation of the Lord. Rev. 9:21 describes him, “Neither repented they of their murders (1), nor of their sorceries (2), nor of their fornication (3), nor of their thefts (4).” And Jude says of him, 'And Enoch also, the seventh from Adam, prophesied of these saying, Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are (1) UNGODLY among them of all their (2) UNGODLY deeds which they have (3) UNGODLY committed, and of all their hard speeches which (4) UNGODLY sinners have spoken against him.” (Jude 14-15). In this statement the world UNGODLY is used FOUR times in speaking about the unsaved persons upon whom God's judgment will fall.

Notice that it was Enoch, the seventh from Adam, who spoke this prophecy of judgment against the NATURAL man who is represented by the number FOUR. SEVEN plus FOUR equals ELEVEN, which is the number for JUDGMENT.

In warning the believers against the influence of the NATURAL or unsaved man, Paul warned them against FOUR things, “Beware lest any man (represented by FOUR) spoil you through (1) philosophy, and (2) vain deceit, after the (3) tradition of man, after the (4) rudiments of the world, and not after Christ.” (Col 2:8).

“But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereby ye desire again to be in bondage? Ye observe (1) days, and (2) months, (3) times, and (4) years. I am afraid of you, lest I have bestowed upon you labour in vain.” (Gal. 4-9-11). “My little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now, and to change my voice; for I stand in doubt of you.” (Gal. 4:19-20). They were observing FOUR things: (1) days, (2) months, (3) times, and (4) years. Those things belong to those in bondage.

In speaking of the influence of the man of sin over those who are unsaved, those that perish, Paul mentioned FOUR things. “And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his moth, and shall destroy with the brightness of his coming. even him whose coming is after the working of Satan with all (1) power, and (2) signs, and (3) lying wonders, and with all (4) deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.” (2 Thess. 2:8-10).

Ishmael, the son of the bondwoman represents the one after the flesh. “He who was of the bondwoman was born after the flesh; but he of the freewoman was of promise.” (Gal. 4:23). In Gen 16:12 FOUR things are predicted of Ishmael. The angel of God said to Hagar, “He will be a wild man (1), his hand will be against every man (2), and every man's hand against him (3), and he shall dwell in the presence of all his brethren (4).”

In the gate to the court of the tabernacle there were FOUR pillars. (Ex. 27:16). Through this gate with FOUR pillars sinful man must come to approach the altar of burnt offering. The FOUR pillars in this gate show God's invitation to all CREATION to approach Him by way of sacrifice.

The unsaved world which comes under the dominion of the great whore of Revelation is represented by FOUR things. “And he saith unto me, the waters which thou sawest, where the whore sitteth are (1) peoples, and (2) multitudes, and (3) nations, and (4) tongues.” (Rev. 17:15).

Daniel foretold FOUR great world powers, which were to be succeeded by a FIFTH, which God would set up. (Dan. 2:31-43, and 7:3-23). These FOUR great world powers were Babylon, Media-Persia, Grecia, and Rome. They were ruled over by the natural man, represented by number FOUR. Following these FOUR is the FIFTH, which will be controlled by Christ and those whom He saves by His grace. FIVE is the number for “grace”.

In His parable of the sower, which represents the gospel being preached to mankind, Jesus mentioned FOUR places, the (1) wayside, (2) the stony places, (3) the thorns, and (4) the good ground. (Matt. 13:3-8; Mark 4:3-8; and Luke 8:4-8).

Other scriptures could be given, and others will be used in connection with number FOUR when considering FIVE and GRACE, but the ones already quoted are enough for the present time.

Before closing the discussion on number FOUR, notice a metal used to typify judgment, namely: BRASS. When Israel sinned and God sent upon them the fiery serpents as a judgment, they confessed their sins unto the Lord. Then the Lord told Moses to make a serpent of BRASS and lift it up on a pole. Those who looked upon it were healed. Thus the serpent of BRASS took away God's judgment from Israel. (Num. 21:5-9). Jesus taught in John 3:14-15 that He must be lifted up, even as this serpent of BRASS. The altar on which the sacrifices were burned in the wilderness was covered with BRASS, within and without. All the vessels for this altar were made of BRASS. (Ex. 27:1-6). This BRAZEN altar where the sacrifices were offered pictured the cross of Christ, where He offered Himself for our sins. This connects BRASS with judgment. Brass is also connected with the number FOUR. 1 Sam. 17:4-7 describes Goliath with six pieces of armor, and FOUR of them were made of BRASS. He had (1) an helmet of BRASS, (2) a coat of mail made of BRASS, (3) greaves of BRASS upon his legs, (4) a target of BRASS between his shoulders, (5) a spear made of iron, and (6) a shield. In Rev. 9:20 it is said men will worship (1) devils, (2) idols of gold, (3) of silver, (4) of BRASS, (5) of stone, and (6) of wood. BRASS, being connected with judgment and with number FOUR, shows that the NATURAL man, man of the first CREATION, is under judgment and condemnation of God.

The number FOUR is connected with the first CREATION in Genesis, Exodus, Numbers, 1Samuel, Ezekiel, Daniel, Matthew, Mark, Luke, Acts, Romans, 1Corinthians, Colossians, 2nd Thessalonians, Jude and Revelation. These books and others are all in agreement in connecting number FOUR with CREATION and the NATURAL man, even as the various books agree in connecting number THREE with the RESURRECTION. Will the infidel and doubter explain why all these books agree in connecting number THREE with the RESURRECTION and number FOUR with CREATION? Will they tell why number FOUR is found so many times in connection with the words CREATURE and CREATED? How could all this have just happened in so many books and over such a long period of time? Why were the FOUR living CREATURES in Ezek. 1: 5- 8 represented as having FOUR faces, FOUR wings, and FOUR sides, making FOUR times the number FOUR is connected with CREATURES? Why did the CREATURES in FOUR different places ascribe FOUR words of praise to God? (Rev. 5:13). Why did they not ascribe FIVE or SIX? In Rev. 7:12 there are seven words of praise ascribed unto God, but the word CREATURE is not found in that connection. How did it happen that some of these writers did not make a slip and connect some other number with the CREATION? Let the atheist and infidel answer if they can? There can be but one answer. All these writers were guided by Him who makes no mistakes, and who never contradicts Himself. “This is the Lord's doing, and it is marvellous in our eyes.” (Matt. 21:42). No wonder Paul exclaimed, “Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and His ways past finding out!” (Rom. 11:33). Greater things than these shall be seen as this study progresses, which will cause the child of God to marvel and rejoice in the hidden wisdom “Ordained before the world unto our glory.” (1 Cor. 2:7).

The Incarnation of The WORD

Both the pre-incarnate existence of Jesus Christ, and His incarnation are proven by Bible numbers. “In the beginning was the (1) WORD, and the (2) WORD was with (1) GOD, and the (3)

WORD was (2) GOD. The same was in the beginning with (3) GOD." (John 1:1-2). As has already been pointed out, we find Christ, the WORD, mentioned THREE times in this connection, and the word GOD occurring THREE times. This shows the existence of Christ, the WORD, in the beginning as one of the THREE persons in the Godhead. This establishes the pre-incarnate existence of Christ.

The FOURTH time the "WORD" is found is in John 1:14. "And the WORD was made flesh, and dwelt among us, (and we beheld his glory, the glory of the only begotten of the Father,) full of grace and truth." John 1:14. FOUR is the number for the flesh, or first creation. So the first THREE times Christ is called The Word is in the place where He existed as one of the Trinity in the beginning. The FOURTH time it is mentioned is where the WORD became FLESH. Here there is set forth the doctrine of the incarnation of Christ. This verse connects the doctrine of His incarnation with number FOUR. Here the Creator became also the creature. John said, "He was in the world, and the world was made by him, and the world knew him not." (John 1:10). This shows Christ as the Creator. In Col. 1:15 He is said to be "The image of the invisible God, the first born of every creature." So He is the creature as well as Creator. He became the creature, when He, the WORD became flesh.

Number Five—Grace

FIVE is the number in the word of God that is associated with God's GRACE. FIVE is FOUR plus ONE. It is the next number after FOUR, which is the CREATION number. Before God created man He purposed to manifest His GRACE. Proof of this is found in 2Tim. 1:9. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and GRACE, which was given us in Christ Jesus before the world began."

The word GRACE is used FIVE times in succession in Rom. 11:5-6. "Even so at this present time also there is a remnant according to the election of GRACE (1). And if by GRACE (2), then it is no more of works: otherwise GRACE (3) is no more GRACE (4). But if it be of works, then it is no more GRACE (5): otherwise work is no more work." Here the word GRACE occurs FIVE times in two verses. The word is not found again in this chapter. Is there not a significance in this?

If the reader will check again on the above quotation he will see that the words "work" and "works" are found FOUR times. Why is GRACE mentioned FIVE times and "work" FOUR times? GRACE is of God. The works mentioned here are of man. The natural man, man of the first creation, the unsaved man is represented by the number FOUR. He depends upon himself and his own works for salvation. So his work is mentioned FOUR times. If man is saved he must be brought out of the place he occupies, represented by FOUR. He must be brought to GRACE, represented by FIVE. This becomes more enlightening with further study.

Peter addresses his epistle to the saints scattered through FIVE countries, and he mentions FIVE doctrines, and these two FIVES are followed by the word GRACE. "Peter, an apostle of Jesus Christ, to the strangers scattered throughout (1) Pontus, (2) Galatia, (3) Cappadocia, (4) Asia, (5) Bithynia, (1) elect, according to the (2) foreknowledge of God the Father, through (3) sanctification of the Spirit, unto (4) obedience and (5) sprinkling of the blood of Jesus Christ: GRACE unto you and peace be multiplied."(1 Pet. 1:1-2). How did it happen that Peter addressed this book to saints in FIVE countries, then mentioned FIVE doctrines: (1) election, (2) God's foreknowledge, (3) sanctification of the Spirit, (4) obedience (of faith), and (5) the sprinkling of the blood of Christ, and then immediately follows with the word GRACE? Was this accidental? Are things accidental in the word of God?

Eph. 4:1-3 reads, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all (1) lowliness and (2) meekness, with (3)

longsuffering, (4) forbearing one another in love: (5) endeavoring to keep the unity of the Spirit in the bond of peace." If one has peace one must have GRACE. The apostle, in all his salutations always said, "GRACE be to you, and PEACE." See Rom. 1:7; 1 Cor. 1:3; 2 Cor. 2:2; Gal. 1-3; Eph. 1:2; Col. 1:2; 1 Thes. 1:2; 1 Tim 1:2; Titus 1:4 and Philemon 1:3.

In Phil. 3:9-11 Paul said he wanted to be found in Christ, having the righteousness which is by faith, that he (1) might know Him, and (2) the power of His resurrection, and (3) the fellowship of His sufferings, (4) being made conformable unto His death; and that he (5) might attain to the resurrection of the dead. If he were in Christ he certainly had GRACE.

The number FIVE is connected with redemption in Num. 3:46-48. "And for those that are to be REDEEMED of the two hundred and three score and thirteen of the first born of the children of Israel, which are more than the Levites; thou shalt even take FIVE shekels apiece by the poll, and thou shalt give the money wherewith the odd number of them is to be REDEEMED, unto Aaron and to his sons." Here the number FIVE is connected with REDEMPTION. In Eph. 1-7 GRACE is connected with REDEMPTION. "In whom we have REDEMPTION through his blood, the forgiveness of sins, according to the riches of his GRACE." The number FIVE represents the GRACE of God through which we are saved and redeemed. In John 1:17 it is said, "GRACE and truth came by Jesus Christ." Christ came of the line of Shem. (Gen. 10:10-26, and Luke 4:23-36). Noah had three sons, Shem, Ham, and Japheth (Gen. 6:19). Since Christ came through the line of Shem, then this was the GRACE line. Shem had FIVE sons: Elam, Asshur, Arphaxad, Lud, and Aram. (Gen. 10:22). The third one mentioned was Arphaxad. Christ came through Arphaxad. THREE is the number for the RESURRECTION, and the resurrection came through Christ.

It might be assumed from Gen. 11:10 that Arphaxad was Shem's first son, but it is not so stated. There was time after the flood for two to have been born before Arphaxad. When God mentions the FIVE, Arphaxad is the THIRD. Since all scripture is profitable for doctrine (2 Tim. 3:16) then the number and order of Shem's FIVE sons must be profitable for doctrine, and here is FIVE for GRACE and THREE for the RESURRECTION, and both came through Christ, who came through Shem.

Christ came of the linage of Judah. (7:14). Judah also had FIVE sons. "And the sons of Judah: Er (1), and Onan (2), and Shelah (3), and Pharez (4), and Zarah (5): but Er and Onan died in the land of Canaan." (Gen. 46:12). In the FIVE sons there is the number for GRACE. In the two dying is DEATH. That left THREE to raise up posterity for Judah. This is the number for the RESURRECTION. Death makes necessary the resurrection. This is a further revelation than was pictured in the line of Shem. In that we only had GRACE and the RESURRECTION pictured. But in the line of Judah there is GRACE, DEATH and the RESURRECTION.

In Heb. 7:14 God said to Abraham, "I am the Lord that brought thee out of the Ur of the Chaldees, to give thee this land to inherit it". Then Abram said, "Lord God, whereby shall I know that I shall inherit it?" (v. 8). God answered by saying, "Take me an heifer (1) of three years old, and a she goat (2) of three years old, and a ram (3) of three years old, and a turtle dove (4), and a young pigeon (5)." (v. 9). In these FIVE offerings GRACE is revealed. "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." (Rom. 4:13). Paul went on to say, "Therefore it is of FAITH, that it might by GRACE." (Rom. 4:16). Those FIVE sacrifices represented the GRACE through which Abraham and his seed are to inherit the promise God made to him.

Let the reader notice that THREE of those sacrifices were connected with number THREE: the heifer, the she goat and the ram should be THREE years old. This shows the promise will be fulfilled to Abraham after he is raised from the dead; and this promise has behind it the word of the TRINITY.

God promised Jacob FIVE things, (1) to give him the land on which he was sleeping, (2) to be with him, (3) to keep him in all places he would go, (4) to bring him back again, (5) not to leave him. (Gen. 28:13-15). Here is GRACE that gives, GRACE that accompanies, GRACE that keeps, GRACE that brings home, and GRACE that never forsakes.

God has done those FIVE things and will do them for Jacob's posterity. First, He promised them Canaan land for inheritance. (Deut. 1:8). Second, He promised to be with them. (Isa. 43:1-2). Third, He promised to keep them in all places where they go. (Ps. 121:4-8). Fourth, He promised to bring them back to their land. (Ezek. 37:21-22; 39:25-29; and Amos 9:14- 15). This God has begun to do. Fifth, He promised not to forsake them. (Deut. 4:31).

There were FIVE ingredients in the holy anointing oil. They were (1) myrrh, (2) sweet cinnamon, (3) calamus, (4) cassis, and (5) olive oil. (Ex. 30:23-25). This holy anointing oil was a type of the Holy Spirit by whom Jesus was anointed. (Acts 10:3g). In Heb. 10:29 the Holy Spirit is called "The Spirit of GRACE". There are FIVE references to the Holy Spirit as Comforter. (John 14:14; 14:26; 15:26; 16:7 and Acts 9:31).

Isaiah speaks of FIVE names by which Christ was to be called. "His name shall be called (1) Wonderful, (2) Counselor, (3) The Mighty God, (4) The everlasting Father, (5) The Prince of Peace." (Isa. 9:6). In John 1:17 John said "GRACE and truth came by Jesus Christ." The FIFTH name by which He would be called was "Prince of Peace." In all of Paul's salutations he said, "GRACE and PEACE be unto you." GRACE brings peace.

The brazen altar which was typical of the cross of Christ, was FIVE cubits wide, and FIVE cubits long. (Ex. 27:1). It had FIVE vessels: (1) pans for ashes, (2) shovels, (3) basons, (4) flesh-hooks, and (5) fire-pans or buckets in which to preserve fire. (Ex. 27:3). The candlestick had (1) a shaft, (2) branches, (3) bowls, (4) knops, and (5) flowers. (Ex. 25:31).

2 Thess. 2:16 says that the believer has been given "Everlasting consolation and good HOPE through GRACE" The word HOPE occurs FIVE times in Rom. 8:24:25. "We are saved by (1) hope, but (2) hope that is seen is not (3) hope: for what a man seeth, why doth he yet (4) hope for? But if we (5) hope for that we see not, then do we with patience wait for it".

In Rom. 8:29-30 there are recorded FIVE things God did for His people. (1) He foreknew them. (2) He predestinated them. (3) He called them. (4) He justified them. (5) He glorified them.

In 2Cor. 12:7-8 Paul asked the Lord to take away the thorn from his flesh. God said to him, "My grace is sufficient for thee: for my strength is made perfect in weakness. Because of what God said Paul went on to say, "Therefore I take pleasure in (1) infirmities, in (2) reproaches, in (3) necessities, in (4) persecutions, in (5) distresses for Christ's sake: for when I am weak, then am I strong." (v. 10). Why did Paul mention these FIVE things in connection with GRACE, if FIVE is not the number for GRACE? FIVE things are found connected with GRACE in 2Cor. 8:7. "Therefore as ye abound in faith (1), and in utterance (2), and knowledge (3), and in all diligence (4), and in your love toward us (5), see that you abound in this GRACE also.

In Rom. 6:14 Paul said, "Ye are not under the law, but under GRACE." In Col. 2:16 there are found FIVE things from which the GRACE of God has freed the believer. "Let no man therefore judge you in the meat (1), or in drink (2), or in respect of an holy day (3), or of the new moon (4), or of the sabbath days (5): which are a shadow of things to come; but the body is of Christ."

In 1 Sam. 16:18 FIVE things were said of David. This was after the Spirit of the Lord had come upon him. In 1Sam. 17:40 he took FIVE stones when he went out to meet the giant.

There were FIVE porches at the pool called "Bethesda". To this place people came to be healed of their infirmities. This pictures GRACE.

In the parable of the ten virgins, FIVE of whom took oil with them, and FIVE of whom took no oil in their vessels, there is a picture of those with GRACE, and those without GRACE. The fact that there were two groups of them, the wise and the foolish, shows that there was a difference and division between them that existed from the beginning. The wise took with them OIL, which has been found to represent the Spirit of GRACE. The foolish failed to take any OIL, which shows people without GRACE, mere professors, who do not possess the grace of God. (Matt. 25:1-13). It will be noticed that the bridegroom said to the foolish virgins, "I know you not". But Jesus said of His sheep, "I know them." (John 10:27). In 2Tim. 2:19 it is stated, "The Lord knoweth them that are His". The fact that the foolish were called virgins does not prove that they represent saved people, because they were still classed as virgins when they returned and were refused admittance by the bridegroom. See vs. 11-12. If being called virgins in the beginning of the parable argues that they represented saved people, then it would also prove that they represent saved people at the close of the parable, because they were still classed as virgins.

GRACE is shown in Deut. 10:12-13. "And now, Israel, what doth the Lord require of thee, but (1) to fear the Lord thy God, (2) to walk in His ways, and (3) to love Him, and (4) to serve the Lord thy God with all thy heart and all thy soul, and (5) to keep the commandments of the Lord, and His statutes." FIVE verbs are found in what Israel was called upon to do. They are: (1) fear, (2) walk, (3) love, (4) serve, and (5) keep. Who can love God and walk in His ways except the person who has the GRACE of God? After telling Israel that God required these FIVE things Moses went on to say, "Circumcise therefore the foreskin of your heart, and be no more stiffnecked." (Deut. 10:16).

Jeremiah foretold the future GRACE that would be upon Israel when he said that in Jerusalem there should be (1) The VOICE of joy, and (2) the VOICE of gladness, and (3) the VOICE of the bridegroom, and (4) the VOICE of the bride, and (5) the VOICE of them that say, Praise the Lord of hosts: for the Lord is good; for His mercy endureth forever." (Jer. 33:10-11).

Apply what has been said to a few familiar passages and see how the truth stands out as never before.

Heb. 9:14.

1. "How much more shall the blood of Christ,
2. Who through the eternal Spirit
3. Offered Himself without spot to God,
4. Purge your conscience from dead works
5. To serve the living and true God."

There are several things in the FIVE divisions of this verse. In number ONE is the Son, Jesus Christ, who by the GRACE of God tasted death for every man. The Holy Spirit is number TWO, the Spirit of GRACE (Heb. 10:29), enabling Christ to offer Himself. The Father, who in 1Pet. 5:10 is called the God of all GRACE, is in number THREE, accepting the offering of His Son. In number FOUR is the lost man, in dead works, needing GRACE. And in number FIVE he is made alive by GRACE and he can now serve God. The first THREE are the TRINITY. FOUR is man in dead works. In FIVE he is saved by GRACE.

Let those who teach that a lost man must be baptized to be saved take a good look at the divisions of this verse. In number FOUR man is found in dead works. Can such works in any way bring about man's salvation, or help to bring it about?

John 3:14-15.

1. "As Moses lifted up the serpent in the wilderness,
2. Even so must the Son of man be lifted up:
3. That whosoever believeth in Him

4. Should not perish, but (5) have everlasting life.

Again under number FOUR the sinner is perishing, needing salvation by GRACE. In number FIVE God's GRACE offers eternal life to the perishing man.

John 3:16.

1. "For God so loved the world,
2. That He gave His only begotten Son,
3. That whosoever believeth in Him
4. Should not perish, but
5. Have everlasting life."

The first THREE are the TRINITY. Number ONE shows the God of all GRACE loving; number TWO shows the Son dying, and by the grace of God tasting death for every man; and number THREE shows the Holy Spirit, the Spirit of GRACE, who enables men to believe. In number FOUR man is perishing, and in number FIVE the GRACE of God is offering everlasting life.

FOUR is the number for the first CREATION, and when applied to man it represents him in his unsaved state, the natural man. In the FOURTH division of Heb. 9:14 man is in dead works. In the FOURTH division of both John 3:14-15 and John 3:16 man is in a perishing condition. Who, but God, who gave these numbers by inspiration, could write a book like this? Can man make one like it? Has he ever made one like it?

John 5:24

1. "He that heareth my word, and
2. Believeth on Him that sent me,
3. Hath everlasting life, and
4. Shall not come into condemnation;
5. But is passed from death unto life."

In number ONE Christ, the Son, spoke the word, number TWO shows the Father who sent Him. The Spirit who quickens and makes alive is in number THREE. (It is the Spirit that quickeneth." John 6:63). Number FOUR shows that the one who has believed is no longer of the old CREATION, but has been brought out from that state and placed where he can never come into judgment. He no longer belongs to the old CREATION upon which God's judgment and condemnation rests. In number FIVE he is alive, saved by GRACE, and forever delivered from condemnation.

Since God's condemnation is upon him of the old CREATION, represented by number FOUR, how can one who is no longer of the old CREATION ever come into condemnation again? "If any man be in Christ, he is a NEW CREATURE: old things ARE PASSED AWAY; behold all things are become NEW. (2Cor. 5:17). Notice, OLD things ARE PASSED AWAY for the new one who is a NEW CREATURE. Compare this with something else that shall PASS AWAY. In Rev. 21:1 John said, "I saw a new heaven and a new earth: for the first heaven and the first earth WERE PASSED AWAY." When the old earth has passed away will it be possible for conditions to ever become again what they have been while the first earth remained? Can the new earth become defiled as was the old earth? Can God's curse ever be pronounced upon the new earth? "And there shall be no more curse." (Rev. 22:3). Then how can a child of God, who belongs to a NEW CREATION, and for whom OLD things ARE PASSED AWAY, ever be placed again under the condemnation that was upon him while he belonged to the OLD CREATION represented by number FOUR? The GRACE of God, represented by number FIVE, has rescued him from that state. Jesus said that he "Shall not come into condemnation."

Noah's name is found the FIFTH time in Gen. 6:8 where it is said, "Noah found GRACE in the eyes of the Lord." Ruth's name is found the FIFTH time in Ruth 2:2. "And Ruth the Moabitess said unto Naomi, Let me go to the field, and glean ears of corn after him in whose sight I shall find GRACE." In the FIFTH place where the name of Boaz is found he tells Ruth to abide fast by his maidens. Then Ruth said to him, "Why have I found GRACE in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger?" (Vs. 8-10). The FIFTH time David's name is found is where Saul sent to Jesse, saying, "Let David, I pray thee, stand before me; for he hath found FAVOUR in my sight." 1Sam. 16:22). What more proof could one ask for to show that FIVE stands for GRACE from one end of the Bible to the other?

SALVATION is of GRACE, Not of Works

"Even so then at this present time also there is a remnant according to the election of (1) grace. And if by (2) grace, then it is no more of (1) works: otherwise (3) grace is no more (4) grace. But if it be of (2) works, then it is no more of (5) grace: otherwise (3) work is no more (4) work." (Rom. 11:6).

In the above passage grace is found FIVE times, and work FOUR times. Grace is of God. Works, represented by FOUR, belongs to natural man, whose number is FOUR, and whose works are dead works. Works for salvation belong to the natural man. They fall short of FIVE, the grace of God.

The number of times the word "work" is found in the above quotation, that is FOUR, shows us where works for salvation belong. That is the natural man's way, since FOUR is his number. Grace is a gift from God, the Divine Trinity. The one who possesses grace (FIVE) also possesses the Trinity (THREE) and is in possession of the new birth (EIGHT). Through grace God bestows upon him the new birth. But God does not bestow the new birth through FOUR, man's work, but through FIVE, His grace. THREE and FIVE, not THREE and FOUR, make EIGHT.

Number Six—Satan's Influence Over Man

SIX is the number connected with SATAN'S INFLUENCE OVER MAN. The SIXTH character in the Bible is the SERPENT, which represents SATAN. The first SIX in the word of God are: The TRINITY (3), Adam (4), Eve (5), and the SERPENT (6). (Gen. 1:1-2; John 1:1-2; Gen. 2:21-24; Gen. 3:1-15). In Rev. 12:9 and 20:2 the SERPENT is called the Devil, and Satan. Thus the SIXTH character in the Bible is Satan.

The SIXTH time the name of Job occurs in the book of Job it was Satan who used his name, slandering Job by asking a question with SIX words. "Then SATAN answered the Lord and said, Doth—Job—serve—God—for— nought? 1-2-3-4-5-6. (Job 19).

In Matthew's account of the temptation of Jesus the word "Devil" occurs four times, the word "tempter" one time and the word "Satan" once, making SIX in all. (Matt. 4:1-11). In Luke's account of the same, the word "Devil" occurs five times, and "Satan" once, making SIX in all. (Luke 4:1-13).

When Jesus was accused of casting out devils by Beelzebub, the prince of devils, He asked, "How—can—Satan—cast—out Satan? 1-2-3-4-5-6. (Mark 3:22-23). Here are SIX words connected with SATAN.

With SIX words the scribes and Pharisees accused Jesus of blasphemy. "Who—is—this—which—speaketh—blasphemies?" 1-2-3-4-5-6. (Luke 5:21).

The chief priests rejected Jesus as their king by replying to Pilate with SIX words, "We—have—no—king—but—Caesar." 1-2-3-4-5-6. (John 19-15).

The SIXTH time the expression "Thousand years" occurs in Rev. 20:1-8 it is connected with SATAN. "And when the THOUSAND YEARS are expired, SATAN shall be loosed out of his

prison, and shall go out to deceive the nations which are in the four quarters of the earth." (vs. 7-8).

The work of SATAN is seen in connection with the SIXTH vial. "And the SIXTH angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon (SATAN), and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and the whole world, to gather them to the battle of the great day of God Almighty." (Rev. 16:12-14).

The work of SATAN is also seen in connection with the sounding of the SIXTH trumpet. (Rev. 9:13-20). Verse 20: "And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship (1) devils, and idols of (2) gold, and (3) silver, and (4) brass, and (5) stone, and (6) wood."

In the list of the works of the flesh as given by Paul in Gal. 5:19-21 the SIXTH one is "Witchcraft."

Paul tells the church at Corinth to deliver unto SATAN for the destruction of the flesh the man who had his father's wife.

In the same connection he tells them not to eat with any who is "(1) a fornicator, or (2) covetous, or (3) an idolater, or (4) a railer, or (5) a drunkard, or (6) an extortioner." (1 Cor. 5:1-11).

The mixed multitude in the wilderness lusted after SIX things. "And the mixt multitude that was among them fell a-lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember (1) the fish, which we did eat in Egypt freely, (2) the cucumbers, and (3) the melons, and (4) the leeks, and (5) the onions, and (6) the garlic." (Num. 11:4-5).

Goliath, who challenged the armies of Israel, had SIX pieces of equipment in his armor. They were: (1) an helmet of brass upon his head; (2) a coat of mail made of brass; (3) greaves of brass upon his legs; (4) a target of brass between his shoulders; (5) a spear; and (6) a shield. (1 Sam. 17:4-8).

When David went out to meet him he took FIVE smooth stones. (1 Sam. 17:40-45).

The number SIX is connected with the evil works of wicked rulers. "In the thirty and eighth year of Azariah king of Judah, did Zachariah the son of Jeroboam reign over Israel in Samaria SIX months. And he did that which was evil in the sight of the Lord." (2nd Kings 15:8-9). "In the thirty and first year of Asa king of Judah began Omri to reign over Israel twelve years: SIX years reigned he in Tirzah, and he bought the hill of Samaria of Shemer for TWO talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria. But Omri wrought evil in the eyes of the Lord, and did worse than all that were before him." (1 Kings 16:23-25).

Omri's reign of twelve years was divided into TWO periods of SIX years each. He reigned SIX years in Tirzah, and SIX years in Samaria, and he did evil in the sight of the Lord. Omri gave TWO talents for the hill of Samaria. TWO has been found to be the number for DIVISION. Omri's reign was DIVIDED between TWO places.

The number SIX is found in the list of evil works mentioned by Peter. "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in (1) lasciviousness, (2) lusts, (3) excess of wine, (4) revellings, (5) banqueting, (6) and abominable idolatries." (1 Pet. 4-3).

This number SIX might not seem to apply to the DEVIL in 1 Tim. 3:16. But this passage, too, is in keeping with all the other passages on number SIX. The key to it is found in the word

"manifest". John said, "For this purpose was the Son of God MANIFESTED, that He might destroy the works of the DEVIL." (1 John 3-8).

"And without controversy great is the mystery of godliness:

1. God was MANIFEST in the flesh,
2. Justified in the Spirit,
3. Seen of angels,
4. Preached unto the Gentiles,
5. Believed on in the world,
6. Received up into glory."

How this passage glows with truth when seen in the light of numbers. The first of the SIX statements is "MANIFEST in the flesh", ONE stands for Unity. Jesus declares His ONENESS with the Father, and it stirred up the opposition of the DEVIL'S crowd. In John 10:30 He said, "I and my Father are ONE." "Then the Jews took up stones to stone him," (v. 31), displaying the opposition of the DEVIL to His testimony that He and the Father are ONE. "For this purpose was the Son of God MANIFESTED, that He might destroy the works of the DEVIL." (1 John 3:8).

The SECOND statement is "Justified in the Spirit." When John baptized Jesus the Holy Spirit came upon Him and pointed Him out as the Son of God. John said, "I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is He that baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God." (John 1:33-34). The descent of the Holy Spirit in visible form, like unto a dove, singled out Jesus and SEPARATED Him from all the others as the one who is God's Son. Thus the Spirit justified His claim as being the Son of God. TWO is the number for DIVISION and SEPARATION. After this He overcame the devil in the wilderness. (Matt. 4:1-11).

The THIRD statement is "Seen of angels." THREE is the number for the RESURRECTION. On the morning of our Lord's resurrection the angels of God were at the tomb and testified to His resurrection. (Luke 24:4-5; Matt. 28:1-7; Luke 24:22-23).

The FOURTH statement is "Preached unto the Gentiles." After His resurrection He was preached unto the Gentiles FOUR is the number for the unsaved or NATURAL man. For years controversy has been going on between certain groups as to whether or not the unsaved man is a subject of gospel address. One group contends that the gospel is to be preached only to the unregenerated person. Missionary Baptists have always taught that the gospel is to be preached to the lost.

FOUR is the number that represents man in his natural state, one in the first creation. Here, in the FOURTH statement, it is said that Christ was preached unto the Gentiles, proving the necessity of taking the gospel to lost men.

The FIFTH statement is "Believed on in the world." FIVE is the number for GRACE. When one believes on Christ, that very moment he is saved by GRACE. "By grace are ye saved through faith." (Eph. 2:8). Nothing is said about baptism in this statement. So it is "Believing" in Christ that puts men in grace. "By whom also we have access by faith into this GRACE wherein we stand." (Rom. 5:2). In Acts 13:6-12 the devil is seen trying to keep Sergius Paulus from believing.

The SIXTH statement is "Received up into glory." In Eph. 1:20-21 Paul tells about Christ being raised from the dead and set at God's right hand in heavenly places, far above all principality, and power, and might, and dominion. Paul makes it plain that the principality and power here is the DEVIL and his INFLUENCE. "Put on the whole armor of God that ye may be able to stand against the wiles of the DEVIL. For we wrestle not against flesh and blood, but against principalities, and powers," etc. (Eph. 6:11-12).

When Christ was received up into glory far above all principality and power, that MANIFESTED His triumph over the DEVIL. This enables the reader to understand the SIX divisions of 1 Tim. 3:16 and their connection with the DEVIL.

The SIXTH time the word "Darkness" occurs in 1st John is: "He that hateth his brother is in DARKNESS, and walketh in DARKNESS." (1 John 2:11). When this is read in the light of 1 John 3:11-12 the DEVIL'S work becomes more apparent. "This is that message that we have heard from the beginning, that we should love one another. Not as Cain, who was of that WICKED ONE, and slew his brother." The FOURTH time the word DARKNESS is found is: "'He that saith he is in the light, and hateth his brother, is in darkness even until now." (1Jo 2:9). FOUR is the number for the flesh. So the one who hates his brother is in the flesh, and of the DEVIL, and is still in DARKNESS, and has never been in the light, though claiming to be so.

False Religion and The Devil's Number

It has been shown over and over again where the number SIX is connected with Satan and his influence. That number is also associated again and again with false religion and worship.

The number was connected with Israel's worship of the golden calf. "And they (1) rose up early on the morrow, and (2) offered burnt offerings, and (3) brought peace offerings; and the people sat down (4) to eat, and (5) to drink, and (6) rose up to play." (Ex. 32:6).

This number was associated with the dedication and worship of Nebuchadnezzar's golden image. "Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth of it was SIX cubits." (Dan. 3:1).

"Then an herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of (1) the cornet, (2) flute, (3) harp, (4) sackbut, (5) psaltery, (6) dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up." (Dan. 3:4-5). So SIX different kinds of musical instruments were used in the dedication of that image.

Belshazzar and his drunken associates were honoring SIX kinds of false gods. Daniel said unto him, "Thou, and thy Lords, and wives, and concubines, have drunk wine in them (vessels from the temple); and thou hast praised the gods of (1) silver, and (2) gold, of (3) brass, (4) iron, (5) wood, and (6) stone." (Dan. 5:23).

In Rev. 9:20 men are seen worshipping SIX things. "And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship (1) devils, and idols of (2) gold, and (3) silver, and (4) brass, and (5) stone, and of (6) wood."

SIX things are seen in Paul's account of false doctrines of the latter times. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to (1) seducing spirits, and (2) doctrines of devils; (3) speaking lies in hypocrisy; (4) having their conscience seared with a hot iron; (5) forbidding to marry, and (6) commanding to abstain from meats, which God hath created to be received with thanksgiving." (1 Tim. 4:1-3).

There is a religious group among us today which forbids their religious leaders and workers to marry. They also command their people to abstain from meats on certain days.

There is also another religious group which preaches against their members eating certain kinds of meats. God has them stamped with His numbers so we may know them.

The great harlot of Revelation is stamped with the number SIX. "And there came one of the seven angels which had seven vials, and talked with me, saying unto me, Come hither; I will chew unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads, and

ten horns. And the woman was arrayed in (1) purple, and (2) scarlet colour, and decked with (3) gold, and (4) precious stones and (5) pearls, having (6) a golden cup in her hand full of the abominations and filthiness of her fornication." (Rev. 17:1-4)

The angel said to John, "The woman which thou rawest is that great city which reigneth over the kings of the earth." (Rev. 17:18). Then John heard the merchants of the earth saying, "Alas, alas, that great city, that was clothed in (1) fine linen, and (2) purple, and (3) scarlet, and decked with (4) gold, and (5) precious stones, and (6) pearls." (Rev. 18:16).

John saw this woman sitting upon a beast with 7 heads and 10 horns. He saw her arrayed in 6 things. John was called to witness what would befall this woman. DEATH was to come upon her. "Therefore shall her plagues come in one day, DEATH, and mourning, and famine." (Rev. 18:8).

When the above numbers, Seven, Ten, and SIX are added, the sum is TWENTY-THREE for DEATH. 7 plus 10 plus 6 equals 23—death.

In the same verse where it is said that DEATH had come upon this great city or woman it is said, "Strong is the Lord God who JUDGETH her." (Rev. 18:8). When ELEVEN for judgment is added to TWELVE for the Divine authority, which passes judgment upon the whore, again the sum is TWENTY- THREE for death. 11 plus 12 equals 23—death.

There is a striking significance in the similarity of the harlot's attire to the materials found in the veil of the tabernacle and in Aaron's clothing.

The VAIL, Ex. 26:31	**The Harlot**, Rev. 18:16
1. Fine Linen	1. Fine linen
2. Purple	2. Purple
3. Scarlet	3. Scarlet
4. Blue	4. Gold
5. Cherubims	5. Precious Stones {and} 6. Pearls
Aaron, Ex. 28:1-21	**The Harlot**
1. Fine linen	1. Fine linen
2. Purple	2. Purple
3. Scarlet	3. Scarlet
4. Gold	4. Gold
5. Precious Stones	5. Precious Stones {and} 6. Pearls

In all this is revealed the counterfeit work of the great religious prostitute. In the fine linen we see her seeking to counterfeit the righteousness that comes from Christ. She substitutes church salvation for salvation through Christ. In the purple, which denotes royalty, there is seen her false claim to be ruling and reigning in Christ's stead. In the scarlet she is seen counterfeiting the blood of Christ, by claiming to actually change the wine into the blood of Christ. In the gold she is seen taking unto herself the glory that belongs only to Christ. In the precious stones which she has, and which Aaron had in his breastplate, she is seen assuming unto herself the place of a mediator, which place belongs only to Christ. This picture is enough to make one's hair rise on his head, and his blood to chill in his veins. No wonder God has decreed judgment and death for this false system.

The things that were in the vail which the woman does not have are the blue and the cherubims. The blue speaks of the heavenly origin of Christ. The harlot has no such origin. The cherubims were also connected with the mercy seat and speak of GRACE. The cherubims were the FIFTH things in the vail. The cherubims are not found in the harlot's attire. GRACE is not to be found in all her system of teaching. Instead of GRACE it is water salvation, church salvation, human works, and merits.

The number SIX, which is associated with the religious harlot, shows the work of Satan in her teachings and practices.

There is among us today a religious body which teaches SIX things as conditions of being a child of God. You must, so they claim: 1. Hear the word. 2. Believe the word. 3. Repent. 4. Confess 5. Be baptized, and 6. Be in THE CHURCH.

When they claim you must be in THE CHURCH, they mean the particular one of which they claim to be members.

Can they deny any one of these SIX without ruining their whole platform?

Over and over they have been heard making all these SIX things essential to being a child of God. According to them if you leave off any one of these SIX you are not a child of God. The Devil's number stares them in the face.

Over and over again in debates they have been seen to take just SIX words out of the middle of 1 Pet. 3:21, write those SIX words on the board, and try to score a point with them. Those SIX words are (1) Baptism (2) doth (3) also (4) now (5) save (6) us." They ignore what Peter says about baptism being like a figure, and what he says about it not putting away the filth of the flesh. They need to study Bible numbers.

Satan's Number and Legalism

SIX, Satan's number, is found connected with LEGALISM. All Bible students know that Paul's letter to the Galatians was written for the purpose of offsetting the efforts of certain false teachers who were seeking to bring the Galatians in subjugation to the law again. Paul said to them, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again in the yoke of BONDAGE." (Gal. 5:1). This word bondage is found SIX times in Galatians. (Gal. 2:4; 4:3; 4:9; 4:24; 4:25; and 5:1). This number SIX shows Satan's influence in LEGALISM. In Gal. 2:4 Paul spoke of "False brethren unawares brought in, who came in privily to spy out the liberty which we have in Christ Jesus, that they might bring us into BONDAGE." These false brethren were under the influence of Satan. They were ministers of Satan transformed as ministers of righteousness. (2 Cor. 11:14-15). The SIX times the word BONDAGE occurs shows them to have been under Satan's influence.

The number far. BONDAGE is EIGHTEEN. In this very book, written to combat the BONDAGE of legalism, the number EIGHTEEN is found. "After THREE years I went up to Jerusalem to see Peter, and abode with him FIFTEEN days." (Gal. 1:18). (3 plus 15 equals 18). This visit came 3 years after Paul had escaped from the BONDAGE of legalism (vs. 15-18) and had found rest in Christ, represented by the number FIFTEEN mentioned above.

How marvelous is the word of God! In the number THREE in this connection there is shown the Divine THREE who made Paul free from the bondage of the law. In the FIFTEEN days Paul spent with Peter there is set forth the REST which came to Paul when he was made free from the law. THREE plus FIFTEEN equals EIGHTEEN, the number for BONDAGE. In the first verse of the next chapter Paul said, "FOURTEEN years after I went up again to Jerusalem with Barnabas, and took Titus with me." (Gal. 2:1). FOURTEEN is the number for SALVATION. So 14 years after Paul was saved from the bondage of the law he went up to confer with the apostles about circumcision as a condition of salvation.

Where The Devil's Number Meets Baptism

It has been shown that the serpent, or Satan, was the SIXTH character in the Bible. His number SIX was found connected with the worship of the golden calf. The image of Nebuchadnezzar was SIX cubits high, and SIX different musical instruments were played when the image was dedicated. Belshazzar praised SIX false gods. The SIXTH time Job's name appears it was used by Satan who slandered Job with a question of SIX words. The mixed multitude in the wilderness lusted after SIX things. Goliath had SIX pieces of armor when he went out to defy the army of the living God. Omri's wicked reign of twelve years was divided into

two periods of SIX years each. He reigned SIX years in Tirzah, and SIX in Samaria. In both Matthew and Luke the Devil's name appears SIX times in the temptation of Jesus. Jesus told the Pharisees, "Ye are of your father the devil." (John 8:44). This is expressed in the Greek with just SIX words. "(1) Humeis (2) ek (3) patros (4) tou (5) diabolou (6) este." These same sons of the devil said of Jesus "(1) Who (2) is (3) this (4) which (5) speaketh (6) blasphemies?" (Luke 5:21). The number SIX is used twice in John's description of the great whore. In Rev. 9:20 men are found worshipping SIX things. In the reign of the beast all men (1) small and (2) great, (3) rich and (4) poor; (5) free and (6) bond will have to receive the mark of the beast to buy or sell. (Rev. 13:16-17). In the face of all this who can deny that the number SIX is associated in some way with the Devil's very work?

Satan seeks by first one means and another to make the preaching of the cross of none effect. With the Greeks he used the wisdom of men. With the wisdom of men he seeks to discredit gospel truths in the eyes of some. With religious groups he perverts the ordinances, or places works in the wrong place. But one way and another he is ever seeking to make the preaching of the cross of Christ and His resurrection of none effect.

There were some among the Corinthians who were denying the resurrection of the dead. Without the resurrection there could be no gospel. Paul said to them, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" (1 Cor. 15:12). In 1 Cor. 15:4 it is stated that Christ rose again. In verse 12 the reader finds the words "rose from the dead", and the word "resurrection." In v. 13 the words "resurrection" and "risen" are found. This makes FIVE references to the resurrection. In the next verse it occurs the SIXTH time. "If Christ be not risen, then is our preaching VAIN, and your faith also vain.'

Who can deny that in this place the work of the Devil is seen in seeking to make the preaching of the gospel in vain by discrediting the doctrine of the resurrection? His same work of trying to make the cross in vain is seen in his misuse of baptism. This will be seen by examining 1 Cor. 1:13-17.

In this place Paul used the word "BAPTIZE" SIX times. "Is Christ divided? Was Paul crucified for you? Or were ye (1) BAPTIZED in the name of Paul? I thank God I (2) BAPTIZED none of you, but Crispus and Gaius (TWO); lest any should say I had (3) BAPTIZED in mine own name. And I (4) BAPTIZED also the household of Stephanus: besides, I know not whether I (5) BAPTIZED any other. For Christ sent me NOT TO (6) BAPTIZE, but to preach the gospel; not with wisdom of words, LEST the cross of Christ should be made of NONE EFFECT. For the preaching of THE CROSS is to them that perish foolishness; but unto us WHO ARE SAVED it is the power of God." (1 Cor. 1:13-18).

An examination of this passage, and the SIX times the word "Baptize" occurs, is very enlightening when viewed in the light of numbers.

In the 10th verse of this chapter Paul was pleading for unity. He admonished them to be of the same mind and judgment. ONE is the number for UNITY. When he asked, "Were ye baptized in the name of Paul, he was seeking to abolish the division in the church and bring UNITY.

When Paul mentioned baptism the second time he thanked God that he had baptized none but (1) Crispus and (2) Gaius. He later states that he also baptized the household of Stephanus. Until this writer understood Bible numbers this passage puzzled him. Why should Paul thank God that he had baptized none of them but Crispus and Gaius, and later on state that he had also baptized the household of Stephanus. Now it is clear. There was DIVISION in the church. Paul asked "Is Christ DIVIDED?" TWO is the number for DIVISION. Had Paul mentioned Crispus, Gaius, and Stephanus all in the same statement the numerology of the passage would have been marred. The TWO he mentioned, Crispus and Gaius, together with the second time baptism was used, set forth the division in that church.

The THIRD time Paul used baptism was when he said, "LEST any should say I had baptized in mine own name." THREE is the number for the Trinity and the resurrection. Jesus commanded baptism in the name of the Father, and of the Son, and of the Holy Ghost. The THREE shows that baptism is performed in the name of the Holy Trinity. THREE is also a picture of the resurrection which the Trinity will bring about. So the word of caution "LEST" is put in this place.

The FOURTH time Paul mentions baptism he states that he also baptized the household of Stephanus. FOUR is the number for the old creation, or old man. Baptism represents a burial. The old man (number FOUR) being dead, is buried by baptism. When the old man becomes dead, the NEW man has become alive. "Reckon ye also yourselves to be dead indeed unto sin, but ALIVE unto God through Jesus Christ our Lord." (Rom. 4:11).

The FIFTH time the word "Baptize" occurs is where Paul said, "Besides I know not whether I baptized any other." FIVE is the number for grace. None are found baptized in this place. This shows that GRACE does not come through baptism. None receive grace through baptism.

The SIXTH time Paul mentions baptism is where he said, For Christ sent me not to baptize, BUT TO PREACH THE GOSPEL: not with wisdom of words, LEST the cross of Christ should be made of none effect." Here is SATAN'S number, SIX. Here is seen his cunning work in perverting the ordinance to make the cross of Christ of none effect. Paul gives the reason why God did not send him to baptize. That reason was "LEST the cross of Christ be made of none effect." God knew that Satan would use baptism to make the cross of none effect with some. He wanted His people to know that baptism was not of equal importance with the preaching of the cross. Therefore He did not send Paul to baptize, but to do the more important thing of preaching the gospel. In having Paul to record this when he used the word "baptize" the SIXTH time He was showing the work of Satan in having people center their hopes in baptism, rather than in the cross of Christ. Then he goes on to state that to those who are saved the preaching of the cross is the power of God.

So the Devil's number SIX meets baptism in 1 Cor. 1:17, where Paul said, "Christ sent me not to baptize, but to preach the gospel."

The one who advocates baptism as a 'condition of pardon may use the infidel's tactics and try to disregard this kind of evidence, but he can never meet the argument. He can see where Bible numbers confound the infidel.

He can see the work of Satan in 1 Cor. 15:14 in trying to make the preaching of none effect by discrediting the resurrection. Well, if the number SIX in 1 Cor. 15:14 shows up Satan's work, then why does not SIX in 1 Cor. 1:17 show up Satan's work in putting baptism on a level with the preaching of the cross? Nowhere can those who advocate baptism for salvation tie baptism up with number FIVE, the number for GRACE. In Eph. 4:4-6 baptism is the SIXTH in the list. In Heb. 6:1-2 it is the THIRD in the list. That is because baptism is performed in the name of the TRINITY, but nowhere can it be tied up with number FIVE. In the FIFTH place in 1 Cor. 1:13-17 Paul said, "Besides, I know not whether I baptized any other. So no one was said to be baptized in the FIFTH PLACE. So baptism does not bring grace.

"Unknown" Tongues and Number Six

Recently this writer spent about two weeks in a Bible School with Pastor S. E. Moore of Hixon, Tenn. While there we studied these numbers together. Only a few days ago a letter was received from him telling of what he had found. Since he found this I shall give it just as he wrote in his letter. It is worthwhile.

"I wonder if you have noticed this? I have Satan's number again. The term unknown tongue is found 6 times in the Bible. All 6 times it is in 1 Cor. 14th ch. where the subject of

tongues is under discussion. Each time, as you know, the word unknown is in italics, indicating that it was added by the translators. Number 6 is Satan's influence! So there is Satan's influence again, even in the translation of the Bible. If that misleading word "unknown" had been omitted it would have saved untold confusion among God's people. I am studying Bible numbers daily. It is a marvelous study."

This writer readily agrees with Bro. Moore's statement. If the reader will examine his Bible he will see that Bro. Moore is correct. The word unknown is always supplied by the translators in the King James Version. Others do not have the word unknown. This has caused untold confusion among people.

Where The Apostasy Teacher Meets Number Six

The apostasy teacher runs head on into SIX, the Devil's number in Heb. 6:1-2. The whole passage from Heb. 5:12-6:20 should be closely studied. In Heb. 5:12 it is seen that the ones addressed had not made any spiritual advancement. Instead of being to where they could teach others, they, themselves, needed to be taught again the first principles of the oracles of God. They were unskilled in the word of righteousness. (v. 13). They were still babes when they should have been teachers. (v. 13). When these things are kept in mind the verses that follow are more easily understood.

First, the writer tells them to do a thing they had not done. Then he tells them not to do what they had been seeking to do. The thing he told them to do was to leave the first principles (first principle Heb. 5:12) and go on unto perfection, or to a stage of maturity.

Next, the writer told them to Not lay again "The foundation of (1) repentance from dead works, and of (2) faith toward God, of (3) the doctrine of baptisms, and of (4) the laying on of hands, and of (5) the resurrection of the dead, and of (6) eternal judgment."

No one but those who believe that a child of God can lose his salvation would ever try to do the SIX things mentioned above. Those who believe in the eternal security of the believer are never found trying to get a person saved the second, or third, or fourth time. It is the people who believe a person can lose his salvation who are found trying to lay that foundation again. The SIX things mentioned in the above passage shows the work of the Devil in the teaching of such a doctrine.

Number Seven—Completeness or Perfection [or finish]

SEVEN is the number that denotes COMPLETENESS or PERFECTION. In Lev. 23:15-16 the number SEVEN and the sabbath, which was the SEVENTH day, is connected with the word COMPLETE. "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; SEVEN sabbaths shall be complete: even on the morrow after the SEVENTH sabbath shall ye number fifty days; and ye shall offer a NEW meat offering unto the Lord."

The word COMPLETE follows after the words "SEVEN sabbaths" (SEVENTH day). The day following the SEVENTH sabbath there was something NEW that took place.

The word FINISHED is also connected with the number SEVEN. "In the days of the voice of the SEVENTH angel, when he shall begin to sound, the mystery of God should be FINISHED." (Rev. 10:7).

"It is DONE" is another expression found in connection with the number SEVEN. "And the SEVENTH angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is DONE." (Rev. 16:17).

The word CREATED is used SEVEN times in connection with God's creative work. (Gen. 1:1; 1:21; 1:27 (three times); 2:3; and 2:4). God created all things in six days and rested on the SEVENTH. (Gen. 2:1-3). He appointed SEVEN days for the week, and most, if not all advanced

nations reckon time in that way: SEVEN days to the week. Few ever stop to think of why there are SEVEN days in a week. Do atheists and infidels give God and the Bible credit for it?

There are SEVEN notes in the musical scale: "do, re, mi, fa, sol, la, ti." All other pitches are only variations of these. When the musician uses the eighth note he goes back to "do" again and starts over. Man named the notes but God fixed the sounds, even as God fixed the days of the week, and man named them.

Noah took the clean beasts into the ark by SEVENS. (Gen. 7:2). SEVEN days after Noah went into the ark the flood came. (Gen. 7:9-10). Peter tells about the longsuffering of God waiting in the days of Noah. (1Pet. 3-20). Those SEVEN days COMPLETED God's time of waiting.

Before Aaron and his sons entered their priestly work they were consecrated SEVEN days. (Lev. 8:31-36). Here is a picture of a life COMPLETELY or WHOLLY consecrated or dedicated to the Lord for service.

On the day of atonement the high priest sprinkled the blood upon the mercy seat and before the mercy seat SEVEN times. (Lev. 16:14). This is a picture of the COMPLETENESS of the redemptive work of Christ. "By his own blood he entered in once into the holy place, having obtained eternal redemption for us." (Heb. 9:12). When Christ offered Himself that FINISHED the sacrificial offerings. They were ended.

When Israel took the city of Jericho God told them to march around the city SEVEN times. Thus, on the SEVENTH day, when they marched around the city SEVEN times, they COMPLETED their marching. (Josh. 6:1-16).

"And they utterly destroyed all that was in the city, both man (1) and woman (2), young (3) and old (4), and ox (5), and sheep (6), and ass (7) with the edge of the sword." (Josh. 6:21).

This is a picture of the COMPLETE destruction of the city.

In the second chapter of Daniel Nebuchadnezzar had a dream of a great image whose head was of gold, arms and breast of silver, his belly and thighs of brass, legs of iron, and feet of iron and clay. (Dan. 2:31-33). Daniel told him that he was the head of gold. (vs. 37-38). In the next chapter Nebuchadnezzar made an image of gold to be worshipped. At that time he called together SEVEN kinds of officials to the dedication of the image: (1) princes, (2) governors, (3) captains, (4) judges, (5) treasurers, (6) counselors, (7) sheriffs. The penalty for refusing to worship that image was death by being cast into the burning fiery furnace. THREE Hebrew children refused to worship the image and were cast into that furnace of death, and brought forth alive, thus picturing the resurrection, signified by the number THREE. That furnace was heated SEVEN times hotter than it had ever been. Here is a COMPLETE DELIVERANCE for God's people from the power of death. (Dan. 3:1-27). When those THREE Hebrew children came out of that furnace of fire, or death, there was not a trace of fire upon their bodies or their clothing. When Christ brings His people out of death there will not be a trace of death left on them. They will be COMPLETELY delivered from its powers.

Jesus spoke out SEVEN times from the cross. (1) He said, "Father, forgive them for they know not what they do." (Luke 23:34). (2) He said to the penitent thief, "Today shalt thou be with me in Paradise." (Luke 23:43). (3) He said, "My God, my God, why hast thou forsaken me?" (Matt. 27:46 and Mark 15:34). (4) He said to Mary, "Behold thy son!" and to John, "Behold thy mother." (John 19:26-27). (5) He said, "I thirst." (John 19:28). (6) He said, "Father, into thy hands I commend my spirit." (Luke 23:46). (7) He said, "It is finished." (John 19:30).

The above order of the sayings of Jesus from the cross seems to this writer to be the order in which they were spoken. The statement, 'Father, forgive them for they know not what they do", seems to have been spoken immediately after His crucifixion. Luke tells about them mocking and deriding Him. From the sixth to the ninth hour there was darkness over all the land. This

darkness was evidently so appalling that men were too frightened to mock and deride Him after that. Therefore the first statement was made before the darkness came. This should also apply to the thief who derided Jesus. It is not likely that he derided Jesus after the darkness came. Just after rebuking the other thief for deriding Him the penitent thief asked Jesus to remember him when He came into His kingdom. Jesus answered him by saying, "Verily, I say unto thee, Today shalt thou be with me in Paradise." (Luke 23:39-43). This statement was evidently made before the darkness came. After three hours of darkness, or when the ninth hour had come (Luke 23:46), Jesus said, "My God, my God, why hast thou forsaken me?" John says it was after Jesus had spoken to his mother and to John that He said, "I thirst." "After this, Jesus knowing that all things were accomplished, that the scriptures might be fulfilled, saith, I thirst." (John 19:26-28). The next verse says they gave Him vinegar in a 'sponge. (v. 9). Then, "When Jesus therefore had received the vinegar, He said, It is finished, and He bowed His head and gave up the ghost." (John 19:30). This accounts for all the statements but the one recorded in Luke 23:46, "When Jesus had cried with a loud voice, He said, Father into thy hands I commend my spirit: and having said thus He gave up the ghost." So evidently, immediately after receiving the vinegar, Jesus made this statement, and immediately after that He said, "It is finished." Then His head dropped upon His breast and He expired.

The book of Revelation is the last book in the Bible. It COMPLETED God's revealed will to man. Since it is at the end of the Bible one would expect to find it abounding with the number SEVEN, and it does exactly that. The book was written to SEVEN churches. Christ was pictured walking among SEVEN golden candlesticks. (Rev. 1:12-13 and 2:1). In His hand He held SEVEN stars. (1:16). The SEVEN stars represent the SEVEN angels of the SEVEN churches, and the SEVEN candlesticks represent the SEVEN churches. (1:20). There were SEVEN lamps of fire before the throne. (4:5). There was a book with SEVEN seals. (5:1). SEVEN words of praise were ascribed to Christ. (5:12). In 6:15 SEVEN classes of men flee to the rocks and mountains in fear. In 8:2 there were SEVEN angels with SEVEN trumpets. In 7:12 SEVEN words of praise were ascribed to Christ and the Father. In 10:3 there are SEVEN thunders. When the SEVENTH TRUMPET SOUNDS the mystery of God is to be FINISHED OR COMPLETED. Other SEVENS may be found in 11:13; 12:3; 13:1; 15:6-7; 17:1; and 17:3. The words "Blessed", "Patience", "Earthquake", "Judgment", are found SEVEN times.

The SEVENTH time Noah's name occurs is where it is said, "Noah was a just man, and PERFECT in his generations." (Gen. 6:9).

Number Eight—The New Birth or New Creation

EIGHT is the number for the NEW BIRTH or THE NEW CREATION. Four is the number for the first CREATION. EIGHT is two times FOUR. The same Divine THREE who worked in man's first CREATION, are involved the second time when he is BORN AGAIN. The Trinity is involved twice, and man twice, in the two creations. Two times THREE (Trinity) plus two times ONE (man) equal EIGHT. The scripture abundantly testifies to this.

The first scripture to be considered is found in Col. 3:9-11. Here the statement about the NEW MAN is followed by EIGHT things. "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the NEW MAN which is renewed in knowledge after the image of him that created him: where there is neither (1) Greek (2) nor Jew, (3) circumcision (4) nor uncircumcision, (5) Barbarian, (6) Scythian, (7) bond (8) nor free."

Now look at 2Pet. 1:4-7: "Whereby are given unto us exceeding great and precious promises: that by these ye might be made partakers of the DIVINE NATURE, having escaped the corruption that is in the world through lust. And beside all this, giving all diligence, add to your faith (1) virtue (2), and to virtue knowledge (3); and to knowledge temperance (4); and to

temperance patience (5); and to patience godliness (6); and to godliness brotherly kindness (7); and to brotherly kindness charity" (8).

The divine nature is received in the NEW BIRTH. These EIGHT things give to the person who possesses them the evidence that he has been BORN AGAIN, and that he is of the called and of the elect. (v. 10).

There were EIGHT persons carried over from beyond the flood in the ark. (1Pet. 3:20). With those EIGHT the world was populated ANEW. This is a figure of the NEW BIRTH.

In the circumcision of the male children of Israel there is a type of the NEW BIRTH. "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter." (Rom. 2:28-29). The male child was circumcised on the EIGHTH day. "And he that is EIGHT days old shall be circumcised among you, every man child in your generations." (Gen. 17:12).

David was the EIGHTH son of Jesse. "Jesse made SEVEN of his sons to pass before Samuel.

And Samuel said, The Lord hath not chosen these. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest (David, the EIGHTH) and behold, he keepeth the sheep. And Samuel said unto Jesse, Send forth and fetch him: for we will not sit down until he come hither. And he sent, and brought him in And the Lord said, Arise, anoint him: for this is he." So David, the EIGHTH son of Jesse, was anointed to be the NEW or second king of Israel. (1Sam. 16:1-12).

Aaron and his sons were consecrated SEVEN days. (Lev. 8:31-36). "And it came to pass on the EIGHTH day, that Moses called Aaron and his sons, and the elders of Israel: and he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, . . . and offer them before the Lord." (Lev. 9:1-2). Then Aaron and his sons entered their priestly work on the EIGHTH day.

Matt. 19:29 shows a picture of a person who has been BORN AGAIN. "And every one that hath forsaken (1) houses, (2) brethren, or (3) sisters,

or (4) father, or (5) mother, or (6) wife, or (7) children, or (8) lands, for my name's sake, shall receive an hundred fold." Only a person who has had the NEW BIRTH will do the things mentioned in this passage.

When God would have Israel to build the tabernacle He said to Moses, "Let them make me a sanctuary: that I may dwell among them." (Ex. 25:8). The children of Israel encamped around this tabernacle in EIGHT groups; FOUR in the outward arrangement, and FOUR in an inward arrangement. The camp of Judah, containing three tribes, was on the east in the outward circle, afar off. (Num. 2:3-7). On the south was the camp of Reuben, with three tribes. (Num. 2:10-14). On the west was the camp of Ephraim, with three tribes. (Num. 2:18-22). On the north was the camp of Dan, with three tribes. (Num. 2:25-29). In the inward circle there were FOUR divisions of the Levites. They were placed next to the tabernacle to save the outward FOUR groups from the wrath of God. "And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts. But the Levites shall pitch round about the tabernacle of testimony, that there be no WRATH upon the congregation of the children of Israel." (Num. 1:52-52). *NOTE: In this instance it is called the tabernacle of "Testimony."

The third chapter of Numbers gives the FOUR divisions of the Levites who were in the inward circle. The Gershonites were on the west. (v. 23). The Kohathites were on the south. (v.

27). The Merarites were on the north. (v. 33-35). Moses and Aaron and Aaron's sons were on the east before the gate. (v. 38).

In the very center of the camp was the tabernacle. God's dwelling place, in the midst of the EIGHT groups. This is a picture of Christ dwelling in the heart of the one who has been BORN AGAIN. These EIGHT groups were arranged around the tabernacle to draw a picture of God dwelling in and among those who are BORN AGAIN. EIGHT is the number for the NEW BIRTH.

In our Lord's conversation with Nicodemus about the NEW BIRTH the word "BORN" occurs EIGHT times. (John 3:1-8). In His conversation with the Samaritan woman about the living water the word "WATER" occurs EIGHT times. In this connection the word "WELL" is found FIVE times. (John 4:5- 15). EIGHT is the number for the NEW BIRTH, and FIVE is the number for GRACE. This shows that the NEW BIRTH is produced by the LIVING WATER, not by water baptism. Jesus never mentioned baptism to either Nicodemus or the Samaritan woman. "With joy shall ye draw water out of the wells of salvation." (Isa. 12:3).

The EIGHTH time Noah's name occurs it is said, "And Noah walked with God." (Gen. 6:9).

The New Birth Before Baptism

The believer's new birth before baptism is taught in the Bible numbers, as well as by other scriptures. It has been shown that EIGHT is the number for the new birth, and that NINE is the number for the fruit of the Spirit.

Jesus said, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt . . . . A good man out of the good treasure of the heart bringeth forth good things." (Matt. 12:33-35). The good fruit follows the good tree, and comes as the result of the same. Good things come out of the good heart, and as the result of the heart being good. The good heart comes through the new birth, represented by number EIGHT. God said, "A new heart will I give unto you." (Ezek. 36:26). When we add THREE for the TRINITY to FIVE for grace, we have EIGHT for the new heart, or new birth. NINE, which represents the fruit of the Spirit, comes after EIGHT, even as good fruit follows after the good tree. When the people came to John to be baptized of him he demanded good fruit before he would baptize them. "Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, . . . And now the axe is laid at the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire." (Luke 3:7-9). Thus John demanded good fruit, which comes as the result of the new birth, before he would baptize a person.

NINE words are used concerning those baptized on the day of Pentecost. "Then (1) they (2) that (3) gladly (4) received (5) his (6) word (7) were (8) baptized (9)." (Acts 2:41).

The first NINE times the name of Saul of Tarsus is found in Acts, (1) Acts 7:58; (2) Acts 8:1: (3) Acts 8:3; (4) Acts 9:1. (5-6) Acts 9:4; (7) Acts 9:8; (8) Acts 9:11, and (9) Acts 9:17. NINE has been seen to be the number for the FRUIT of the Spirit. In this NINTH place it is said, "Ananias went his way, and entered into the house; and putting his hands on him said, "Brother SAUL, the Lord, even Jesus, who appeared unto thee in the way as thou camest hath sent me. that thou mightest receive thy sight, and be filled with the Holy Ghost." (Acts 9:17). After this he was baptized, (v. 18). So Saul had the Spirit, and the FRUIT of the Spirit, represented by NINE, before he was baptized. This puts the NEW BIRTH before baptism."

Those who would put baptism before the new birth put NINE before EIGHT and the good fruit before the good tree. They get their numbers backwards, and they get the effect before the cause. EIGHT for the new birth must come before NINE, the good fruit, which qualifies one to be baptized.

Number Nine—The Fruit of the Spirit

NINE is the number for the FRUIT OF THE SPIRIT. NINE comes after EIGHT, which represents the NEW BIRTH. After having a good tree, the next thing to expect is good fruit from that tree. "Make the tree good, and his fruit good." (Matt. 12:33). The good fruit follows as the result of the tree being made good. The tree (man) is made good in the NEW BIRTH. As NINE follows EIGHT, so the good fruit, the FRUIT OF THE SPIRIT, follows as the result of the NEW BIRTH.

Gal. 5:22-23 reads, "But the FRUIT OF THE SPIRIT is (1) love, (2) joy, (3) peace, (4) longsuffering, (5) gentleness, (6) goodness, (7) faith, (8) meekness, (9) temperance: against such there is no law."

Here NINE things are mentioned as the FRUIT OF THE SPIRIT. How wonderful and fitting is the word of God in every way! With what infinite wisdom did He order and arrange His word! Who can gainsay these things? What infidel or atheist can meet or refute such wisdom?

The breadth of the court of the tabernacle was fifty cubits (Ex. 27:12), and there were ten pillars on the west side. "And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten and their sockets ten." Between those ten pillars there were NINE spaces. The Holy Spirit came fifty days after Christ arose from the dead, showing FIFTY to stand for the Holy Spirit and His work. The NINE spaces in the hanging that was fifty cubits connects the NINE with the work of the SPIRIT, and shows the FRUIT OF THE SPIRIT.

In the law concerning the sabbath year and what follows there is both a picture of the NEW BIRTH and also the FRUIT OF THE SPIRIT. God said to Israel, "When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof: but in the seventh year shall be a rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard." (Lev. 25:2-4). In the same chapter they are told what they should eat in the SEVENTH, and EIGHTH, and the NINTH years. "And if ye say, What shall we eat the seventh year? Behold we shall not sow, nor gather in our increase: then I will command my blessing upon you the sixth year, and it shall bring forth fruit for three years. And ye shall sow the EIGHTH year, and eat of the fruit until the NINTH year; until her fruit come in ye shall eat of the old store." (vs. 20- 22). This shows that in the sixth, seventh and eighth years they ate of what was planted the sixth year. In the EIGHTH year they sowed again, and in the NINTH year they began to eat of the FRUIT of what was sown the EIGHTH year. This is a picture of the FRUIT OF THE SPIRIT, represented by number NINE, which follows the NEW BIRTH, represented by number EIGHT.

In 1Cor. 12:8-10 Paul mentions NINE gifts of the Spirit. "For to one is given by the Spirit (1) the word of wisdom; to another (2) the word of knowledge by the same Spirit; to another (3) faith by the same Spirit; to another (4) the gifts of healing by the same Spirit; to another (5) the working of miracles; to another (6) prophecy; to another (7) discerning of spirits; to another (8) divers kinds of tongues; to another (9) the interpretation of tongues."

In Matt. 5:3-12 there are NINE beatitudes which our Lord spoke in His sermon on the mount.

Number Ten—The Law

TEN is the number that represents the LAW. There were TEN commandments in the LAW that was written in the tables of stone. (Ex. 20:1-17; Deut. 10:1-4).

In Gal. 4:21-24 Agar (Hagar) was typical of the Law. Paul said to the Galatians, who were becoming entangled in the LAW. "Tell me, ye that desire to be under the LAW, do ye not hear the

LAW? For it is written that Abraham had two sons, the one by a bond maid, the other by a freewoman. But he that was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants: the one from Mount Sinai, which gendereth to bondage, which is Agar." This connects Hagar with the LAW. In Gen. 16:3 she is connected with the number TEN. "And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt TEN years in the land of Canaan, and gave her to her husband Abram to be his wife." This connects Hagar, who was typical of the LAW with the number TEN. Was this an accident, or did God have it put there for a purpose? Is this profitable for doctrine? Was it not to show that the number TEN represents the LAW?

In Gal. 4:4-5 it is said, "When the fullness of time was come, God sent forth His Son, made of woman, made under the LAW, to redeem them that were under the LAW, that we might receive the adoption of sons." This proves that the passover lamb was typical of Christ. In Ex. 12:3 the passover lamb is connected with the number TEN. "Speak ye unto all the congregation of the children of Israel, saying, in the TENTH day of this month they shall take to them every man a lamb." Why was the lamb taken on the TENTH day of the month? Was it not to typify Christ who was to be made under the LAW, so He could redeem those who are under the LAW?

The lamb was taken up on the TENTH day. (Ex. 12:6). "And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening."

There is also a type of the LAW in the book of Ruth. "And they took them wives of the women of Moab; the name of one was Orpah, and the name of the other was Ruth: and they dwelled there about TEN years." (Ruth 1:4). Here is the number TEN, and right in this connection death is mentioned.

The very next verse says, "And Mahlon and Chilion DIED also both of them: and the woman was left of her two sons and her husband." (v. 5). Remembering that the LAW is the ministration of DEATH, it can be seen why the death of these was mentioned in connection with the number TEN. "If the ministration of DEATH written and engraven in stones,. (the TEN commandments) was glorious * * how shall not the ministration of righteousness exceed in glory?" (2Cor. 3:7-8).

DEATH again follows the number TEN in Judges 12:11-13. "And after him Elon, a Zebulonite, judged Israel; and he judged Israel TEN years. And Elon the Zebulonite DIED, and was buried in Aijalon."

Therefore TEN is the number that stands for the Law. When the meaning of this number is applied to the tabernacle this becomes more apparent. The boards of the tabernacle were TEN cubits long. There were TEN linen curtains over the top, and TEN pillars on the west side of the court. (Ex. 26:1; 26:16; 27:12). This shows Christ, made under the LAW, fulfilling the LAW, and redeeming His people from the LAW.

Paul said, "The law worketh WRATH." (Rom. 4:15). In Gal. 5:19-21 Paul lists the works of the flesh. The TENTH one in the list is WRATH.

Number Eleven—Judgment

ELEVEN is the number that is associated with JUDGMENT. ELEVEN is one more than TEN. Number TEN represents the LAW. A broken LAW brings JUDGMENT.

In Gen. 15:13-14 the Lord said to Abram, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I JUDGE: and afterward they shall come out with great substance." Then in Ex. 6:6 the Lord said, "I am the Lord, and I will

bring you out from the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great JUDGMENTS."

There were ELEVEN JUDGMENTS upon the Egyptians. Those are as follows:

1. The plague of blood. (Ex. 7:19-21).
2. The plague of frogs. (Ex. 8:1-7).
3. The plague of lice. (Ex. 8:16-17).
4. The plague of flies. (Ex. 8:21-24).
5. The plague of murrain. (Ex. 9:1-7).
6. The plague of boils and blains. (Ex. 9:8-11).
7. The plague of hail. (Ex. 9:22-25).
8. The plague of locusts. (Ex. 10:12-15).
9. The plague of darkness. (Ex. 10:21-23).
10. The death of the first-born. (Ex. 12:29-30).
11. The overthrow at the Red Sea. (Ex. 14:24-28).

Israel was delivered from the JUDGMENT that fell upon the first-born of the Egyptians by the blood of the passover lamb. That was the TENTH JUDGMENT. TEN represents the LAW. This pictures deliverance from the condemnation of the LAW when faith is exercised in the blood of Christ. This represents the salvation of the soul. But after the soul is saved there is still the question of security. This is pictured by the protection of the Israelites from the Egyptian army by the pillar of cloud and fire which stood between them. "The angel of God which went before the camp of Israel removed and went behind them; and the pillar of cloud went before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel: and it was a cloud of darkness to them: but it gave light by night to these: so that the one came not near the other all the night." (Ex. 14:19- 20). This shows a picture of the eternal security of God's children. Among the seventeen things that Paul said should not separate God's children from His love he mentions principalities and powers.

In addition to the salvation of the soul and its eternal security there is the salvation of the body, which will take place at the resurrection of the body. This was pictured by Israel's passage of the Red Sea. It was here that the ELEVENTH judgment came upon the Egyptians. Baptism in water pictures the same thing.

Noah pronounced JUDGMENT upon Canaan, a son of Ham, because Ham saw his father's nakedness when he was uncovered in his tent. Noah said, "Cursed be Canaan; a servant of servants shall he be unto his brethren." (Gen. 9:20-25). In Gen. 10:15-18 it says that Canaan had ELEVEN sons. "And Canaan begat (1) Sidon his first-born, and (2) Heth, and the (3) Jebusite, and the (4) Amorite, and the (5) Girgasite, and the (6) Hivite, and the (7) Arkite, and the (8) Sinite, and the (9) Arvadite, and the (10) Zemarite, and the (11) Hamathite; and afterward were the families of the Canaanites spread abroad." This should answer those who claim that God had nothing to do with the curse pronounced upon Canaan.

In Obadiah 1:18 God pronounced JUDGMENT upon the house of Esau. "The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of ESAU for stubble, and they shall kindle in them, and devour them; there shall not be any remaining of the house of ESAU: for the Lord hath spoken it." This JUDGMENT was pictured beforehand by the ELEVEN dukes in the house of ESAU. "These are the names of the dukes that came of ESAU, according to their families, after their places, by their names; (1) duke Timnah, (2) duke Alvah, (3) duke Jetheth, (4) duke Aholibamah, (5) duke Elah, (6) duke Pinon, (7) duke Kenaz, (8) duke Teman, (9) duke Mibzar, (10) duke Magdiel, (11) duke Iram: these be the dukes of Edom, according to their habitations in the land of their possession. he is Esau the father of the Edomites." (Gen. 36:40-43).

In Jer. 52:1 it is said that Zedekiah reigned "ELEVEN years in Jerusalem." He was a wicked king. "And he did that which was evil in the sight of the Lord." (v. 2). In verse 5 Jerusalem was besieged by the king of Babylon until the ELEVENTH year of Zedekiah's reign. Then Zedekiah was captured and taken to Babylon and JUDGMENT was given upon him. (vs. 7-9).

Again, ELEVEN is shown connected with JUDGMENT.

In Isa. 3:1-3 the number ELEVEN is connected with JUDGMENT again. It is also connected with number FOUR, which shows God's judgment upon the natural, or unsaved man. "For behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah (1) the stay and (2) the staff, the whole (3) stay of bread, and (4) the whole stay of water." (Now notice the ELEVEN kinds of men mentioned.) "The mighty man (1), and the man of war (2), the judge (3), and the prophet (4), and the prudent (5), and the ancient (6), and the captain of fifty (7), the honorable man (8), and the counsellor (9), and the cunning artificer (10), and the eloquent orator (11)."

At Kadesh, sometimes called Kadesh-Barnea, the children of Israel brought JUDGMENT upon themselves by refusing to go up and possess the promised land after the twelve spies had returned. They were condemned to wander in the wilderness until forty years were over, and until all who were 20 years old and upward when they had been numbered had died, with the exception of Joshua and Caleb. (Num. 13:25 to 14:31). Now read Deut. 1:2: "There are ELEVEN days journey from Horeb by the way of Mount Seir unto Kadesh-Barnea." Those ELEVEN day's journey brought them to the place where JUDGMENT was passed upon them. The country of Sinai is often called Horeb. (Deut. 5:2-27 and Ex. 19:1 to 20:19). At Horeb, or Sinai is where the LAW, represented by the number TEN, was given. ELEVEN is one more than TEN. How fitting it is that the number ELEVEN should be found right after Horeb, and that those ELEVEN days brought Israel to a place of JUDGMENT. Was this a mere coincidence? Surely not. It was so designed by the ONE who inspired the scriptures to show us the connection between the LAW, represented by the number TEN, and JUDGMENT, represented by ELEVEN. Let those who scoff at the inspiration of the Bible answer these things. Why was it that there were ELEVEN JUDGMENTS on Egypt, no more and no less? Why is it that in the house of Esau, upon whom JUDGMENT was pronounced centuries later, there were ELEVEN dukes? Why is it that Horeb, where the LAW was given, the number ELEVEN, and Kadesh-Barnea were all mentioned in the same verse? The scoffer should know that a broken LAW brings JUDGMENT. Let him ignore the traffic lights in a city and see if he doesn't meet with JUDGMENT. ELEVEN follows TEN as surely as JUDGMENT follows a broken LAW. These things are reasonable, logical and scriptural. How profound, and yet how simple is the word of God!

There were ELEVEN things that John saw in connection with the JUDGMENT at the great white throne. He saw (1) a great white throne; (2) Him that sat upon the throne; (3) the dead, small and great, stand before God; and (4) the books were opened, and (5) another book, which was the book of life; and (6) the dead judged out of the things written in the books; and (7) the sea gave up its dead; and (8) death and hell delivered up their dead; and (9) these were judged, every man, according to their works; (10) he saw death and hell being cast into the lake of fire, and he saw (11) those cast into the lake of fire whose names were not found written in the book of life. (Rev. 20:11-15).

Let the reader read the passage referred to and see if these things are not listed correctly. Since John said, "They were JUDGED every man according to their works", in two places, the writer counted them and found ELEVEN things. (Rev. 20:12-13). There was a reason for this repetition. It was perhaps to let us know that in this JUDGMENT the subjects will be those who are dead both spiritually and also physically, before being raised.

The JUDGMENT in Rev. 20:11-15 will be the final JUDGMENT. The Bible speaks of many other judgments. Rev. 19:2 says, "True and righteous are His JUDGMENTS (plural): for He hath judged the great whore." But the one of Rev. 20:11-15 will be the last one.

Number Twelve—Divine Government [Divine Authority, power]

TWELVE is the number for GOVERNMENT by DIVINE appointment. Jesus said to His apostles, "Verily, I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon TWELVE thrones, judging the TWELVE tribes of Israel." (Matt. 19:28). The TWELVE apostles shall sit upon their TWELVE thrones and judge and rule in connection with our Lord's rule upon His throne. They will occupy those TWELVE thrones by DIVINE appointment.

Gen. 17:20 states that Ishmael begat TWELVE princes, and in Num. 1:5- 16 there are TWELVE princes named over the TWELVE tribes of Israel. And, "Solomon had TWELVE officers over all Israel, which provided victuals for the king and his household." (1Kings 4:7).

There are TWELVE months to the year. There are also TWELVE signs in the Zodiac. Dr. Seiss, in his "Gospel in the Stars", claims that the TWELVE signs of the Zodiac have been accepted by the astronomers throughout the centuries, and that none of them know where the mapping of the stars started.

Some claim that it came from beyond the flood. In the opinion of Dr. Seiss it was revealed by the Lord to such men as Enoch and Noah. The TWELVE signs of the Zodiac were mentioned in the book of Job, the oldest book in the Bible. God said to Job, "Can you direct the signs of the Zodiac?" (Job 38:32 Moffatt's translation). In the King James translation this reads, "Can you bring forth Mazzaroth in his season?" The marginal translation reads "The TWELVE signs." Even the testimony of the stars is numerically in harmony with the Bible. No wonder the Psalmist said, "The heavens declare the glory of God; and the firmament showeth His handywork. Day unto day uttereth speech, and night unto night showeth knowledge." (Ps. 19:1-2).

TWELVE is the number that comes next after ELEVEN. The reign of Christ and His apostles and saints will follow the judgment of the great whore (Rev. 17:1 to 19:2) and the judgment of the beast and his associates. (Rev. 19:11-21). The account of this reign is found in Rev. 20:1-6. This account follows immediately after the prophecy of the destruction of the beast, his armies, and the kings of the earth, as found in Rev. 19:11-21. TWELVE follows ELEVEN, and the reign of Rev. 20: 1-6 follows the JUDGMENT of Rev. 19:11-21. How fitting and orderly it all is when one is in line with the truth!

Let the opponents of the Premillennial position, Anti-millennialists, Postmillennialists, and Amillennialists, take the numbers and prove their position if they can. More of this shall follow later.

There are things more startling yet to come, before which the puny minds of men seem as nothing, and the greatness of our God eclipses all things else. In John 19:11 Jesus told Pilate that he could have no power, or authority against Him except it were given to him from above. This was expressed by the TWELVE Greek words. "Auk (1) eixes (2) exousian (3) audemian (4) kata (5) emou (6) ei (7) mn (8) an (9) soi (10) dedomenon (11) anothen (12)." Here is the AUTHORITY that comes from above. If it come from above, then it is AUTHORITY that comes from God. These 12 Greek words which Jesus used in telling Pilate that he could have no power, or authority against Him, unless it came from ABOVE, is exactly the number that has been found to stand for DIVINE AUTHORITY. Later on it shall be shown how this number fits in with the other numbers set forth.

Number Thirteen—Depravity and Rebellion [Sin]

THIRTEEN is the number that is associated with DEPRAVITY and REBELLION. THIRTEEN follows TWELVE, which is the number for government by divine appointment. The last REBELLION of Satan and man follows right after the thousand years reign as recorded in Rev. 20:1-6. “And when the thousand years are expired (at the close of the 1,000 years reign), Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven and devoured them.” (Rev. 20:7-9). This will be the last rebellion against God and His authority.

Jesus mentions THIRTEEN things when He gave a picture of the REBELLIOUS and DEPRAVED heart of man, in Mark 7:21-22. “For from within, out of the heart of men, proceed (1) evil thoughts, (2) adulteries, (3) fornications, (4) murders, (5) thefts, (6) covetousness, (7) wickedness, (8) deceit, (9) lasciviousness, (10) an evil eye, (11) blasphemy, (12) pride, (13) foolishness.

If this is not the picture of a DEPRAVED heart, then where would one go to find it? Regardless of how much fallen man may resent this picture, it is the indictment which the Son of God has spoken against him.

The word Dragon, which is a symbol of the Devil (Rev. (12:9), is found THIRTEEN times in the book of Revelation. See chapters 12:3; 12:4; 12:7 (twice); 12:9; 12:13; 12:16; 12;17; 13:2; 13:4; 13:11; 16:13; 20:2. The Dragon, or Devil, is behind all REBELLION.

Nimrod, in Gen. 10:6-8, was the THIRTEENTH in the line of Ham, who saw his father's nakedness within his tent. Those names are: (1) Ham, (2) Cush, (3) Mizraim, (4) Phut, (5) Canaan, (6) Seba, (7) Havilah, (8) Sabtah, (9) Raamah, (10) Sabtechah, (11) Sheba, (12) Dedan, (13) Nimrod. The beginning of Nimrod's kingdom was Babel, (Gen. 10:9-10). It was at this place that men rebelled against the Lord's command to fill up the earth. (Gen. 11:1-9).

Gen. 14:4 says, “TWELVE years they served Chedorlaomer, and in the THIRTEENTH year they REBELLED.” Notice the number TWELVE associated with the reign or government of Chedorlaomer, and that the number THIRTEEN is associated with the REBELLION against that government. Here both numbers are used, TWELVE which represents GOVERNMENT by DIVINE authority, and THIRTEEN representing REBELLION against God.

Israel was called a REBELLIOUS nation by Moses. A few days before his death he said unto them, “From the day that thou didst depart out of the land of Egypt, until ye came to this place, ye have been REBELLIOUS against the Lord.” (Deut. 9:7). He also said to them, “Ye have been REBELLIOUS against the Lord from the day that I knew you.” (Deut. 9:24).

The words “REBEL” (verb), “REBELLION”, “REBELLED”, “REBEL” (Noun), and “REBELS” are used THIRTEEN times concerning Israel's conduct in their wilderness journey. These words are found in Num. 14:9; 17:10; 20:10; 20:24; 27:14; Deut. 1:26; 1:43; 9:7; 9:23; 9:24; 31:27 (twice); and Ps. 78;8. A close reading of the 78th Psalm will show that the writer was discussing Israel's wilderness experience. This word is also found in Ps. 107:11.

But a reading of it will show that Israel's wilderness experience was not under consideration, but Israel in her dispersion. The first two verses show this to be the case. They read, “Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy; and gathered them out of the lands (plural), from the east, and from the west, and from the north, and from the south.” This leaves exactly THIRTEEN times these words were used about Israel's experience from Egypt to Canaan.

Counting the Levitical tribe there were THIRTEEN divisions of that nation. Jacob had twelve sons. Their names were (1) Reuben, (2) Simeon, (3) Levi, (4) Judah, (5) Dan, (6) Naphtali, (7) Gad, (8) Asher, (9) Issachar, (10) Zebulun, (11) Joseph, and (12) Benjamin. (Gen. 29:32 to 30:24; 35:16-19).

Joseph had two sons, Manasseh and Ephraim. Jacob adopted them as his sons. (Gen. 48:5). This eliminated the name of Joseph from the list of the tribes, leaving ELEVEN. But it added the names of Ephraim and Manasseh, making THIRTEEN in all.

When the tribes were numbered in Num. 1:1-46 the Levites were not numbered among them. "But the Levites after the tribe of their fathers were not numbered among them." That is why we so often read of the TWELVE tribes of Israel. But if the Levites are included in the count there are THIRTEEN tribes, or divisions.

There were TWELVE princes chosen for the TWELVE tribes that were numbered. The list of those tribes and their princes are found in Num. 1:5- 16. They are as follows:

TRIBE - Prince
REUBEN - Elizur
SIMEON - Shelumiel
JUDAH - Nahshon
ISSACHAR - Nathaneel
ZEBULUN - Eliab
EPHRAIM - Elishama
MANASSEH - Gamaliel
BENJAMIN - Abidan
DAN - Ahiezer
ASHER - Pagiel
GAD - Eliasaph
NAPHTALI - Ahira

If the reader will examine Num. 1:5-16 he will find this list to be correct. If he will look closely he will find that the name of the tribe of Levi and the name of Aaron are not found in the list. When there was a REBELLION against the priesthood of Aaron (Num. 16:1-47), the Lord had these TWELVE princes to bring their rods to Moses. Each man's name was to be put on his rod. Then Aaron brought his rod for the tribe of Levi, and it was put among the TWELVE rods. This made THIRTEEN rods in all, one for each of the twelve princes listed above, and one for Aaron. These rods were placed in the tabernacle over night. The next morning Aaron's rod was bearing (1) buds, (2) blossoms, and (3) almonds. They looked, and every man took his rod. Then God said to Moses, "Bring Aaron's rod again before the testimony, to be kept for a token against the REBELS." (Num. 17:1-10). Here number THIRTEEN is connected with REBELLION.

In Aaron's rod there is also a picture of the resurrection of our Lord. When Aaron brought that rod to Moses it was a dead walking stick. The next morning it was a living stick with (1) buds, (2) blossoms, and (3) almonds. It was a witness against those who REBELLED and rejected the priesthood of Aaron. So also the resurrection of Christ was a witness against those who rejected Christ and had Him put to death. One can readily see that by reading such passages as Acts 2:32-37; 3:13-15; and 5:22-28.

There were THIRTEEN divisions of the promised land. While the Levites were not given any land there were two portions given to the tribe of Manasseh. Half of that tribe had a portion on the east side of Jordan. The other half of the tribe had its part on the west side of Jordan. The reader can verify this by referring to his Bible maps or by examining the books of Deuteronomy and Joshua.

In Deut. 31:27 Moses said to Israel, "I know thy REBELLION, and thy stiff neck: behold, while I am yet alive with you this day, ye have been REBELLIOUS against the Lord: and how much more after my death?" The THIRTEEN times their REBELLION in the wilderness is referred to symbolized their REBELLIOUS nature and conduct while Moses was yet alive. The THIRTEEN land divisions pictured their REBELLION after the death of Moses. This is a picture of the REBELLIOUS nature of all mankind, both Jew and Gentile, and of the depravity of all mankind.

In Esther 3:8-13 Haman, the enemy of the Jews, had a decree signed on the THIRTEENTH day of the first month to have all I the Jews put to death on the THIRTEENTH day of the twelfth month.

In Jer. 5:20-23 the Lord told Jeremiah to declare to the house of Jacob, and publish it in Judah, saying, "This people hath a REVOLTING and a REBELLIOUS heart; they are REVOLTED and gone." Jer. 1:1-2 reads, "The words of Jeremiah, the son of Hilkiah, . . . to whom the word of the Lord came in the days of Josiah the son of Amon king of Judah, in the THIRTEENTH year of his reign." How did it happen that it was in the THIRTEENTH year of Josiah's reign that the Lord called Jeremiah to prophesy to a REBELLIOUS people?

It has been shown in Mark 7:21-22 the THIRTEEN evil things that come out of the heart of man. The word "Dragon" (devil) has been shown THIRTEEN times in the book of Revelation. Nimrod, a REBEL, was found to be the THIRTEENTH mentioned in the lineage of Ham. REBELLION against Chedorlaomer was, in the THIRTEENTH year of his reign. Israel's REBELLION in the wilderness was referred to THIRTEEN times. THIRTEEN rods were seen to have been used in connection with the REBELLION against the priesthood of Aaron. The THIRTEENTH rod was used as a token against the REBELS. THIRTEEN divisions were found in the land of the nation of Israel, which was called a REBELLIOUS nation. Counting the tribe of Levi there were THIRTEEN tribal divisions. Jeremiah was called in the THIRTEENTH year of Josiah's reign to prophesy against a REBELLIOUS people.

In Rom. 1:29-31 there are 23 things listed against sinful man. The THIRTEENTH is "HATERS of God." "Being filled with all (1) unrighteousness, (2) fornication, (3) wickedness, (4) covetousness, (5) maliciousness, (6) full, of envy, (7) murder, (8) debate, (9) deceit, (10) malignity, (11) whisperers, (12) backbiters, (13) HATERS OF GOD," etc. How did it happen that the THIRTEENTH in the list was "HATERS of God?" There .can be but one answer: THIRTEEN is the number for the DEPRAVED, REBELLIOUS, SINFUL NATURE of man. Being DEPRAVED in his NATURE he is a hater of God. "The carnal mind is enmity against God." (Rom. 8:7). This is something for those to consider who deny the doctrine of DEPRAVITY.

But this is not yet all. If the reader will examine Num. 3:39-51 he will find that the Lord took the Levites in exchange for the firstborn. This exchange was made person for person until the number of the Levites was exhausted. Then there remained 273 of the firstborn who had to be redeemed with FIVE shekels per person. Divide 273 by 13, the number of DEPRAVITY, and the result is exactly 21, with nothing left over. The reader can make the division for himself. There are exactly 21 sins recorded against Israel from Egypt to Jordan. They are found in the following places:

1. Ex. 14:10-12; **2.** Ex. 15:23-24; **3.** Ex. 16:1-3; **4.** Ex. 16:19-20; **5.** Ex. 16:27-28; **6.** Ex. 17:1-4; **7.** Ex. 32:1-9; **8.** Lev. 10:1-2; **9.** Lev. 24:10-14; **10.** Num. 11:1-3; **11.** Num. 11:10-35; **12.** Num. 12:1-15; **13.** Num. 14:1-11; **14.** Num. 14:40-45; **15.** Num. 15:32-36; **16.** Num. 16:1-35; **17.** Num. 16:41-50; **18.** Num. 20:1-6; **19.** Num. 20:8-12; **20.** Num. 21:4-9; **21.** Num. 25:1-9.

The THIRTEENTH sin in the above list is where Israel REBELLED and REFUSED to go up and possess the land. Joshua and Caleb tried to persuade them to go up and possess it, saying to them, "Only REBEL not ye against the Lord." (Num. 14:6-9). But they refused to hear this admonition. They REBELLED. Three of the first THIRTEEN sins were individual in nature. These were committed by Nadab and Abihu. (Lev. 10:1-3), by the man who blasphemed against God, (Lev. 24:10-14); and by Miriam and Aaron, (Num. 12:1-5). The nation as a whole tempted God TEN times. (Num. 14:22-23). Because of these TEN national sins the people were not permitted to enter the land of promise. TEN is the number for the LAW. This shows there is no inheritance through the LAW. The THIRTEENTH sin was an act of REBELLION. Joshua and Caleb said to the people, "REBEL not ye against the Lord." They disregarded this advice. Add 13

for this REBELLION, to 10 for the number of times the nation tempted God, and the sum is 23, which number represents DEATH. God turned the people back into the wilderness to DIE. (Num. 14:30-35).

Israel's REBELLIOUS or DEPRAVED nature caused them to commit those 21 sins. DEPRAVITY, which results in outward sins, makes necessary redemption from sin. The number for REBELLION 13, multiplied by 21, the number of sins committed, equals 273, the number of firstborn that had to be redeemed after the exchange with the Levites. That redemption was done with FIVE shekels of silver per person. FIVE is the number for GRACE. (Eph. 1:7). "In whom we have REDEMPTION through his blood, the forgiveness of sins, according to the riches of his GRACE."

Subtract 13, the number for DEPRAVITY or REBELLION, from 21, the number of sins they committed, and there are 8 left, the number for the NEW BIRTH. This is what Israel needed. Moses said to them, "Circumcise therefore the foreskin of your heart, and be no more stiffnecked." (Deut. 10:16). He also said to them, "I know thy REBELLION and thy stiff neck."(Deut. 31:27). Moses told them they needed to have their heart circumcised, or to be born again, which would take care of their REBELLIOUS stiffnecked nature. This was in keeping with what these numbers have been found to teach: 21 minus 13 equals 8, the NEW BIRTH, or circumcision of the heart.

In Ezek. 36:26 God promised to give Israel a NEW HEART, and to take away their stony heart. "A NEW HEART also will I give you: and I will take away the stony heart out of your flesh." This is GRACE adding and subtracting. It gives and it takes away. Add 3 for the TRINITY, to 5 for GRACE; the sum is 8, the NEW BIRTH. This shows God, through GRACE, giving the NEW HEART. Subtract (take away) 5 for GRACE, from 13 for REBELLION or DEPRAVITY, and the remainder is 8, the number for the NEW BIRTH.

This shows God through GRACE, taking away the evil or stony heart.

Why is it that the system of Bible numbers is so fitting? Why does it coincide with all other scriptures? Let the doubter answer if he can. Let him tell why it all works out numerically. Could this writer have devised such a thing in his own mind? A year ago he never even dreamed of it.

Now look at the many factors involved in the equation above. The redemption of the 273 firstborn took place in Num. 3:39-46 while Israel was still encamped at Sinai. Many of those 21 sins had not yet been committed. The last sin was committed in Num. 25:1-9, about 38 years later. Yet these sins were included in the redemption of the 273 firstborn. It took the full 21 sins to make 13, the number for REBELLION, to divide evenly into the 273 that were to be redeemed. The fact must be considered that in such a vast congregation of people, in which there were 22,273 (Num.3:43) of the firstborn alone, babies were being born every day. The males were numbered from a month old and upward. Every day some child or more than one, reached the age of one month. God had to time the numbering to the exact time to make the equation come out even. He had to control the birth rate and the death rate. His mind, wisdom and power had to comprehend it all, and arrange things so the equation would come out evenly. If the odd number had been 272 instead of 273 the picture would have been marred. The equation would not have been even. Had the odd number been 274 or 275 or any other number it would not have worked. It HAD to be 273, no more, no less. Nothing but the infinite mind of God could have so ordained and arranged a thing like this! His omniscience and omnipotence made it so. Before such wisdom and power let man wonder and marvel!

Can another such book be found as the word of God? Can such as this be found in the book of Mormon, the Koran, the writings of philosophers, or other religious leaders? Can they show

such foreknowledge? Can they look into the future and mark it out with figures as has the word of God? Can they make their equations come out the same in so many ways?

To make it still more marvelous, notice for a moment the coverings of the tabernacle. (Ex. 26:1-13). There are 10 linen curtains and 11 goat's hair curtains, making 21 in all, the exact number of sins recorded against the children of Israel in the wilderness. over these 21 curtains was laid a covering of ram's skins dyed red, picturing death and blood. And beneath this covering were the 21 curtains. Read Rom. 4:7 and see the beauty and glory of this: “Blessed are they whose iniquities are forgiven, and whose sins are covered.” God was saying to Israel, and to us, that the shed blood of Christ is a covering for all sins. “O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out.” (Rom. 11:33). The shed blood shelters not only from sins already committed, but from all future sins also, and provides redemption for all future time.

The above figures and the scriptures quoted prove that national Israel was uncircumcised in heart, and thus never had the NEW BIRTH. All efforts seeking to use them as an example of apostasy only miss the mark. They fell in the wilderness in physical death in plagues, but did not fall from a state of regeneration. Had they already been regenerated Moses would not have admonished them to circumcise their hearts.

Depravity

The doctrine of total depravity is established by Bible numbers. In Mark 7:20-23 Jesus mentions THIRTEEN things which come out of the hearts of men, and defile them. “And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed (1) evil thoughts, (2) adulteries, (3) fornications, (4) murders, (5) thefts, (6) coveteousness, (7) wickedness, (8) deceit, (9) lasciviousness, (10) an evil eye, (11) blasphemy, (12) pride, (13) FOOLISHNESS: all these evil things come from within, and defile the man.”

Over and over again it has been shown the number THIRTEEN is connected with rebellion. The THIRTEEN things mentioned above show the rebellious, sinful heart of mankind. The reader will notice that the THIRTEENTH in the list, which is FOOLISHNESS, was capitalized by the writer. When that is connection with what Solomon said in Prov. 22:15 the depravity of the child is seen. “Foolishness is bound in the heart of a child.”

In the list of things Paul mentioned in Rom. 1:29-31 the THIRTEENTH is “Haters of God.” In this the depraved, rebellious nature of mankind appears.

God had some good reason to have Paul place “Haters of God” the THIRTEENTH in the list. It was to show the enmity of the fleshly mind against God. “The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.” (Rom. 8:7).

Peter taught that the fleshly birth was brought about by a corruptible seed. “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, NOT OF CORRUPTIBLE seed, but of INCORRUPTIBLE, by the word of God, which liveth and abideth forever. For all FLESH is as grass, and all the glory of man as the flower of the grass.” (1Pet. 1:22-24).

Here are the two births, the one of the flesh, which was of a CORRUPTIBLE seed; and the birth of the Spirit, which was of INCORRUPTIBLE seed. Thus the flesh is born in depravity.

Whereas, Mark records THIRTEEN evil things that come out of the heart of man and defile him, Matthew only gives SEVEN. “For out of the heart proceed (1) evil thoughts, (2) murders, (3) adulteries, (4) fornications, (5) thefts, (6) false witness, (7) blasphemies: these are the things that defile the man.” Matt. 15:19-20). SEVEN is the number of completeness. Thus in Mark and Matthew's account we have a picture of the completeness of man's depravity.

The natural man resents this indictment of the word of God against him. But his very unwillingness to believe the account of God's word is only further proof of his depravity, and his enmity against the word of God.

The Child, Though Depraved, Not Lost

Though the child has the depraved nature he is not condemned. This is also proven by Bible numbers. THIRTEEN is not the number for death, but

TWENTY-THREE. THIRTEEN lacks TEN of being TWENTY-THREE. The law must be added to bring the other TEN and make TWENTY-THREE for death. Paul said, "I was alive without the law (10) once: but when the commandment came sin (13) revived, and I died (23)." (Rom. 7:9). "For sin (13), taking occasion by the commandment (10), deceived me, and by it slew me." (Rom. 7:11) So it is seen that the sinful nature, represented by THIRTEEN cannot bring spiritual death until the law adds TEN more, making TWENTY-THREE, the number for death.

Israel sinned several times between Egypt and Sinai, where the law was given. But there is no record of God sending death or a plague upon them from Egypt to Sinai. It takes the law plus sin to bring death.

Number Fourteen—Deliverance or Salvation

FOURTEEN is the number that represents DELIVERANCE or SALVATION. It was the FOURTEENTH day of the first month of the year when the children of Israel were DELIVERED from Egyptian bondage, and from the stroke of judgment which fell upon the firstborn of the Egyptians. "And ye shall keep it (the passover lamb) up until the FOURTEENTH day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and the upper door post of the houses wherein they shall eat it." (Ex. 12:6-7).

"I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment (this was the 10th judgment): I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, when I smite the land of Egypt." (Ex. 12:12-13).

"And ye shall observe this thing for an ordinance to thee and thy sons forever. And it shall come to pass, when ye come into the land which the Lord will give you, according as He had promised, that ye shall keep the service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and DELIVERED our houses." (Ex. 12:24-27).

"These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons. In the FOURTEENTH day of the FIRST month at even is the Lord's passover." (Lev. 23:4-5).

The number FOURTEEN is found three times over connected with Christ's coming into the world, and He came to SAVE, or DELIVER His people from their sins.

"So all the generations from Abraham to. David are FOURTEEN generations; and from David until the carrying away into Babylon are FOURTEEN GENERATIONS, and from the carrying away into Babylon unto CHRIST are FOURTEEN generations." (Matt. 1:17).

The next verse tells about Mary, "Who being espoused to Joseph, before they came together, being found with child of the Holy Ghost." (v. 18). While Joseph was thinking on what he would do the angel of the Lord appeared to him in a dream and said, "Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring

forth a Son, and thou shalt call His name JESUS: for He shall SAVE His people from their sins." (Matt. 1:20-21). FOURTEEN is the number for DELIVERANCE or SALVATION. THREE is the number for the RESURRECTION. To SAVE His people it was necessary for Christ to die and be raised from the dead.

The SALVATION of the soul takes place when one believes, at which time he comes under the blood of Christ, "Our Passover". But the body will not be DELIVERED from the bondage of corruption until the resurrection from the dead. "The creature itself also shall be DELIVERED from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth together in pain until now. And not only they, but (1) OURSELVES also, which have received the first fruits of the Spirit, even we (2) OURSELVES groan within (3) OURSELVES, waiting for the adoption, to wit, the redemption of our body." (Rom. 8:20-23).

This explains why the numbers FOURTEEN and THREE are found together. FOURTEEN is for DELIVERANCE and THREE is for the RESURRECTION. In 1Chron. 25:4-6 there are mentioned FOURTEEN sons of Heman, and THREE daughters who were for singers in the house of the Lord. Israel was DELIVERED from the plague in Egypt on the FOURTEENTH day. THREE days later they passed through the Red Sea, where is a figure of the resurrection. Then they sang a song unto the Lord. In that song they said, "The Lord is my strength and song, and He is become my SALVATION." (Ex. 15:1-2). This is in line with the FOURTEEN sons and THREE daughters of Heman who were singers in the house of the Lord. The children of God rejoice in the SALVATION of their souls, and sing for joy. And they rejoice in the hope of their RESURRECTION.

In Gal. 1:15-16 Paul tells about God revealing His Son in him that he might preach Him among the Gentiles. A few verses below he tells that FOURTEEN years after this he went up to Jerusalem with Barnabas and Titus. (Gal. 2: 1). The record shows that Paul's mission on this occasion was to confer with the apostles and elders as to the question of circumcision being necessary to SALVATION. (Acts 15:1-12). Paul's name occurs the

FOURTEENTH time in this connection. If one begins to count where it is said, "Then Saul, (who is also called Paul) etc." (Acts 13:9) then the FOURTEENTH time Paul's name is found is in Acts 15:2 where it is said, "They determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles about this question." The question was about circumcision being essential to salvation. But if the count commences in Acts 13:13 when Paul is no longer called Saul, but Paul only, then the FOURTEENTH time Paul's name is found is in Acts 15:12, just after Peter had said, "We believe that through the grace of our Lord Jesus Christ we shall be SAVED, even as they," (v. 11). In either case Paul's' name is found the FOURTEENTH time in connection with the discussion about SALVATION. And Gal. 2:1-5 shows that this was FOURTEEN years after Paul himself was SAVED.

On his voyage to Rome Paul and his company were caught in a violent storm. (Acts 27:14-44). When the men had despaired of any being saved God sent His angel and told Paul that they would all escape alive. Upon the authority of God's word Paul told them none would die. (vs. 22-25). There were 276 on board the ship. (v. 37). In Rom. 1:29-32 we learn that 23 is the number for death. TWELVE, the number for Divine authority, goes into 276 exactly 23 times. 276 divided by 12 equals 23. They were saved from death in the storm on the FOURTEENTH day. (vs. 33-44). This is in keeping with the number FOURTEEN being the number for SALVATION.

Number Fifteen—Rest

FIFTEEN is the number for REST. REST is the result of DELIVERANCE, or SALVATION. Three times in the year Israel RESTED on the FIFTEENTH day of the month.

"On the FIFTEENTH day of the same month (the first month, v. 5) is the feast of the unleavened bread unto the Lord: seven days ye must eat unleavened bread. In the first day (15th) ye shall have an holy convocation: ye shall do no servile work therein." (Lev. 23:6-7). "The FIFTEENTH day of this SEVENTH month shall be the feast of the tabernacles for seven days unto the Lord. On the first day shall be an holy convocation: ye shall do no servile work therein." (Lev. 23:34-35). On these two occasions they RESTED from their work on the FIFTEENTH day.

The third case is found in the book of Esther. "And Mordecai wrote these things, and sent letters unto all the Jews that were in the provinces of king Ahasuerus, both nigh and far, to establish this among them that they should keep the fourteenth day of the month Adar, and the FIFTEENTH day of the same, yearly, as the days wherein the Jews RESTED from their enemies." (Esther 9:20-22).

After the first creation God RESTED on the SEVENTH clay. Add EIGHT, the number for the new birth, to SEVEN, the day God rested from the first creation, and you get FIFTEEN, the number for spiritual REST. SEVEN plus EIGHT equals FIFTEEN.

Perhaps the reader has observed that the study of Bible numbers, and their application to Bible truths, is like learning mathematics in the life of a child. He must learn the smaller numbers before he is ready to advance in his study of arithmetic. So our knowledge of the smaller Bible numbers helps us in our understanding of the larger ones.

The FIFTEENTH time the name of Naomi is found is where she said to Ruth, "My daughter shall I not seek REST for thee?" (Ruth 3:1). That rest came through Boaz, their kinsman redeemer. (Chap 4). The word KINSMAN is found FIFTEEN times in the book of Ruth.

Number Sixteen—Love

SIXTEEN is the number that represents LOVE. In 1Cor. 13:4-8 there are SIXTEEN things said about CHARITY or LOVE. (The Revised translations also render this word LOVE).

"Charity (1) suffereth long, and (2) is kind; charity (3) envieth not; charity (4) vaunteth not itself, (5) is not puffed up, (6) cloth not behave itself unseemly, (7) seeketh not her own, (8) is not easily provoked, (9) thinketh no evil; (10) rejoiceth not in iniquity, (11) but rejoiceth in the truth; (12) beareth all things, (13) believeth all things, (14) hopeth all things, (15) endureth all things. Charity (16) never faileth."

There were EIGHT boards and SIXTEEN sockets in the west side of the tabernacle. "And there shall be EIGHT boards and their sockets of silver, SIXTEEN sockets, two sockets under one board, and two sockets under another board." (Ex. 26:25). In the EIGHT boards is given the number for the NEW BIRTH. In the SIXTEEN sockets under those EIGHT boards is the number for LOVE. "Everyone that LOVETH is born of God, and knoweth God." (1John 4:7). How beautifully and perfectly these numbers fit into the whole pattern of the word of God.

SIXTEEN is two times EIGHT. The one who is BORN AGAIN (EIGHT) loves all other persons who are BORN of God (EIGHT). "Everyone that LOVETH Him that begat LOVETH Him also that is begotten of Him." (1John 5:1).

The SIXTEENTH time Paul's name occurs is where he is called "BELOVED." (Acts 15:25).

Number Seventeen—Victory

SEVENTEEN is the number for VICTORY. In Rom. 8:35 there are SEVENTEEN things listed which shall not separate the Lord's people from His love, which is in Christ Jesus our Lord.

"Who shall separate us from the love of Christ? Shall (1) tribulation, or (2) distress, or (3) persecution, or (4) famine, or (5) nakedness, or (6) peril, or (7) sword." (v. 35). In these SEVEN

things which shall not separate God's people from the love of Christ a complete security is pictured.

After listing the things above Paul said, "In all these things we are more than CONQUERORS through Him that loved us." (v. 37). To be conquerors is to be VICTORIOUS. Now watch how Paul adds TEN more things to this list.

"For I am persuaded, that neither (1) death, nor (2) life, nor (3) angels, nor (4) principalities, nor (5) powers, nor (6) things present, nor (7) things to come, nor (8) height, nor (9) depth, nor (10) any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (vs. 38-39).

These TEN show the number for the LAW. The LAW, which is the ministration of death and condemnation (2Cor. 3:7-9), cannot separate us from the love of God. This forever answers the argument of those who try to prove the apostasy of a child of God with Gal. 5:4.

By adding the SEVEN things in verse 35 to the TEN things in verses 38 and 39 the total is SEVENTEEN things which cannot separate those in Christ from the love of God, and in all of which they are more than CONQUERORS. This is complete VICTORY for the child of God.

Our Lord was crucified on the occasion of the celebration of the passover, which came on the fourteenth day of the month. (Lev. 23:5). Luke tells about our Lord eating the passover with His disciples the same night that He instituted His memorial supper. (Luke 22:13-20). That same night Judas betrayed Him. (1Cor. 11:23). He was taken that night before the high priest. The next morning He was taken before Pilate and was delivered up to be crucified. (Luke 22:47 to 23:33). Remembering that God reckoned time from one evening to the next evening. (Gen. 1:5), then it was still the FOURTEENTH day of the month when Christ was crucified. He was dead THREE days and nights. (Matt. 12:40). These THREE days added to the FOURTEENTH day would bring it to the SEVENTEENTH day of the month when our Lord became VICTORIOUS over death and the grave.

After Israel went out of Egypt on the FOURTEENTH day of the month they made THREE days journey and crossed the Red Sea. (See Ex. 8:27; 12:1- 13; 12:37; 13:20; 14:1-2). Thus in the night of the SEVENTEENTH day of the month they made the passage of the Red Sea making a picture of the resurrection. When they came out of that sea at the break of day they sang the song of VICTORY. (Ex. 15:1-21). In the opening of that song they said, "I will sing unto the Lord, for He hath TRIUMPHED gloriously." (v. 1). In that

great day when the saints of God shall have been made VICTORIOUS over the grave they shall sing God's praises and shout, "O death where is thy sting? O grave where is thy VICTORY? Thanks be unto God, which giveth us the VICTORY through our Lord Jesus Christ." (1Cor. 15:55-57).

In Gal. 5:19-21 there are SEVENTEEN things listed as the works of the flesh. There is no VICTORY seen in these SEVENTEEN evil things, unless the reader studies the context more closely. Paul had just said, "Walk in the Spirit and ye shall not fulfill the lust of the flesh." (v. 16). The Spirit gives VICTORY over the SEVENTEEN works of the flesh.

The marvelous thing about these Bible numbers is that any way the scriptures place them they work out. Take the FIVE divisions that were shown in John 3:16, under the study of the number FIVE. By referring back to that place Christ will be found in the second part of that verse. The writer was asked, "How is it that Christ is found in the second part of this verse, if TWO is the number for DIVISION, as you have been teaching?" The answer can be located in Luke 12:51. These are the words of Jesus, "Suppose ye that I am come to give peace on the earth? I tell you, Nay; but rather DIVISION." This is marvelous! There are times when Christ fits into number TWO, which represents DIVISION. Whatever way one may look at it the numbers work.

That is because the Lord's ways are perfect. The Bible has the answer for every problem in life. One may not always find that answer, but it is there just the same.

The SEVENTEENTH time the word "world" occurs in 1John is where it is said, "Whatsoever is born of God OVERCOMETH the world." (1John 5:4). This writer has found SEVENTEEN places where Christ is said to be at the right hand of God, of the Father, or at the right hand of power. In Revelation 3:21 Jesus said, "To him that OVERCOMETH will I grant to sit with me on my throne, even as I also OVERCAME, and am set down with my Father in His throne."

Number Eighteen—Bondage

EIGHTEEN is the number that stands for BONDAGE. In Luke 13:16 Jesus said, "Ought not this woman, being a daughter of Abraham, whom Satan hath BOUND, lo, these EIGHTEEN years, be loosed from this BOND on the Sabbath day?"

Jesus said, "Whosoever committeth sin is the servant of sin." (John 8:34). There were EIGHTEEN sinners, or people, who were in bondage to sin, in Luke 13:4-5. "Those EIGHTEEN upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwell in Jerusalem? I tell ye, Nay: but, except ye repent, ye shall all likewise perish."

On two different occasions in the book of Judges, the children of Israel are found in bondage to their enemies EIGHTEEN years. "So the children of Israel served Eglon the king of Moab EIGHTEEN years." (Judges 3:14). "And the anger of the Lord was hot against Israel, and He sold them into the hands of the Philistines, and into the hands of the children of Ammon. And that year they vexed and oppressed the children of Israel: EIGHTEEN years, all the children of Israel that were on the other side of Jordan, in the land of the Amorites, which is in Gilead." (Judges 10:7-8).

Stephen said, "And God spake on this wise, That His seed (Abraham's) should sojourn in a strange land; and that they should bring them into BONDAGE, and entreat them evil four hundred years." (Acts 7:6). Stephen is quoting from Gen. 15:13. In the Old Testament there are EIGHTEEN places where this bondage is spoken about. They are found in the following.

1	Gen. 15:13-14,	**7**	Ex. 6:9,	**13.**	Deut. 8:14,
2	Ex. 1:14,	**8**	Ex. 13:3,	**14.**	Deut. 13:5,
3	Ex. 2: 23,	**9**	Ex. 13:14,	**15.**	Deut. 13:10,
4	Ex. 2: 23,	**10.**	Ex. 20:2,	**16.**	Deut. 26:6,
5	Ex. 6:5,	**11.**	Deut. 5:6,	**17.**	Josh. 24:17,
6	Ex. 6:6,	**12.**	Deut. 6:12,	**18.**	Judges 6:8.

By checking the above list it is found that the 5th time the word BONDAGE occurs is in Ex. 6:5, which reads, "I have also heard the groaning of the children of Israel whom the Egyptians keep in BONDAGE; and I have remembered my COVENANT." The covenant referred to here was the covenant made with Abraham, Isaac and Jacob. (v. 3). According to Gen. 15:17-18 Abraham offered FIVE sacrifices the day God made the covenant with him. Rom. 4:13-16 states that the promise to Abraham and his seed was through the righteousness of faith, and by faith, that it might be by GRACE. So the FIFTH time the word BONDAGE occurs is where God says He remembered the covenant made with Abraham, and He announced His purpose of redeeming Israel from BONDAGE.

By checking the above list the reader will also see that the TENTH place BONDAGE is mentioned is in Ex. 20:2. Read that verse and the next one. "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of BONDAGE. Thou shalt have no other gods before me." Notice that the first word of the ten commandments is the word after the word BONDAGE. It will also be noticed that it is the TENTH time Israel's Egyptian bondage is

mentioned. Paul calls the law the yoke of BONDAGE. (Gal. 5:1). "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled in the yoke of BONDAGE." Only God could have arranged it so the TENTH time Israel's BONDAGE was mentioned would be followed by the first word in the TEN commandments (or law), which is called the yoke of BONDAGE.

The number THIRTEEN stands for a rebellious, sinful, depraved heart and nature. In Mark 7:21-22 Jesus mentioned THIRTEEN evil things that come out of the heart of man. The THIRTEENTH time the word BONDAGE is found in the above list is in Deut. 8:14. In that verse there is a warning to the Israelites that their hearts be not lifted up. "Then thine HEART BE LIFTED UP, and thou forgot the Lord thy God, which brought thee forth out of the land of Egypt, from the house of BONDAGE." So the THIRTEENTH time the word BONDAGE occurs is in a place where Israel is warned against a REBELLIOUS heart.

Let the reader consider the SEVENTEENTH time the word BONDAGE occurs in the above list, remembering that SEVENTEEN is the number that stands for VICTORY. This is found in Joshua 24:17 in which connection Joshua mentions Israel's VICTORY over all her enemies. "For the Lord our God, He it is that brought us up and our fathers out of the land of Egypt, from the house of BONDAGE, and which did those great signs in our sight, and preserved us in all the way we went, and among all the people through whom we passed: and the Lord drave out from before us all the people." (Josh. 24:17-18). This describes VICTORY for Israel over all her enemies, and occurs in connection with the SEVENTEENTH time Israel's BONDAGE is mentioned.

The EIGHTEENTH time the word BONDAGE is found in the above list is in Judges 6:8. "The Lord sent a prophet unto the children of Israel, which said unto them, Thus saith the Lord God of Israel, I brought you up from Egypt, and brought you forth out of the house of BONDAGE . . . And I said unto you, I am the Lord your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice." (v. 10). At the time the prophet spoke these words the Israelites were in BONDAGE to the Midianites. (Judges 6:1-11). This is evidence that the number EIGHTEEN stands for BONDAGE. The EIGHTEENTH and last time Israel's Egyptian bondage is referred to was at the time they were in BONDAGE to the Midianites.

The EIGHTEENTH time Israel's bondage is referred to, which was in this place, completes the full number of times their Egyptian BONDAGE is mentioned. It came at a time when the Midianites had them in BONDAGE. Read now Judges 6:1, "The children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian SEVEN years." Since SEVEN stands for COMPLETENESS, then the time Israel was in BONDAGE to Midian SEVEN years completed the EIGHTEEN times their Egyptian BONDAGE is mentioned. This last reference COMPLETED the number (EIGHTEEN) that stands for BONDAGE.

Nothing short of Divine Wisdom could arrange things like this. EIGHTEEN stands for BONDAGE. SEVEN stands for COMPLETENESS. And the number SEVEN and the Midianite BONDAGE are found in the same connection where the EIGHTEENTH and last time their EGYPTIAN BONDAGE is mentioned. This COMPLETES the number for BONDAGE.

In addition to the word BONDAGE being used EIGHTEEN times concerning Israel's experience in Egypt, the word BOND- MEN is used FOUR times. FOUR is the number for the UNSAVED man. This shows that man in the flesh is in BONDAGE to sin. (Gal. 4:3 and John 8:34-36).

Number Nineteen—Faith

NINETEEN is the number for FAITH. There are NINETEEN different persons referred to in Heb. 11:1-32. While the name of Joshua is not mentioned in verse 30, yet Joshua was the leader of Israel at the overthrow of Jericho. The list is as follows: Through FAITH

1. We—Heb. 11:3	6. Sarah—v. 11	11. Joshua—v. 30	16. Jephthae—v. 32
2. Abel—v. 4	7. Isaac—v. 20	12. Rahab—v. 31	17. David—v. 32
3. Enoch—v. 5	8. Jacob—v. 21	13. Gideon—v. 32	18. Samuel-v. 32, 17-19
4. Noah—v. 7	9. Joseph—v. 22	14. Barak—v. 32	
5. Abraham—v. 8-10	10. Moses—v. 23-29	15. Sampson—v. 32	19. The Prophets- v. 32

Now, look at this list and at the number under which each occurs. Moses is the TENTH. TEN is the number that represents the LAW, and "The LAW was given by Moses." (John 1:17) Abel is found in number TWO, which is the number for DIVISION. It is said that he offered a more excellent sacrifice than Cain. This led to division between him and Cain. Enoch is found in number THREE, the number for RESURRECTION. Enoch's translation foreshadows the translation of the living saints at the resurrection of the sleeping saints. Noah is the fourth mentioned and number FOUR is the number for the CREATION, which was destroyed in Noah's time. "I will destroy man, whom I have created from the face of the earth; both man (1), and beast (2), and the creeping things (3), and the fowl of the air (4)." The ark Noah prepared saved Noah and his family from the destruction that came upon creation. Abraham is listed under number FIVE, which represents GRACE. He and his seed are to be heirs by grace.

Jacob who is number EIGHT, which is the number for the NEW BIRTH, was the second born of twins. This represents the second birth, or new birth. The name of Joseph is found in number NINE, representing the FRUIT OF THE SPIRIT. (Gal. 5:22-23). Jacob prophesied of Joseph and said, "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall." (Gen. 49:22). Jesus taught the woman at Jacob's well about the well of water that would spring up into everlasting life. (John 4:5-14). Verse 5 says that Jacob gave this parcel of ground to Joseph. Joseph's name follows Jacob's in Heb. 11:21-22. NINE FOLLOWS EIGHT. The FRUIT of the Spirit follows the NEW BIRTH. Joseph's name follows Jacob's in John 4:5 and the well is mentioned next in verse 6. It was at this well Jesus instructed the Samaritan Woman about the WELL of water that brings everlasting life.

Just before this Jesus had talked to Nicodemus about the NEW BIRTH, the birth of water and the Spirit. Now read all this in connection with the statement that "Joseph is a FRUITFUL bough by a well" and see how it ties together.

David is the SEVENTEENTH listed in the heroes of faith. This is the number for VICTORY. David was victorious over all his enemies. (2Sam. 7:1). It was Jesus Christ, David's Son, who became victorious over death on the seventeenth day of the month.

The curtains of the court of the tabernacle were 100 cubits long on both the north and south sides, and were FIVE cubits high. (Ex. 27:9-18). FIVE represents GRACE. There were 20 pillars in each of these long sides. (v. 10). This gives NINETEEN spaces between the twenty pillars, and connects the number NINETEEN with the number FIVE, and Eph. 2:8 says, "By grace (5) are ye saved (14) through faith (19): and that not of yourselves: it is the gift of God."

In Heb. 11 verse 3 it is said, "Through faith we UNDERSTAND that the worlds were framed by the word of God." So it is through faith that we UNDERSTAND. In Rom. 1:29-31 Paul charges sinful men with 23 things. The NINETEENTH charge he brings against them is being

"without UNDERSTANDING." Being without FAITH, which is represented by the number NINETEEN, they are without UNDERSTANDING, for it is by FAITH that men UNDERSTAND.

In Paul's discussion of justification by FAITH in Rom. 3:21 to 5:2 he used the word "FAITH" NINETEEN times. The reader may check on this for himself. The word FAITH is not found again in the book of Romans, until Rom. 9:30 when Paul is contrasting Israel's blindness with the FAITH of the Gentiles.

Number Twenty—Redemption

TWENTY is the number that stands for REDEMPTION. The males of the children of Israel had to offer a ransom for their souls at the age of TWENTY. In connection with this ransom TWENTY gerahs are mentioned. "When thou takest the sum of the children of Israel after their number, then shall they give every man a RANSOM for his soul unto the Lord when thou numberest them; that there be no plague among them, when thou numberest them. This they shall give, ... half a shekel after the shekel of the sanctuary: (a shekel is TWENTY gerahs); an half shekel shall be the offering unto the Lord. Every one that passeth among them that are numbered from TWENTY years old and above, shall give the offering of the Lord." (Ex. 30:12-14).

This money that was given for their RANSOM or REDEMPTION was SILVER money. This silver money was used to make the 100 silver sockets in the tabernacle, and the silver fillets and hooks for the pillars of the court. The reader will find that in Exodus 38:25-28.

This connects the number TWENTY with REDEMPTION, and the SILVER with REDEMPTION. There were TWENTY boards on each side of the tabernacle north and south. "And thou shalt make the boards for the tabernacle, TWENTY boards on the south side southward. And thou shalt make forty sockets of SILVER under the TWENTY boards. (Ex. 26:18-19). The same is said about the north side. (v. 20-21). The number TWENTY is used in describing the boards for each side, both north and south. The SILVER sockets were also mentioned in connection with each side. This shows forth a two-fold REDEMPTION, a redemption for the soul and a redemption for the body.

The same thing is pictured in the TWENTY pillars with their SILVER fillets and hooks on the south and north sides of the court of the tabernacle. "And thou shalt make the court of the tabernacle; for the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long for one side: and the TWENTY pillars thereof and their sockets shall be of brass; the hooks of the pillars and their fillets shall be of SILVER." Ex. 27:9-10). The same is said about the north side. (v. 11). Here are the TWENTY pillars with their TWENTY SILVER fillets and TWENTY SILVER hooks, on each side of the court, south and north, the fillets and hooks being made of the SILVER that was given in REDEMPTION. Here again the number TWENTY and SILVER are connected with redemption.

On the TWENTY SILVER hooks of the TWENTY pillars hung the linen hangings one hundred cubits long and FIVE (grace) cubits high. (Ex. 27:18). It has already been seen that there were NINETEEN spaces in these hangings, and that this number is representative of FAITH. This connects GRACE, FAITH and REDEMPTION together. Rev. 19:8 says, "The fine linen is the righteousness of saints." This shows that the fine linen in the hangings represents righteousness. The FIVE cubit height speaks of GRACE. The NINETEEN spaces between the pillars speaks of FAITH. In the TWENTY pillars with their SILVER hooks and fillets there is a message of REDEMPTION. In the fine linen RIGHTEOUSNESS is portrayed. BRASS represents JUDGMENT, and in the TWENTY pillars set in sockets of brass Christ is shown purchasing our REDEMPTION through bearing our JUDGMENT.

The length of the court on the south and north is the same, and their pillars, hooks and fillets are the same in number. This teaches that as many as receive the REDEMPTION of their souls will also receive the REDEMPTION of their bodies. "Whom He justified, them He also glorified." (Rom. 8:29). The glorified equal the justified. The number in one neither exceeds nor is less than the number in the other. Jesus said, "This is the will of him that sent me, that EVERY ONE which seeth the Son, and believeth on him, may have everlasting life: and I WILL RAISE HIM UP AT THE LAST DAY." (John 6:40). This will glorify all who become justified. It will give the redemption of the body to EVERY ONE who receives the redemption of the soul. This is shown in the south and north sides of the tabernacle with their TWENTY boards to the side and also in the sides of the court, south and north, equal in length, and in number of pillars. Let those who teach that a child of God can lose his salvation adjust these numbers and dimensions to his doctrine, if he can. It cannot be done!

In Ruth 4:1-10 there is the record of Boaz the kinsman redeemer redeeming the property that was Elimelech's and Naomi's, and purchasing Ruth to be his wife. The name of Boaz occurs TWENTY times in the book of Ruth. The names of TWENTY different persons are mentioned in the book of Ruth.

Number Twenty-One—The Exceeding Sinfulness of Sin [Covering for sin]

The history of Israel's wilderness journey discloses that TWENTY-ONE sins were recorded against her from Egypt to Jordan. This number would seem to indicate THE EXCEEDING SINFULNESS OF SIN. A full discussion of these 21 sins can be reviewed by turning back to the study of number THIRTEEN, the number for DEPRAVITY. In that study it was seen that 13 multiplied by 21 equals 273, the number that needed to be redeemed with FIVE shekels per person. (Num. 3:46-47) These two numbers, THIRTEEN and TWENTY-ONE are so very closely associated it would seem that TWENTY-ONE is the outgrowth of THIRTEEN, which represents the DEPRAVED NATURE, and that TWENTY-ONE is the FRUIT of that nature.

I do not mean that 21 sins are all the sins one can commit, but God used that number to represent the exceeding sinfulness of sin.

In 2Tim. 3:1-5 Paul lists 21 things which men would do in the last times, and he warns against such. "In the last days perilous times shall come, for men shall be (1) lovers of their own selves, (2) covetous, (3) boasters, (4) proud, (5) blasphemers, (6) disobedient to parents, (7) unthankful, (8) unholy, (9) without natural affection, (10) truce breakers, (11) false accusers, (12) incontinent, (13) fierce, (14) despisers of those who are good, traitors, (16) heady, (17) highminded, (18) lovers of pleasure, (19) more (R. V. rather) than lovers of God, (20) having a form of godliness, (21) but denying the power thereof: from such turn away."

Number Twenty-Two—Light [discern, see]

TWENTY-TWO is the number that is connected with LIGHT. There were TWENTY-TWO bowls to hold oil in the candlestick in the tabernacle. There were THREE branches on each side of the shaft of the candlestick. Each branch had THREE bowls. This makes six branches, with eighteen bowls. In the candlestick itself (the shaft) were four bowls. (Ex. 25: 31-34). This is a total of TWENTY-TWO bowls serving the SEVEN lamps. The purpose of the candlestick with its lamps was to give light. In Matt. 5:15-16 Jesus said, "Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth LIGHT to all in the house. Let your LIGHT so shine before men that they may see your good works, and glorify your Father which is in heaven."

The saved are called the children of the LIGHT. "Ye are all children of the LIGHT." (1Thess. 5:5). When FOURTEEN for salvation is added to EIGHT for the New Birth the sum is TWENTY-TWO, LIGHT.

In Acts 22:4-11 Paul was relating his experience on the Damascus road. He told about the great light that shone from heaven. He said he heard a voice saying unto him, "Saul, Saul, why persecutest thou me?" In this place the name of Saul occurs the TWENTY-FIRST and TWENTY-SECOND time.

Number Twenty-Three—Death

TWENTY-THREE is the number that represents DEATH. This is found by reading Rom. 1:28-32. "And as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all (1) unrighteousness, (2) fornication, (3) wickedness, (4) covetousness, (5) maliciousness, (6) full of envy, (7) murder, (8) debate, (9) deceit, (10) malignity, (11) whisperers, backbiters, (13) haters of God, (14) despiteful, (15) proud, (16) boasters, (17) inventors of evil things, (18) disobedient to parents, (19) without understanding, (20) covenant breakers, (21) without natural affection, (22) implacable, (23) unmerciful: who knowing the judgment of God, that they which commit such things are worthy of DEATH, not only do the same, but have pleasure in them that do them."

By this it is seen that TWENTY-THREE is the number for DEATH. This is in harmony with all that has been learned about the numbers previous to this one. TEN represents the LAW, and THIRTEEN the DEPRAVED, REBELLIOUS heart of man. SIN through the LAW brings DEATH, and TEN plus THIRTEEN equals TWENTY-THREE. Paul said, "I was alive without the law (10) once; but when the commandment (or law) came, sin (13) revived, and I died." (23). (Rom. 7:9). "The sting of DEATH (23) is sin and the strength of sin is the law." (10) (1Cor. 15:56). It takes THIRTEEN plus TEN to equal TWENTY-THREE. So it takes sin plus the law to bring death.

This proves that depravity alone does not bring spiritual death. Babies come into the world depraved. We are "By nature children of wrath." (Eph. 2:3). So was Paul when he was a child. But THIRTEEN (sin) alone does not equal TWENTY-THREE. TEN more must be added. When the LAW (10) was added that made TWENTY-THREE (DEATH) and Paul died. This takes care of the charge brought against those who teach inherent depravity. They are accused of teaching infant damnation. But this charge falls to the ground in the face of Bible numbers and the statement of Paul in Romans 7:9-11.

Now work an equation with THREE for the RESURRECTION and TWENTY for REDEMPTION. When God's children are raised from the dead (Luke 20:35-36 and Rev. 20:4-6) they will be brought out from death. By subtracting THREE from TWENTY-THREE there are TWENTY left. This will give the saved the REDEMPTION of their bodies.

The numbers ELEVEN and TWELVE work in like manner. Only the constituted authority or judge can pronounce the judgment for any crime. ELEVEN for Judgment, plus TWELVE for DIVINE AUTHORITY equals TWENTY-THREE for DEATH. Read Rom. 1:32 again, "Who knowing the judgment (11) of God (12 the Divine Judge), that they which commit such things are worthy of DEATH (23)", etc. (11 plus 12 equals 23). See how the equation holds good?

Will the skeptic please tell why the application of the Bible numbers always works like this? He surely cannot say that a finite being like this writer could frame up such a complicated system of Bible numbers, and make them fit in all the verses so perfectly. It is too far reaching, and too frequent to be accidental. There can be only one answer. The infinite mind of God devised this system of numbers, and inspired men from Genesis to Revelation to so record them that they would all fit in their places. The same God who inspired men to write these things in the Bible has enabled me, and others who have helped me, to discover them in His word.

The reader is asked to go back and check the list as they are numbered in Rom. 1:29-31. He can number them for himself. He will find that under number THIRTEEN men are said to be

"Haters of God." How well this harmonizes with what has already been learned, viz, that THIRTEEN is the number for DEPRAVITY, or the REBELLIOUS NATURE of man. What more evidence could one ask for to prove the inspiration of the word of God? Genesis, Exodus, Numbers, Joshua, Esther, Jeremiah, Mark, Revelation and other books have borne witness to the fact that number THIRTEEN is the number for the REBELLIOUS NATURE of man. In Romans 1:29-31 Paul corroborates their testimony by placing "Haters of God" the THIRTEENTH in the list. Did this just happen? Let man be fair with himself and God and consider the abundance of evidence.

In discussing the resurrection in 1Cor. 15th Chapter, Paul used the word "resurrection" four times, the word "raised" ten times, the word "risen" three times, the word "rise" four times, and the word "rose" twice. This is TWENTY-THREE in all and shows that the RESURRECTION will bring some out of the state of DEATH, which is represented by that number.

In Gen. 7:21-22 the record tells that all flesh died upon the earth. The next verse says, "Noah only remained alive, and they that were with him in the ark." This is the TWENTY-THIRD time the name of Noah is found. In Gen. 19:24-25 there is the record of God raining fire and brimstone on Sodom and Gomorrah. In verses 27 and 28 it is said that Abraham got up early and looked toward Sodom and Gomorrah, and beheld the smoke of those cities going up. This is the TWENTY-THIRD time the name of Abraham is found. The TWENTY-THIRD time the name of Jacob is found is where his mother tells him that his brother Esau purposes to kill him. (Gen. 27:42).

In Rev. 20:12 John said, "I saw the DEAD, small and great. stand before God; and the books were OPENED." This is the TWENTY-THIRD time the word "OPEN" is found in the book of Revelation.

Number Twenty-Three—Death (Additional)

The evidence that 23 stands for death continues to accumulate. There was a plot to kill king Ahasuerus. It was known to Mordecai, who informed Esther. "And the thing was known to Mordecai, who told it unto Esther." (Esth. 2:22). This the 10th time the name of Mordecai occurs and the 13th time the name of Esther occurs. Here are the numbers for Law and Sin. When added they make 23 for DEATH. The 23rd time the name of Haman occurs is where it is said, "And the thing pleased Haman; and he caused the gallows to be made." (Esth. 5:14). On this gallows Haman hoped to put Mordecai to death, but he was put to death himself on that gallows. Haman had the 13th day of the month set for the destruction of the Jews. (Esth. 3:13). On that 13th day of the month Haman's 10 sons were put to DEATH. (Esth. 9:1-11). Here again are found the numbers for SIN and the LAW, and when added they make 23 for DEATH.

Right after Peter's name occurs the 23rd time in the book of Acts, (Acts 9:34), Tabitha or Dorcas dies (vs. 36-37). Then Peter's name occurs THREE more times (v. 38: v. 39 & v. 40), and he raised Dorcas or Tabitha from the dead. So here is 23 for death, and 3 for the resurrection. This makes the 26th time Peter's name occurs when he raises Tabitha from the dead.

TWENTY-SIX is the number for the gospel, and the gospel is good news about our Lord's death for our sins, and His resurrection after THREE days. (1Cor. 15:1-4). TWENTY-THREE for His death plus THREE for His resurrection make TWENTY- SIX for the gospel. Those same numbers are found in connection with the death and resurrection of Dorcas. Her death follows the 23rd time Peter's name is found. When his name is mentioned THREE more times she is raised from the dead. That puts her resurrection the TWENTY-SIXTH time Peter's name is found in the book. So here is the number for GOOD NEWS, or the gospel. It certainly was good news to the saints when Peter presented her to them alive. (v. 41). This presentation follows the 27th time Peter's name occurs, which suggests that TWENTY-SEVEN may stand for the preaching of the good news of the gospel.

In connection with the record of the death and resurrection of Dorcas there were THREE men. When she died the saints sent TWO men after Peter. (v. 38). When Peter returned with these two that made THREE men who made the return trip. Then Peter raised her from the dead. How marvelous is the word of God!

Number Twenty-Four—The Priesthood

TWENTY-FOUR is the number associated with the PRIESTHOOD. If the reader will read 1Chron. 24:1-18 he will find David distributing the priesthood among TWENTY- FOUR of the descendants of Aaron. After Nadab and Abihu died and left no children Aaron had two sons left, Eleazar and Ithamar. Among the sons of Eleazar there were 16 chief men, and of the sons of Ithamar there were 8 chief men. David made these to be governors of the sanctuary.

This number is carried over into the book of Revelation. “And round about the throne were FOUR and TWENTY seats: and upon the seats I saw FOUR and TWENTY elders sitting, clothed in white raiment; and they had on their heads crowns of gold.” (Rev. 4:4). Later on these TWENTY-FOUR elders, together with the four beasts (or living creatures) are singing that Christ has redeemed them by His blood from every (1) kindred, (2) tongue, (3) people, and (4) nation; and has made them unto God kings and PRIESTS; and they shall reign on the earth. (Rev. 5:9-10).

A priest is one who intercedes for another, one who is a transgressor. There are TWENTY-FOUR hours in a day and night. Sinful man needs a priest every hour of his life. Notice how Job continually made offerings for his children and prayed for them. (Job 1:5). While reckless carefree boys and girls are away from home, or while they are out at all hours of the night in places of danger, if not places of sin, godly fathers and mothers are interceding for them day and night.

Notice that Eleazar had SIXTEEN sons and Ithamar had EIGHT. These numbers stand for LOVE and the NEW BIRTH. To rightly intercede for others one must have LOVE toward God, and toward the ones for whom he is interceding, and he must also be BORN AGAIN.

Christ is our high priest. His people are eternally secure because He intercedes for them every hour (24) of the day and • night. “Behold He that keepeth Israel shall neither slumber nor sleep The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: He shall preserve thy soul.” (Ps. 121:4-7).

Number Twenty-Five—The Forgiveness of Sins

TWENTY-FIVE is evidently the number for the FORGIVENESS OF SINS. Moses prayed for God to forgive the sins of Israel, and not to blot out that nation. He prayed, “Pardon, I beseech thee, the iniquity of this people according to the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.” (Num. 14:13-19). Then God said to Moses, “I have pardoned according to thy word.” (V. 20). This forgiveness took place as the result of the intercession of Moses, and because of God's great mercy, or GRACE. It followed the intercessory work of Moses. TWENTY-FOUR stands for the believer priesthood. TWENTY-FIVE is the next number after TWENTY-FOUR. Paul prayed for Israel that they might be saved. “BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.” (Rom. 10:1).

The number TWENTY-FIVE is connected with a pardon for Jehoiachin, king of Judah. “And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the FIVE and TWENTIETH day of the month, that Evil-Merodach king of Babylon in the first year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison, and spake kindly unto him, and set his throne above the throne of the kings that were with him in Babylon.” (Jer. 52:31-32). Then Jeremiah went on to say that his prison garments were changed, and that he did eat bread before him all the days of his life.

(v. 33). Here is a beautiful picture of a pardoned sinner. Christ forgives his sins, changes his garments and feeds him on the bread of life all his days.

When Eph. 1:7 is studied in the light of numbers the same thought is brought out. "In whom we have redemption (20) through his blood, the FORGIVENESS OF SINS, according to the riches of His GRACE" (5). This verse contains redemption, forgiveness of sins, and grace. TWENTY has been found to be the number for REDEMPTION, and FIVE the number for GRACE. When these two numbers are added it gives you TWENTY-FIVE for FORGIVENESS OF SINS.

The Levites were TWENTY-FIVE years old when they began their service at the tabernacle. "This is it that belongeth to the Levites: from TWENTY-FIVE years old and upward they shall go in to wait upon the service of the tabernacle." (Num. 8:24). We are not ready to do service for God until our SINS HAVE BEEN FORGIVEN. From that time onward we can serve Him.

Number Twenty-Six—The Gospel of Christ [Good news]

TWENTY-SIX seems to be the number that stands for the gospel of Christ. Paul said to Timothy, "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the AFFLICTIONS OF THE GOSPEL according to the power of God." (2Tim. 1:8). In 2Cor. 11:23-27 Paul listed TWENTY-SIX different afflictions which he had endured as a minister of Christ.

In 1Cor. 15:1-4 Paul states that the gospel that he had declared was "That Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures." TWENTY-THREE is the number for death, and THREE is the number for the resurrection. These two numbers when added make TWENTY- SIX.

In John 3:16 there are exactly 26 words in the Greek language. Outos (1) gar (2) agapasen (3) ho (4) Theos (5) ton (6) kosmos (7) hoste (8) tov (9) huion (10) autou (11) tov (12) monogena (13) edoken (14) hina (15) pas (16) ho (17) pisteuon (18) eis (19) auton (20) mn (21) apolatai (22), all (23) exa (24) zoan (25) aioviov 26). "For God so loved the world, that He gave His only begotten Son, that whosoever believed in him should not perish, but have everlasting life." (John 3:16). There are only 25 words in the English translation, but 26 in the Greek. Number TWENTY-SIX stands for the gospel, which means good news. TWENTY-FIVE stands for forgiveness of sins, which comes through believing in Jesus Christ of whom the gospel speaks.

The TWENTY-SIXTH time the name of Noah occurs is in Gen. 8:11 where the dove returned to Noah with the olive leaf in her mouth. It goes on to say, "So Noah knew that the waters were abated from off the earth." Here was good news for Noah, and the word gospel means good news.

[Twenty Seven - Prophesy, proclaim]

Number Twenty-Eight—Eternal Life

TWENTY-EIGHT is the number for ETERNAL LIFE. This is found by combining some numbers that are found in certain passages of scripture where the words "ETERNAL LIFE" are found.

"But where sin abounded, grace did much more abound: that as sin hath reigned unto DEATH (23), even so might GRACE (5) reign through righteousness unto ETERNAL LIFE by Jesus Christ our Lord." (Rom. 5:20-21). These two numbers add up to ETERNAL LIFE, and the expression "ETERNAL LIFE" is in this passage.

Rom. 5:15 speaks of "The gift by GRACE." Rom. 6:23 says, "The wages of sin is DEATH (23); but the gift of God is ETERNAL LIFE through Jesus Christ our Lord." By adding 23 for DEATH and 5 for GRACE the sum obtained is 28, which stands for ETERNAL LIFE.

The same thing is seen in John 5:24. In this verse Jesus makes FIVE (5) positive statements. It has been proven that 5 stands for GRACE. In the FIFTH of these statements Jesus said, "But is passed from DEATH (23) unto LIFE (28)." An examination of this verse follows:

1. "He that heareth my word,
2. And believeth on Him that sent me,
3. Hath everlasting life,
4. And shall not come into condemnation:
5. But is passed from DEATH (23) unto LIFE" (28).

In the FIVE divisions of the verse GRACE is displayed. In the FIFTH division man has "Passed from DEATH unto LIFE." The life under consideration is everlasting, or ETERNAL LIFE. It is God's GRACE by which one passes from DEATH unto LIFE. By adding 5 for GRACE to 23 for DEATH the sum is 28, the number for ETERNAL LIFE.

The same thing is found in an examination of John 10:27-29. In these verses there are SEVEN positive statements which were made by our Lord about His sheep.

1. "My sheep hear my voice, and
2. I know them, and
3. They follow me: and
4. I give unto them eternal life; and
5. They shall never perish,
6. Neither shall any man pluck them out of my hand.
7. My Father, which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand."

Here are SEVEN positive statements Jesus makes concerning the security of His sheep. SEVEN is the number that denotes COMPLETENESS. What could a complete security denote but an everlasting security, or everlasting life? When the numbers from one to seven are added they equal TWENTY- EIGHT. 1 + 2 + 3 + 4 + 5 + 6 + 7 = 28. In the fourth statement Jesus said, "I give unto them ETERNAL LIFE." The last statement is the seventh, and SEVEN denotes COMPLETENESS. When these two numbers are multiplied the product is TWENTY-EIGHT, the number for ETERNAL LIFE. (4 x 7 = 28).

Another combination of numbers that make TWENTY- EIGHT, when added, is EIGHT for the NEW BIRTH, and TWENTY for REDEMPTION. Heb. 9:12 states that Christ obtained ETERNAL redemption for us. Certainly in the ETERNAL redemption, a child of God has eternal salvation. In the NEW BIRTH he receives the very life of God, which is ETERNAL.

The linen curtains in the tabernacle were TWENTY-EIGHT cubits long. "The length of one curtain shall be eight and twenty cubits." (Ex. 26:1-2). "The FIVE curtains shall be coupled together, one to another." (v. 3). This connects GRACE with the curtains TWENTY-EIGHT cubits long. And GRACE is connected with ETERNAL LIFE. In Rom. 5:21 Paul states, "That as sin hath reigned unto death, even so might GRACE reign through righteousness unto ETERNAL LIFE by Jesus Christ our Lord."

These seven statements of our Lord about His sheep will be considered one by one in the light of Bible numbers later on in this work. Then the reader will better understand why ETERNAL LIFE is in the 4th statement. Each one of the statements will glow with meaning.

The TWENTY-EIGHTH time Noah's name is found is in Gen. 8:15. “And God spake unto Noah, saying, Go forth of the ark,-thou, and thy wife, and thy sons, and thy sons' wives with thee.” (Gen. 8:15-16). In Noah and his family going into the new age there is a picture of those who have eternal life entering into the bliss of the age to come. Truly the word of God is marvelous.

This writer has just checked upon the number of Greek words in John 3:14-15 and he finds that there are exactly TWENTY-EIGHT, and the last two are the words for ETERNAL LIFE. Those words are “Kai (1) kathos (2) Mosas (3) Huposen (4) tov (5) opin (6) ev (7) to (8) eramo (9), houtos (10) upsothanai (11) dei (12) ton (13) huion (14) ton (15) anthropos: (16) hina (17) pas (18) ho (19) pisteuon (20) eis (21) auto (22) mn (23) apolatai (24), all (25) exa (26) zoan (27) aionian (28),” (John 3:14-15). The English reading is “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have everlasting life.” While the English has more than 28 words, yet there are only 28 in the original language. These 28 words in John 3:14-15, together with the 26 words in John 3:16, as has been shown, make exactly 54 words, the exact number of pillars in the court of the tabernacle. This will be discussed later.

(Note: This writer is trying to check the number of words in the original language, as well as the English translation. Where the numbers are the same in the original and the translation only the English words are given. Otherwise the Greek is given. If the original words do not count out the number is not used.)

Number Twenty-Nine—Departure [to go out]

Number TWENTY-NINE is a number that is associated with DEPARTURE, or going away. The 29th time the name of Noah is found is in the place where he, and all that were with him, went forth out of the ark. (Gen. 8:18- 19). The 29th time the name Abram occurs is where the kings who defeated the kings of Sodom and Gomorrah took Lot and all his goods and DEPARTED. (Gen. 14:12). The 29th time the name of Abraham (not Abram) occurs is where he tells Abimelech the agreement he had with Sarah when he left his father's house. (Gen. 20:11-13). The 29th time the name of Isaac occurs is where he WENT unto Abimelech in Gerar. (Gen. 26:1). Before this he had dwelt by the well, Lahairoi. (Gen. 25:11). The 29th time the name of Jacob is found is in the place where Jacob had left Canaan and had gone to Padanaram. (Gen. 28:7). The 29th time the name of Laban is found is in the place where God told Jacob to leave Laban's place and to return to the land of his father's. The 29th time the name of Sampson occurs is where he awoke out of his sleep and WENT AWAY with the pin of the beam and the web. (Judges 16:14).

Number Thirty—The Blood of Christ

THIRTY is the number for the BLOOD OF JESUS CHRIST. Judas Iscariot betrayed Jesus for THIRTY pieces of silver. “Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver Him unto you? And they covenanted with him for THIRTY pieces of silver.” (Matt. 26:14-15).

After having betrayed Jesus for THIRTY pieces of silver Judas repented himself and brought the money back. “Then Judas, which had betrayed Him, when he saw that He was condemned, repented himself, and brought again the THIRTY pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed innocent BLOOD. And they said, What is that to us? See thou to that. And he cast down the pieces of silver in the temple, and departed,

and went and hanged himself. And the chief priests took the silver pieces (30), and said, It is not lawful for to put them in the treasury, because it is THE PRICE OF BLOOD. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, the field of BLOOD, unto this day." Matt. (27:3-8).

This teaches that THIRTY is the number for THE BLOOD OF CHRIST. REDEMPTION is through the BLOOD of Christ. "In whom we have REDEMPTION through His BLOOD." (Eph. 1:7). Christ came to redeem men from the law. "God sent forth His Son, made of a woman, made under the law, to REDEEM them that were under the LAW." (Gal. 4:4-5). By adding 20 for REDEMPTION to 10 for the LAW the sum is 30, the price of redemption from the law, which was the BLOOD of Christ.

Now add 25 for FORGIVENESS OF SINS to 5 for GRACE and the answer is 30 again. "In whom we have redemption through His BLOOD, the forgiveness of sins, according to the riches of His grace." (Eph. 1:7).

The goat's hair curtains on the tabernacle were THIRTY cubits long. "Thou shalt make curtains of goat's hair to be a covering upon the tabernacle: eleven curtains shalt thou make. The length of one curtain shall be THIRTY cubits." (Ex. 26:7-8). The ELEVEN curtains of goat's hair represent Jesus bearing the judgment for our sins, since ELEVEN is the number for JUDGMENT. He did this when His BLOOD was shed on the cross. The BLOOD is represented by the THIRTY cubits, the length of the curtains.

Five of the goat's hair curtains were coupled together, and the other six were coupled together. (Ex. 26:9). These two broad ones were fastened together with 50 taches of brass. (vs. 10-11). The sixth curtain was doubled over the forefront of the tabernacle. This made the brass taches in the goat's hair curtains, as well as the gold taches in the linen curtains, to come over the veil. "Thou shalt hang up the veil under the taches." (Ex. 26:33). See also verse 9. This veil represented the flesh of Jesus that was rent on the cross. (Heb. 10:19-20). Thus in the veil is displayed a picture of the cross. The BLOOD of the cross is portrayed in the length of the goat's hair curtains, 30 cubits, meeting at the veil. Judgment being met by the BLOOD of Christ, which was shed on the cross, is shown by the number of goat's hair curtains, ELEVEN. What wondrous wisdom is displayed in all this! Was there ever such a book as the Bible? With what surprising wisdom did God plan all these things!

The THIRTIETH time the name of Noah is found is in Gen. 8:20 where he built an altar unto the Lord and offered of every clean beast unto the Lord. In this connection it is said that God smelled a sweet savour, and He promised not to curse the ground any more for man's sake. Paul said that Christ gave "Himself for us an offering and a sacrifice unto God for a sweet smelling savour." (Eph. 5:2). So the THIRTIETH time Noah's name is mentioned there is a picture of the blood of Christ being shed.

Number Thirty-One—Offspring [Children]

THIRTY-ONE is a number that is connected with OFFSPRING. The 31st time Noah's name occurs is where God said to him and his sons, "Be fruitful, and multiply, and replenish the earth. (Gen. 9: 1). The 31st time the name of Abram occurs is where it speaks of his trained servants, BORN in his house. (Gen. 14:14). The 31st time the name Abraham occurs is where he prayed for the house of Abimelech, and the wife and the maidservants of Abimelech bare children. (Gen. 20:17-18). The 31st time the name of Jacob is found is when he awaked out of his sleep after God had told him that his SEED would be as the dust of the earth. (Gen. 28:13-16).

THIRTY-ONE is the next number after THIRTY, which it seems stands not only for the blood of Christ, but blood in any case. The 30th time Noah's name occurs is where he offered sacrifices unto the Lord. (Gen. 8:20). It has already been shown that 30 is connected with the

BLOOD of Christ in three places. (Matt. 27:3-8). The 30th time Samuel's name occurs is where he offered a lamb for a burnt offering. (1Sam. 7:9). In the same connection where Paul said that God had made of one BLOOD all nations of men he spoke about men being the OFFSPRING of God. The statement about the OFFSPRING follows the statement about the BLOOD, even as THIRTY-ONE follows right after THIRTY. See Acts 17:26-29.

Number Thirty-Two—Covenant [Government]

The number THIRTY-TWO is associated with a COVENANT. The 32nd time Noah's name is found is where God made a covenant with him. There are 32 references in the book of Deuteronomy to the Abrahamic covenant. The covenant was made with Noah and his seed (OFFSPRING) right after God gave to Noah and his sons the command to be fruitful and multiply. (Gen. 9:1-9).

The name of Boaz, who redeemed the property of Naomi and Elimelech (Ruth 4:1-10), is found 20 times. The name of Ruth is found 12 times in the same book. These two numbers when added make 32, and Christ, through whom God's covenant to Abraham is fulfilled, was a descendant of Boaz and Ruth.

Number Thirty-Three—Promise

THIRTY-THREE is the number that is associated with a promise. The 33rd time Noah's name is found is where God gave the rainbow as a token of His promise to never again destroy all flesh with a flood. (Gen. 9:13-17).

Isaac was a child of promise. “Now we, brethren, as Isaac was, are the children of PROMISE. (Gal. 4:28). Abraham's name is found the 33rd time in the place where Isaac, the child of PROMISE was born. In the same place the record speaks of God visiting Sarah as He had spoken, or PROMISED. (Gen. 21:1-2). The 33rd time the name of Jacob is found is where he PROMISED to give God a tenth of all God gave to him. (Gen. 28:20-22).

[Thirty four - Patience, endurance]

Number Thirty-Five—Hope

THIRTY-FIVE is the number connected with HOPE. “An d now abideth faith, HOPE, charity.” (1Cor. 13:13). The number for faith is 19, and the number for charity, or love is 16, and these two numbers make THIRTY-FIVE. Should the critic object to adding the numeralic value of words in this manner, then let him consider how they work in Eph. 2:8. “By grace are ye saved through faith.” The number for grace has been shown to be 5, and the number for salvation 14, and these two numbers when added make 19, the number for faith. In 2Thes. 2:18 Paul states that good HOPE comes through grace. In Eph. 1:7 he shows that grace comes through the blood of Christ. When 5 for grace is added to 30 for the blood of Christ the resulting sum is 35, the number for HOPE.

Heb. 4:9 states “There remaineth therefore a rest for the children of God.” That rest will be entered when our bodies are redeemed. In Rom. 8:23-24 the redemption of our body is connected with HOPE. When 15 for rest is added to 20 for redemption, the sum is 35 for HOPE.

Number Thirty-Six—Enemy

The number THIRTY-SIX stands for ENEMY. After Esther had told king Ahasuerus of the plot to destroy her people the record goes on to state “Then king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so.” (Esther 7:5). This is the 36th time the name of Esther is found. Then she said, “The adversary and ENEMY is this wicked Haman. Then was Haman afraid before the king and queen”(v. 6). In this place the name of Haman occurs the 36th time.

The 6th time Haman's name occurs is where he purposed to destroy all the Jews. (Esther 3:6). This was a violation of the 6th commandment which says, "Thou shalt not kill." (Ex. 20:13). (The Devil's number is 6, and Jesus called him a murderer, John 8:44). SIX times SIX is THIRTY-SIX.

The 36th time David's name is found in Samuel is where he overcomes Goliath, his ENEMY. (1Sam. 17:50). The number SIX is found connected with this giant twice. The number SIX is found in his height. (v. 4). He had SIX pieces of armor. (vs. 5-7). SIX times SIX is THIRTY-SIX. David went out to meet him with his faith fixed in God, and gained the VICTORY. (1Sam. 17:37-50). When 19 for faith is subtracted from 36 for ENEMY the remainder is 17, exactly the number for VICTORY. Will the modernist and infidel tell us why it works out this way. (Only a few days ago this writer discovered the meaning of 36 by reading the book of Esther, and counting names).

In Rev. 12:7-11 the Dragon is pictured as an ENEMY. He fights against Michael and his angels. He accuses the brethren. John said, "They OVERCAME (victory) him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the DEATH." When 23 for DEATH is added to 30 for BLOOD of Christ the sum is 53. When 36 for the ENEMY (the one overcome) is subtracted from 53 the remainder is 17 for victory.

Death is an ENEMY. "The last ENEMY that shall be destroyed is DEATH." (1Cor. 15:26). "Sin entered the world, and DEATH by SIN." (Rom. 5:12). When 23 for DEATH is added to 13 for SIN the sum is 36 for ENEMY. The believer has the promise of a resurrection which will take him out of DEATH, the ENEMY. When 33 for promise is subtracted from 36 for ENEMY the remainder is 3, the number for the resurrection. Now we are enabled to see the marvelous wisdom of God in arranging His system of numbers.

The 36th time the name of Abram occurs is where God said, "Fear not Abram: I am thy shield." (Gen. 15:1). A shield is for protection from an enemy. None but God could so arrange these things.

[Thirty seven - Exhaltation]
[Thirty eight - Righteousness]
[Thirty nine - Truth ?]

Number Forty—Temptation [Trial]

FORTY is the number associated with TEMPTATION or TRIAL. Our Saviour was tempted FORTY days and nights. "And Jesus, being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being FORTY days tempted of the Devil." (Luke 4:1-2).

Moses was in the mountain of Sinai FORTY days and nights receiving the law. (Ex. 24:18). While he was gone these FORTY days the people became impatient and said to Aaron, "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us out of the land of Egypt, we wot not what has become of him." (Ex. 32:1). This led to the making of the golden calf of Exodus 32:2-7. Thus Israel fell under this FORTY days of testing. After this they were tried FORTY years in the wilderness. (Num. 14:34).

The natural man, represented by number FOUR, falls under temptation. Rom. 8:3 tells how the law (10) was weak through the flesh (4). "For what the law could not do in that it was weak through the flesh. God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Number FOUR, which represents the natural man, multiplied by TEN, which represents the law, equals FORTY, and shows the man in the flesh falling under temptation.

EIGHT, the number for the NEW BIRTH, multiplied by FIVE, the number for GRACE, equals FORTY, and shows the child of God standing up under temptation. “God is faithful, who will not suffer you to be tempted above that ye are able to bear it.” (1Cor. 10:13).

TWENTY, redemption for the soul, added to TWENTY, redemption for the body, makes FORTY, and puts those who are redeemed beyond the reach of temptation.

[Forty one - To misunderstand or to be deceived]

Number Forty-Two—Israel’s Oppression and Lord’s Coming [both first and second]

FORTY-TWO is the number that is associated with ISRAEL'S OPPRESSION, and the LORD'S ADVENT to the earth; both His first and second coming.

There were FORTY-TWO generations from Abraham to the first advent of Christ. “So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.” (Matt. 1:17). Three times fourteen generations are FORTY-TWO generations. Therefore, Christ came into the world the first time FORTY-TWO generations from Abraham. This connects His first advent with the number FORTY-TWO. Is this without significance? Certainly God arranged it that way. It was His plan and purpose that it would be just FORTY-TWO generations from Abraham until the promised seed, Christ, who is the seed of Abraham (Gal. 3:16), should come the first time. “When the fullness of time was come, God sent forth His Son, made of a woman.” (Gal. 4:4).

In the quotation from Matthew 1:17 both the word “David” and “Babylon” are found twice. TWO is the number for DIVISION; and those forty-two generations are divided into three periods of fourteen generations each. THREE is the number for RESURRECTION, and FOURTEEN is the number for DELIVERANCE. How well this fits with the passage in Heb. 2:14-15, “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power over death, that is, the devil; and DELIVER them who through fear of death were all their lifetime subject to bondage.”

It is through death and the resurrection that Christ brings this deliverance. THREE for the resurrection multiplied by FOURTEEN for deliverance makes FORTY-TWO, the fullness of time spoken of in Gal. 4:4.

Our Lord's second advent to the earth will also be associated with the number FORTY-TWO. At the end of the FORTY- TWO months of Israel's oppression by the beast, Christ will make His second advent to the earth. “Then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.” (2Thess. 2:8). “And power was given unto him (the beast) to continue FORTY and TWO months.” (Rev. 13:5). “But the court that is without the temple leave out and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot FORTY and TWO months.” (Rev. 11:2). “And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, times, and half a time from the face of the serpent.” (Rev. 12:14). “It shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.” (Dan. 12:7).

The time, times, and half a time the woman (remnant of Israel) is in hiding is three and an half years, or FORTY-TWO months. It is the same FORTY-TWO months the holy city (Jerusalem) shall be trodden down. It is the same FORTY- TWO months the beast will continue in his beastly power. Christ, at His second advent to the earth, will destroy the man of sin, who is the beast. (2Thess. 2:4-8 and Rev. 19:11-21). This connects our Lord's second advent to the earth with the number FORTY-TWO.

Our Lord's return to the earth at the end of the FORTY- TWO months of the reign of the beast must not be confused with His appearing in the air to catch away His saints.

[Forty three - Abomination or desolation]
[Forty four - Perdition]
[Forty five - Inheritance]
[Forty six - The second death ?]
[Forty seven - Calling ?]
[Forty eight - A dwelling place or Tabernacle]
[Forty nine - Wrath of God]

Number Fifty—The Holy Spirit [or Jubilee]

FIFTY is the number connected with the Holy Spirit and His work. The Holy Spirit was poured out on the day of Pentecost, which was FIFTY days after the resurrection of Christ. In Lev. 23:9-16 there is a very beautiful and enlightening passage on the resurrection of Christ and the coming of the Spirit FIFTY days after His resurrection. “And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and ye shall reap the harvest thereof, then ye shall bring a sheaf of the FIRSTFRUITS of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath (that is, the FIRST day of the week.) the priest shall wave it.” (Lev. 23:9-11).

This is a picture of the resurrection of Christ, which took place on the FIRST day of the week, or the morrow after the sabbath. “In the end of the sabbath, as it began to dawn toward the FIRST day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.” (Matt. 28:1- 2). Then the angel said to the women, “Fear not ye: for I know ye seek Jesus, which was crucified. He is not here: for He is risen.” (Matt. 28:5-6). Then in 1Cor. 15:20 it is said, “But now is Christ risen from the dead, and become the FIRSTFRUITS of them that slept.” Thus the waving of the FIRSTFRUITS of the harvest on the day after the sabbath was a picture of the resurrection of Christ.

Now, go back to the passage in Leviticus, and see the outpouring of the Spirit typified. “And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number FIFTY days; and ye shall offer a new meat offering unto the Lord.” (Lev. 23:15-16). This is a picture of the outpouring of the Spirit who came on Pentecost, FIFTY days after Christ arose from the dead.

Now go back to an examination of the tabernacle again. There were FIFTY taches of gold connected with the linen curtains. There were ten linen curtains, fastened together FIVE in one group, and FIVE in another group. These two groups of FIVE each were coupled together with the FIFTY taches. (Ex. 26:1-6). The taches came over the veil (Ex. 26:33) which represents the crucifixion of Christ. (Heb. 10:19-20). This connects the work of the Spirit with the work of the cross, and with the grace of God, represented with the number FIVE.

The court of the tabernacle was FIFTY cubits wide. (Ex. 27: 12-13). In the west end there were TEN pillars. Between these TEN pillars there were NINE spaces in the hanging that was FIFTY cubits long. NINE represents the fruit of the Spirit. The FRUIT of the Spirit (9) comes through the work of the Spirit (50), even as the NINE spaces are found in the curtain of FIFTY cubits length.

The number FIFTY is also connected with Israel's return and restoration to their land which God gave them. The FIFTIETH year was a year of jubilee unto the people of Israel. It was a year when every man returned and repossessed any land that he may have had to sell because of debts. "And ye shall hallow the FIFTIETH year, and proclaim LIBERTY throughout all the land unto the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man to his possession, and ye shall return every man unto his family." (Lev. 25:10).

The final and complete return of the Israelites unto their land is connected with their receiving the Spirit. "Therefore, thus saith the Lord God: Now will I bring again the captivity of Jacob, and have mercy upon the WHOLE house of Israel (twelve tribes), and will be jealous for my holy name; after they have borne their shame, and all their trespasses against me, when they dwell safely in their land and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their OWN LAND, and have left NONE of them ANY MORE there. Neither will I hide my face any more from them: for I have POURED OUT MY SPIRIT upon the house of Israel, saith the Lord God." (Ezek. 39:25-29).

This teaches a return of the Israelites to their own land that will not leave any of them in the Gentile countries. God speaks about a time when He will leave NONE of them ANY MORE there. This will take the last living Jew out of the Gentile countries and put them in their own land again. And they shall not ANY MORE be scattered among the Gentile countries. As long as one Jew still walks the streets of Gentile countries that prophecy is yet to be fulfilled. Then the Lord will pour out His Spirit upon them when they shall have all been regathered. The 29th verse shows exactly that.

Thus, the FIFTIETH year, a year of jubilee, when every man returned to his possession, was a picture of the time when all Israel will have returned to their possessions: the land God gave to that people. And the Spirit (50) will be poured out upon them. For Israel that will be a time of jubilee or great joy. "And the ransomed of the Lord shall return, and come to Zion (their possession) with songs and everlasting joy (jubilee) upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35:10).

[Fifty one - Sanctification]
[Fifty two - Corruption]
[Fifty three - To make plain ?]
[Fifty four - Security of believer]
[Fifty five - Frustration of Grace]
[Fifty six - Awake from sleep]
[Fifty eight - To weep]
[Fifty nine - To wonder or marvel]

Number Sixty—Pride [The Gentiles or fullness of the Gentiles]

SIXTY seems to stand for PRIDE. The image which Nebuchadnezzar set up was SIXTY cubits (90 feet) high. (Dan. 3:1). PRIDE prompted him to erect this image. He dreamed of a great image (chapter 2) whose head was of gold. Daniel told him that he (Nebuchadnezzar) was that

head of gold. (Dan. 2:36-38). This, along with his greatness, filled him with PRIDE, as recorded in chapter 4, verse 30. “Is not this great Babylon, that I have built for the house of my kingdom by the might of MY power, and for the honor of MY MAJESTY.” While he was yet speaking a voice came from heaven saying, “O king Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee.” (v. 31). For seven years he was deprived of his reason and he was made to eat grass with the beasts of the field. This was God's punishment upon him for his PRIDE. This record follows immediately after his erection of the great image, SIXTY cubits high.

SIXTY is SIX times TEN, the numbers for Satan and the LAW. Satan fills those with PRIDE and boasting who are under the law. “Where is boasting then? It is excluded. By what LAW? Of works? Nay: but by the law of faith.” (Rom. 3:27).

[Sixty three - Israel]

[Sixty four - Manifestation of the Sons of God]

[Sixty five - Glory]

Number Sixty-Six—Idol Worship [Worship, true or false]

SIXTY-SIX is the number connected with IDOL WORSHIP. The image which Nebuchadnezzar erected to be worshipped was SIXTY cubits high, and SIX cubits broad. “Nebuchadnezzar the king made an image of gold, whose height was threescore (60) cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.” (Dan. 3:1). The verses that follow this show that Nebuchadnezzar commanded all people to worship his golden image, or be cast into the burning fiery furnace. (Dan. 3:23). This connects SIXTY-SIX with IMAGE WORSHIP.

Jeremiah prophesied that Judah would be carried into Babylonian captivity because of their IDOLATRY. He said unto the people, “The Lord hath sent unto you all His servants the prophets, but ye have not harkened, nor inclined your ear to hear. They said, Turn again now, every one from his evil way . . . and go not after OTHER GODS to serve them and to worship them, and to provoke me to anger with the works of your hands; and I will do you no hurt. Yet ye have not harkened unto me, saith the Lord.

Therefore thus saith the Lord of hosts, because ye have not heard my words, behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land and against the inhabitants thereof, . . . and this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon SEVENTY years.” (Jer. 25:4-11).

From this it is seen that Judah went into Babylonian captivity SEVENTY years because of idol worship. It has already been seen that the number SIXTY--SIX is connected with IDOL WORSHIP. Now see how their idol worship and the SEVENTY years of Babylonian captivity was forecast in the numbers in Jacob's family that went into Egypt. “All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were THREESCORE and SIX (66); and the sons of Joseph, which were born to him in Egypt, were two souls; all the souls of the house of Jacob, which came into Egypt, were THREESCORE AND TEN.” (Gen. 46:26- 27).

SIXTY-SIX of Jacob's descendants went with him into Egypt. Jacob himself, Joseph, and Joseph's two sons made SEVENTY in all who were in Egypt. Their sojourn ended in bondage. In the number SIXTY-SIX, the number found in verse 26, there is foreshadowed the reason why Judah would go into Babylonian captivity, that is for idol worship, represented by SIXTY-SIX. The SEVENTY in verse 27 forecasts the duration of the Babylonian captivity, SEVENTY years. Was this an accident? If so, why did all those numbers exactly correspond to the number for idol

worship, and to the number of years they were in Babylonian captivity? Jeremiah's prophecy was spoken about eleven hundred years after Jacob went into Egypt.

It was in the reign of Josiah, in the THIRTEENTH year, that Jeremiah was called to prophesy against Judah's evil rebellious ways, Jer. 1:2; and 25:3. This is the number for REBELLION.

[Sixty nine - To cut off]

Number Seventy—Israel's Punishment and Restoration

SEVENTY is the number connected with God's punishment of Israel for her disobedience. II Chron. 36:20-21 shows Judah's Babylonian captivity was due in part to their refusal to keep the sabbath year. "And them that escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept the sabbath, to fulfill THREESCORE AND TEN."

In Lev. 25:1-4 God commanded Israel to keep a sabbath year, every seventh year. Because they had failed to keep SEVENTY sabbaths the land had to lie idle SEVENTY years. Their idolatry had caused them to also disobey God's law concerning the sabbath year SEVENTY times.

Since a sabbatical year was supposed to be observed every SEVENTH year then SEVENTY sabbatical years would reach over a period of 490 years, or SEVENTY times SEVEN. This throws light on our Lord's statement to Peter in Matt. 18:21-22 and on Daniel's prophecy in Dan. 9:24-27. Peter asked the Lord, saying, "How oft shall my brother sin against me, and I forgive him? Till seven times." Then Jesus said, "I say not unto thee, until seven times, but until SEVENTY times SEVEN." Then the Lord said to Daniel, "SEVENTY weeks (or SEVENS) are determined upon thy people and upon the holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and to anoint the most Holy." (Dan. 9:24).

Notice these SEVENTY weeks, or SEVENTY times SEVEN years, were to bring an end to the sins and transgressions of Daniel's people, the Israelites. The application of the Bible system of numbers will help to understand this passage which has been the source of much controversy.

First of all, notice that these SEVENTY weeks, or SEVENTY times SEVEN years equal exactly the duration of time in which Israel failed to observe her sabbatical years. SEVENTY times SEVEN years equals 490 years, the duration of time in which a sabbatical year was not observed. Since this period of time had to do with the land which God gave to Israel one would expect to find the SEVENTY weeks, or 490 years connected with God's blessing upon the land of Israel. Israel sinned in failing to observe God's law concerning God's sabbatical year. Consequently when the full time of Israel's punishment for her sins had run its course one would expect to find God's blessings upon Israel's land again. In this connection it is well to study the 85th Psalm. "Lord, thou hast been favorable unto THY LAND: thou hast brought back the captivity of Jacob. Thou hast forgiven the iniquity of thy people, thou hast covered ALL their sin. Selah. Thou hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger." (Ps. 85:1-3). Verse 12 reads, "Yea, the Lord shall give that which is good; and our land shall yield her increase."

These verses teach that Israel's return from captivity, and the forgiveness of Israel's sins is connected with God's blessing upon the land, the same land where Israel refused for 490 years, or SEVENTY times SEVEN years, to observe a sabbath year. That would be SEVENTY sabbath years that were not kept. "The Lord said to Daniel, SEVENTY weeks (70 x 7) are determined upon (1) thy people and upon (2) thy holy city (Jerusalem), (3) to finish the transgression, and (4)

to make an end of sins (the sins of Israel, Daniel's people), and (5) to make reconciliation for iniquity, and (6) to bring in everlasting righteousness, and (7) to seal up the vision and prophecy, and (8) to anoint the most Holy."

In the above there are eight things connected with the SEVENTY weeks that are determined upon Israel, Daniel's people. EIGHT is the number for the new birth, and points to a time when Israel's transgression has been finished; her sins have been ended, when that people have been reconciled with God; when the prophecies concerning them have been fulfilled; when they have been born again; when they have been anointed with the Spirit from on high; and when they have been brought back from captivity; and when God's blessing is once more poured out upon her land.

One thing that must be considered in connection with Daniel's prophecy about the SEVENTY WEEKS (70 x 7 years) is the prayer of Daniel that just preceded this prophecy. Daniel was praying that God would forgive Israel's sins. "O my God, incline thine ear, and hear: open thine eyes and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord hear: O Lord forgive; O Lord hearken and do: defer not for thine own sake, O my God: for thy city and thy people are called by thy name. And whiles I was speaking and praying and confessing my sin and sin of my people Israel, yea, whiles I was speaking in prayer, even the man Gabriel, . . . touched me about the time of the evening oblation. And he informed me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee, for thou art greatly beloved: therefore understand the matter, and consider the vision. SEVENTY WEEKS are determined upon thy people." etc. (Dan. 9:18-24).

Thus the vision of the SEVENTY weeks was given in answer to Daniel's prayer for God to forgive Israel's sins. For this reason one should expect Israel's sins to be forgiven and Israel to be restored at the end of the SEVENTY WEEKS.

All these things are foretold in Ezekiel's prophecy. "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." (Ezek. 36:24). This is Israel's return from captivity and to their own land. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." (Ezek. 36:25). Here an end will be brought to Israel's transgression and sins, and they will be reconciled to God. This fulfills the words of God to Daniel when He said, "To finish the transgression, to make an end to sins, and to make reconciliation for iniquity." (9:24). This is in keeping with what the Lord said through Ezekiel, "A new heart also will I give you, and a new Spirit will I put within you: and I will take away the stony heart out of your flesh, and will give you a heart of flesh." (Ezek. 36.26). This is the new birth for Israel. Now notice what follows, "And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments." (v. 27). Everlasting righteousness will be brought in and Israel will be anointed with the Spirit. (Dan. 9:24).

Next, Israel's land will be blessed. "And ye shall dwell in the LAND that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleanness: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field." (Ezek. 36:29-30).

Opponents of the Pre-millennial position on Daniel's SEVENTY weeks have assumed that when the anointing of the most holy was referred to Christ was under consideration. It is this writer's opinion that the people of Israel are under consideration. In Deut. 7:6 Moses said to them, "For thou art an holy people unto the Lord thy God: the Lord hath chosen thee to be a special people unto himself, ABOVE (most holy) all people that are upon the face of the earth." In

two other places Daniel refers to Israel as the holy people. (Dan. 8:24 and 12:7). When God has finished punishing them He promises to pour out His Spirit upon them. "Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, after they have borne their shame, and all their trespasses whereby they have transgressed against me, . . . neither will I hide my face anymore from them: for I have poured out my spirit upon the house of Israel, saith the Lord God." (Ezek. 39:25-29). Here is the anointing of that people by the Spirit of God after they have borne the punishment for their sins, and after their sins and transgressions are ended.

Another thing to be considered is that there are THREE divisions to the SEVENTY weeks of Daniel: SEVEN weeks, THREESCORE AND TWO (62) weeks, and ONE week. (Dan. 9:24-27). There are SEVEN weeks of SEVENS (49 years) until the going forth of the commandment to build the city. This probably refers to the time of Nehemiah, who rebuilt the walls of Jerusalem in troublous times. Daniel said, "The street shall be built again, and the WALL, even in troublous times." See Neh. 4:6. The rest of the chapter tells of the opposition the Jews had while building the wall, and how they continually had their swords and spears with them as they worked. (vs. 7- 23).

SIXTY-TWO more weeks of the SEVENTY ends with Israel's rejection of Christ, and His crucifixion. "After THREESCORE and TWO weeks shall Messiah be cut off, and not for himself." (Dan. 9:26).

This leaves ONE more week, or a period of SEVEN years, to finish the SEVENTY. This is the THIRD of the THREE divisions of Daniel's SEVENTY weeks, viz: SEVEN weeks, SIXTY-TWO weeks, and ONE week. THREE is the number for the resurrection. Therefore, according to the Bible rule of numbers, one would expect the THIRD division of Daniel's SEVENTY weeks, or the ONE week, (SEVEN years), to come beyond the resurrection of the saints. This is confirmed by the closing words of the Lord to Daniel, "But go thy way till the end be: for thou shalt rest (die), and stand in thy lot (be raised again) at the end of the days." (Dan. 12:13).

To understand why the SIXTY-NINE (7 plus 62) weeks ended when Christ was crucified and the last week is yet future, it must be kept in mind that Israel was cut off when Christ was rejected and crucified, to be grafted in later on. Just a few days before His crucifixion Jesus wept over Jerusalem and said, "Behold your house is left unto you desolate." (Matt. 23: 37-38). Israel's time clock stopped at the end of SIXTY- NINE weeks. Then Jesus said, "For I say unto you, ye shall not see me henceforth, till ye say, Blessed is he that cometh in the name of the Lord." (v. 39). Israel is now cut off from her tame olive tree.(Rom. 11:11-25). Temporary blindness has come upon them which is to last until the fullness of the Gentiles has come in. (v. 25). When the fullness of the Gentiles has come in, then the time will have come for Israel to be grafted in again. Israel's time clock will start once more and the SEVENTIETH week, or last SEVEN years, will come in.

Dan. 9:27 shows the last week, the SEVENTIETH, will be divided into TWO periods of three and an half years each. "And he shall confirm the covenant with many for ONE week: and in the midst of the week he (the Little Horn or Beast) shall cause the sacrifice and the oblation to cease, and for the over- spreading of abominations he shall make it desolate, even until the consummation (the end of the SEVENTIETH week) and that determined shall be poured upon the desolate." The last half of this week will be the FORTY-TWO months the holy city (Jerusalem) shall be trodden down, according to the prophecy of Rev. 11:1-2. It will be the 42 months of the universal power and persecution of the beast of Rev. 13:4-8. At the close of the 42 months of the cruel reign of the beast Christ will return in glory to the earth and the beast will meet his doom. (Rev. 19:11-21).This will end Israel's SEVENTIETH week. It will usher in the thousand years reign, and Israel's wanderings will be over. (Rev. 20:1-6).

Isaiah said to Israel, “Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people shall be ALL righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. I the Lord will hasten it in his time.” (Isa. 60:20-22).

When this is accomplished Israel's transgression will be finished, an end will have been made to their sins; reconciliation will have come for them; everlasting righteousness will have been brought in; and the vision and prophecy concerning them will have reached its fulfillment, according to Daniel's SEVENTY weeks determined upon that people.

The opponents of the Pre-millennial position on Daniel's SEVENTY weeks stop the SEVENTY weeks with the destruction of Jerusalem by Titus. They end them with Israel still in sin and unbelief. They ignore Daniel's prayer for forgiveness for Israel. They ignore the end of Israel's transgression and sins about which Daniel speaks. They ignore the reconciliation Daniel foretells for his people. They ignore Israel's restitution. They ignore the part concerning the land of Israel, which was connected with the sabbath years, plays in all this prophecy. They do not take into consideration a forgiveness of sins for Israel after her punishment has ended. They pay no attention to the Bible rule of numbers. Jesus connected SEVENTY times SEVEN with forgiveness of sins in Matt. 18:21-22. Israel failed to keep SEVENTY sabbath years. (2Chron. 36:21). A sabbath year came every SEVENTH year. “In the SEVENTH year shall be a sabbath of rest unto the land.” (Lev. 25:4). Thus Israel sinned against the law of the sabbath for 490 years, or SEVENTY times SEVEN years. (SEVENTY sabbath years would stretch over a period of 490 years, or 70 x 7 years). This coincides with the SEVENTY weeks, or SEVENTY times SEVEN years of Dan. 9:24. When this period of Israel's time has run her sins will be pardoned, and they (Israel) will be restored to the land, and the land will be blessed.

The opponents of the Pre-millennial doctrine do not consider those SEVENTY sabbath years, and what Jesus said about forgiving SEVENTY times SEVEN. Surely these numbers and their connection must be considered in studying this passage in Daniel. Without doing so one is left in the dark as to understanding this prophecy.

[Seventy one - To be convinced]
[Seventy two - Sign]
[Seventy three - Opposition]
[Seventy four - Guide or rule]
[Seventy five - Purpose]
[Seventy seven - Vengeance]
[Ninety - Freedom]
[Ninety one - To cast out]
[Ninety nine - Seal]

Number One Hundred—God’s Election of Grace

ONE HUNDRED is the number that stands for GOD'S ELECTION OF GRACE, or THE CHILDREN OF PROMISE. Isaac, a child of promise, was born when his father was an HUNDRED years old. “And Abram was an HUNDRED years old when his son Isaac was born unto him.” (Gen. 21:5). Isaac was a type of the children of promise, or promised seed. “Now we, brethren, as Isaac was, are the children of promise.” (Gal. 4:28). “In Isaac shall thy seed be called. That is, they which are children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.” (Rom. 9:7-8).

The number ONE HUNDRED is connected with Isaac's sowing, and reaping, and God's blessing. “Then Isaac sowed in that land, and received in the same year an HUNDREDFOLD: and the Lord BLESSED him.” (Gen. 26:12). Isaac received this HUNDREDFOLD in the harvest time. In His parable about the tares Jesus said, “The harvest is the end of the world.” (Gr., Age.), (Matt. 13:39). Then the Lord will gather His wheat (harvest) into His barn. (Matt. 13:30). This reaping will be at the end of the kingdom age.

Jesus likened those whom He would save unto an HUNDRED sheep, gathered into a fold. “For the Son of man is come to save that which was lost. How think ye? If a man have an HUNDRED sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?” (Matt. 18:11-12). He said, “Other SHEEP I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be ONE FOLD and one shepherd.” (John 10:16). By this Jesus compares His OWN to SHEEP, which shall be gathered into one FOLD. In the parable in Matt. 18:11-12 He used an HUNDRED sheep to illustrate those whom He would save.

Now, having seen that our Lord compared His own to sheep gathered into ONE FOLD, let us apply this to the tabernacle. The court of the tabernacle was an enclosure round about the tabernacle and its furniture, like unto a sheep fold. That court was an HUNDRED cubits long, FIFTY cubits broad, EVERYWHERE, and the height was FIVE cubits of fine twined linen, and their sockets of brass. See Ex. 27:18.

In the HUNDRED cubits in length the doctrine of ELECTION is taught. In the FIVE cubits is GRACE. In the length and height together is GOD'S ELECTION OF GRACE. The FIFTY cubits in the width of the court teach of the Holy Spirit being given to ALL of God's ELECTION OF GRACE. In speaking of the Holy Spirit Peter said, “The promise is unto you, and to your children, and to all that are afar off, even AS MANY AS THE LORD OUR GOD SHALL CALL.” (Acts 2:39).

There were ONE HUNDRED sockets of silver in the tabernacle, which were made of ONE HUNDRED talents of silver, which money had been given in redemption. “And the silver of them that were numbered (Ex. 30:12-14) of the congregation was an HUNDRED talents, and a thousand seven hundred and fifteen shekels, after the shekel of the sanctuary.” (Ex. 38:25). “And of the HUNDRED talents of silver (redemption money of Ex. 30:12-14) were cast the sockets of the sanctuary, and the sockets of the veil; an HUNDRED sockets of the HUNDRED talents, a talent for a socket.” (38:27).

Thus the total number of talents of redemption money (silver) that was used in the tabernacle was ONE HUNDRED, and the silver sockets were ONE HUNDRED. This was the sum total enclosed by the court and in the tabernacle itself. Therefore this ONE HUNDRED is expressive of the full number of ELECT, or ALL those who will be saved.

Let not the reader get the idea that only 100 people will be saved. The number ONE HUNDRED is that number that signifies the ELECT. Only God Himself knows how many that will be.

But there was some redemption money over and above that which went into the HUNDRED sockets of silver in the tabernacle. There were one thousand, seven hundred and seventy-five shekels above the HUNDRED talents. This went into the making of the hooks and fillets for the pillars and chapiters of the court. “And of the thousand seven hundred and seventy- and five shekels he made hooks for the pillars, and overlaid their chapiters and filleted them.” (Ex. 38:28). All this went on top of the pillars around the court. The hooks of the pillars in the veil and the door of the tabernacle were made of gold. (Ex. 26 :32 and 37). This extra amount of silver on the pillars around the court teaches an offer of redemption to all people. But in the

HUNDRED silver sockets in the tabernacle, and in the court being ONE HUNDRED cubits long, there is a lesson picturing only those who will avail themselves of God's offered redemption. These are the HUNDRED sheep in the fold.

Perhaps the reader has noticed that the number ONE HUNDRED occurs twice in the court, once in the hanging for the south side, and once for the hanging for the north side. Those hangings of ONE HUNDRED cubits, hung upon the TWENTY pillars on each side. TWENTY represents REDEMPTION.

See Ex. 27:9-11. There is a two-fold redemption for the ELECT: the redemption for the soul, and redemption for the body. The sides are equal, teaching that as many as receive redemption for their souls will likewise receive the redemption of their bodies. “Whom he justified, them he also glorified.” (Rom. 8:30).

There were also ONE HUNDRED taches in the curtains of the tabernacle. In the linen curtains there were FIFTY taches of gold. (Ex. 26:6). In the goats' hair curtains there were FIFTY taches of brass. (v. 11). This makes ONE HUNDRED TACHES, or two times FIFTY. FIFTY is the number for the Holy Spirit. This teaches that the Spirit is given to every child of promise. “The promise is to you, and your children, and to all that are afar off, even as many as the Lord our God shall call.” (Acts 2:39). The Holy Spirit not only witnesses to salvation (Rom. 8:16), but He guarantees the redemption of the body. (Eph. 1:13; 4:30; 2Cor. 5:5).

[One hundred five - To call on the Lord]
[One hundred twenty - Children of Promise]
[One hundred forty four - King of Kings]
[Three hundred - Anointing]
[Four hundred - To afflict]

Number Six Hundred—Warfare

SIX HUNDRED is the number that is connected with WARFARE. Pharoah pursued Israel with SIX HUNDRED chariots. “And he took SIX HUNDRED chosen chariots, and all the chariots of Egypt, and captains over every one of them.” (Ex. 14:7).

Israel, under Shamgar, slew SIX HUNDRED of the Philistines with an ox goad . (Judges 3:31).

SIX HUNDRED of the soldiers of the tribe of Benjamin escaped slaughter in a battle and hid in the rock of Rimmon. (Judges 20:46-47).

The Danites sent up SIX HUNDRED men with weapons of war to take the city of Laish. (Judges 18:7-11).

Goliath's spear weighed SIX HUNDRED shekels of iron. (1Samuel 17:7).

David had about SIX HUNDRED men with him when he was being pursued by Saul. (1Samuel 23:13).

With SIX HUNDRED men David pursued and defeated the Amalekites. (1Sam. 30:1-18).

Number Six Hundred Sixty-Six—Number of the Beast

SIX HUNDRED AND SIXTY-SIX is the number that the Bible definitely states is the NUMBER OF THE BEAST. “Here is WISDOM. Let him that hath understanding COUNT the number of the BEAST: for it is the number of a man; and his number is SIX HUNDRED THREESCORE AND SIX.” (Rev. 13:18).

Now that a knowledge of the meaning of the various numbers has been acquired the NUMBER OF THE BEAST can be COUNTED, and the Bible shows just where to start counting. (Rev. 13:18), which gives the number of the beast, and tells the reader to count that number,

starts by saying, "Here is WISDOM." Rev. 17:9 opens by saying, "And here is the mind WHICH HATH WISDOM." That statement is followed by a series of numbers which add up to 666, the number of the BEAST. The passage must be read and counted to Rev. 17:14. That verse says, "These shall make WAR with the Lamb, and the Lamb shall overcome them." The number for WARFARE is 600.

In verse 9 there are 7 heads, 7 mountains, and 1 woman. In verse 10 there are 7 kings: 5 are fallen, 1 that is, and 1 that is not yet come. In verse 11 it is said that the beast was the 8th, and was of the 7, and that he goeth into perdition. In verse 12 there are 10 horns, and 10 kings, and 1 hour. In verse 13 they have 1 mind, and give their strength and power to the beast. Then in verse 14 there is war, and the number for that is 600. 7 + 7 + 1 + 7 + 5 + 1 + 1 + 8 + 7 + 10 + 10 + 1 + 1 + 600 = 666.

Thus, 7 heads, 7 mountains, 1 woman, 7 kings, 5 that are fallen, 1 that is, 1 that is to come, the 8th, which is of the 7, the 10 horns, 10 kings, the 1 hour, the 1 mind, and 600 for warfare equals 666, the NUMBER OF THE BEAST. These numbers are all taken from the Bible itself.

In the beast who is the 8th, and is of the 7, there is seen the NEW head of a revived form of the great world powers seen by Daniel in Dan. 7:1-8. When this passage is compared with Rev. 13:1-2 and Rev. 17:9-13 the reader will see all the elements in the one beast of Revelation that are found in the four beasts of Daniel's prophecy, viz. the lion, the bear, the leopard, the 10 horns and 7 heads. Daniel saw 4 beasts, one of which had 4 heads. This would be 7 heads on the 4 beasts. John saw 7 heads on 1 beast. All this indicated a world government in the last days, which will combine all the elements of the 4 kingdoms Daniel saw into one great nation. This seems to be what is in the making in the world today.

If the reader will refer back to the numbers that add up to 666, he will find that the 5th number in the list is FIVE, the 8th number is EIGHT, and the 10th number is TEN. John said, "Let him that hath understanding COUNT the NUMBER of the BEAST. The numbers 5, 8, and 10 are the numbers that coincide with themselves in the list. These three numbers when added together, equal 23, or DEATH. Those who refuse to submit to the authority of the beast will be killed, unless they go into hiding. It is said, "He had power to give life unto the image of the beast, that he should both speak, and cause that as many as would not worship the image of the beast should be killed." (Rev. 13:16).

But those who read and understand will go into hiding and save themselves from martyrdom. Jesus said, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth LET HIM UNDERSTAND) then let them which be in Jerusalem flee into the mountains." (Matt. 24: 15-16. "Let him that understandeth COUNT the NUMBER of the BEAST." (Rev. 13:18). Put that with what Jesus said in the verse above about understanding, and light comes. In Matt. 24:13 Jesus said, "He that shall endure to the end, the same shall be saved." People who read and understand will be able to flee to the mountains in hiding in time to save themselves from physical death. The way to read and understand is clearly shown in the 5 and the 8 in the above list, and stands out in vivid contrast with the other equations given. FIVE, the number for GRACE, shows that the ones who will understand will be those who have grace. Grace when worked into the heart by the Trinity, brings the NEW BIRTH, or number 8, (8 is three numbers down the list from 5, and 3 is for the Trinity). Scriptural discernment is possible only to those who are born again. These are not saved people left when the rapture takes place, but they are people saved during the Great Tribulation, after the rapture of the saints. The number for salvation is FOURTEEN. It takes FOURTEEN numbers (Rev. 17:9-14) to enable one to COUNT the NUMBER of the BEAST. 7 plus 7 plus 1 plus 7 plus 5 plus 1 plus 1 plus 8 plus 7 plus 10 plus 10 plus 1 plus 1 plus 600

equals 666. Those who are able to COUNT (add) these numbers will understand, and by understanding they can save themselves from the physical death which the beast will inflict on those who refuse to bow to him. They will save themselves by going into hiding. See Matt. 24:15-22 and Rev. 12:14.

By going back to Rev. 17:9 and counting to the end of verse 11, the reader may find the number for PERDITION, or the LAKE OF FIRE. In those verses are found 7 heads, 7 mountains, 1 woman, 7 kings; 5 of which are fallen, 1 that is, and 1 that is to come, and the 8th, who is of the 7. These numbers, when added, make 44, and the last verse ends with the word PERDITION. 7 plus 7 plus 1 plus 7 plus 5 plus 1 plus 1 plus 8 plus 7 equals 44, PERDITION.

The BEAST'S NUMBER can also be reached by adding 66, the number for idol worship, and 600, the number for warfare. Both idol worship and warfare will be connected with the beast. “And he (the false prophet) doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth, by means of those miracles which he hath power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an IMAGE to the beast, which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not WORSHIP THE IMAGE of the beast should be killed.” (Rev. 13:13-15).

In Rev. 19:19 John said, “I saw the beast, and the kings of the earth (10 of them, Rev. 17:12-14), and their armies gathered together to make WAR against him that sat upon the horse (v. 11) and against his army (v. 14).”

The NUMBER of the BEAST also equals 60 for pride, plus 6 for the Devil's influence, plus 600 for warfare, total: 666.

At the end of the 42 month's reign of the beast, who will be associated with the false prophet, Christ will return to the earth, and the beast (1) and the false prophet (2) will be cast into the lake of fire, which means eternal separation from God. (Rev. 13:5 and 19:20). TWO is the number for DIVISION or SEPARATION. When 2 is added to 42 the sum is 44, for PERDITION. This number is 4 times 11. FOUR is for the natural man, and ELEVEN is for judgment. Therefore, ETERNAL JUDGMENT is for the natural man, and will take him into PERDITION, if he remains in his unsaved condition.

Addenda On The Number of The Beast

This writer has more important information on the number of the beast that he feels should be put into this work before closing this book. It adds further information on the meaning of the numbers that have been already discussed, and it gives the death blow to Postmillennialism, Amillennialism, and Antimillennialism and firmly establishes the Premillennialism position concerning the reign of Christ and His saints.

It has been shown that THIRTY-SIX is the number for enemy. When the numbers 1 to 36 are added the sum is 666, the number of the beast.

1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 + 10 + 11 + 12 + 13 + 14 + 15 + 16 + 17 + 18 + 19 + 20 + 21 + 22 + 23 + 24 + 25 + 26 + 27 + 28 + 29 + 30 + 31 + 32 + 33 + 34 + 35 + 36= total 666

The beast will be an enemy of the Lord and His saints of the tribulation period. He will get his power from the Devil or Satan, who is THE GREAT ENEMY. (Rev. 13:1-2). It is no accident that the numbers from 1 to 36 which stands for ENEMY, add up to 666, the number of the beast.

Paul said in Eph. 5:13 “Whatsoever doth make manifest is LIGHT.” Number 22 has been shown to be the number for LIGHT. Number 600 has been seen to be the number for WARFARE.

The beast will be cast into the lake of fire, or perdition at the battle of "The great day of God Almighty", usually spoken of as the battle of Armageddon. (Rev. 16:13-16 and 19:11-21). "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse (Christ, vs. 11-16), and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he had deceived them that had received the mark of the beast, and them that worshipped his image. These were both cast alive into a lake of fire (Perdition) burning with brimstone." At that time the true character of the beast, and his alliance with the Devil or Satan will be brought to light. When 22 for LIGHT is added to 600 for the battle or WARFARE, and 44 for PERDITION the sum is 666, the number of the beast.

Christ will come in the midst of the battle of Armageddon, or the great day of God Almighty. "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." Immediately after the beast is cast into the lake of fire at the coming of the Lord in this battle Satan is to be bound for a thousand years. (Rev. 20:1-3). FORTY-TWO is the number for the coming of Christ. SIX HUNDRED is the number for warfare, or the battle. EIGHTEEN is the number for bondage, or binding. (Luke 13:16). SIX has been found to be Satan's number. When these numbers are added the sum is 666, the number of the beast, to whom Satan will give power.

42 THE COMING OF CHRIST + 600 WARFARE + 18 BINDING, or BONDAGE + 6 SATAN = Total 666

Thus it can be seen that this combination adds up to 666, the number of the beast, who will be closely allied with Satan. It takes the number for the coming of Christ, the number for warfare (The battle of Armageddon), the number for binding, and the number for Satan to add up to 666 in this place. Leave out any one of these factors and the equation would not equal this number. This proves that the coming of Christ, the battle of the great day of God Almighty, and the binding of Satan are all in the same connection. This forever establishes the Pre- millennial position that Christ must return to earth before Satan is bound, and that that return will be connected with the battle of Armageddon. Thus Christ must return before the binding of Satan, which will be for the thousand years. If He returns before Satan is bound for a thousand years, then Christ will return before the thousand years, since the thousand years reign will take place during the period of time when Satan will be bound for a thousand years.

Let the opponents of the Premillennial position grapple with the above argument. Numbers do not lie. God has so arranged His number system that the truth may be identified and error branded. Let the opponents of the Premillennial position take the numbers and prove their position if they can. They cannot do so, and they will never attempt it. There is one good reason. They can never make it to fit in with their false theories.

The Lord's people are admonished in God's word to count the number of the beast. "Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six." (Rev. 13:18). This would not be possible without a knowledge of the Bible system of numbers. But a knowledge of this system, and that alone, can enable one to properly make that count. This writer has brought several combinations of Bible numbers, all taken from the word of God, and all connected with the beast, which add up to 666, the number of the beast. Some of these combinations have been worked out in the past few days before going to press with this book. Neither did the writer have to revise the system of numbers which he had already found. What will the doubter say? Will he laugh at God's admonition to count the number of the beast? If not, then he must accept this system of numbers and the count.

When this writer undertook the work of writing this book it was his hope that he would put out something that no modernist or infidel could ever answer. Now he has been made to feel that this hope has been realized, even beyond what he expected when this work was begun. It has required many hours of study and work, both day and night, but the writer has been repaid many times over in his own life. His appreciation of the INFINITE wisdom of God and of His marvelous word has been broadened and deepened. He has always believed and taught that God is all wise. But never before has he been made to so bow before God in such wonder and amazement. How could God so arrange such a book as the Bible and make such seemingly insignificant events and statements fit into the great plan of the book as to set forth the glorious plan of redemption is something far beyond the ability of the finite creature to comprehend. But we can see the fitness of things in every book in the Bible and realize that only the INFINITE God could put a book together such as He has. This writer knows that in himself he could never have brought to light these hidden treasures that are concealed in the Divine word of truth. He gives thanks to Almighty God that He has seen fit to use him in this way, and to enable him to see these things and bring them forth to His honor and glory. It is his sincere desire and prayer that this work may be used of God to put a foundation under the young people of this day that can never be shaken by the spirit of unbelief that is so rampant today. If they will learn the things put out in this work they will be able to resist all the fiery darts which may be thrown at them by the modernistic professors of today, who, in their fancied wisdom delight to treat the Bible with ridicule and scorn. Truly, as God's word tells us, “Professing themselves to be wise, they became fools.” (Rom. 1:22).

Finally, in these closing words, the writer wishes to exhort any who may chance to read these pages, if he has not already done so, to prepare to meet Him who is the great Author of the BOOK of books, the Bible. Turn away from the wisdom of men. Cease to depend on the wisdom and works of the flesh, and turn to Him who is higher than the heavens, and whose wisdom and power can never be measured. Repent of your sins and place your trust in Him who died on the Roman cross to redeem us from sin, and who rose again three days later. Now “Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. AMEN”. (Rev. 1: 5-6).

[Seven hundred - Fulfillment of Prophecy]
[Seventy time seven - Final restoration of Israel]

[bracketed notes are from ***“The Significance of Bible Numbers”*** handout.]

TESTIMONY OF HEAVENLY BODIES AND NATURE

The heavenly bodies which God created and placed in the sky agree in their testimony with the word of God. David said, “The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth KNOWLEDGE. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world.” (Ps. 19:1-4). Paul said, “That which may be known of God is manifest unto them. For the invisible things of him from the creation of the world are clearly seen being understood by the things that are made, even his eternal power and Godhead.” (Rom. 1:19-20).

When God created the heavenly bodies and placed them in the sky He said, “Let them be for SIGNS, and for seasons, and for days, and for years.” (Gen. 1:14). A star gave to the wise men a SIGN of the birth of Jesus. (Matt. 2:1-2). The sun gave a SIGN as to how long Jesus would be dead. While Christ was on the cross the sun refused to shine for THREE hours. (Matt. 27:45). Jesus, the “Sun of righteousness (Mal. 4:2) was dead for THREE days.” (Matt. 12:40). The sun,

moon, and stars will witness to the return of Christ. "Immediately after the tribulation of those days shall the SUN be darkened, and the MOON shall not give her light, and the STARS shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the SIGN of the son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." (Matt. 24:29-30). In Luke 21:25 we read, "There shall be SIGNS in the SUN, and in the MOON, and in the STARS." (Luke 21:25). When we view these verses in the light of what God said in Gen. 1:14, "Let them be for SIGNS", we see that the sun, moon, and stars in Matt. 24:29-30 and Luke 21:25 are to be understood literally as the Premillennialists teach and that these verses are not to be explained away by a fanciful interpretation that opponents of the Premillennial position use to dodge the truth that our Lord's return to earth will come immediately after the great tribulation. Was it not a literal star that witnessed to our Lord's first advent into the world? Was not the sun literally darkened for THREE hours? Then why should it not be expected that there will be literal SIGNS in the sun, moon, and stars, before our Lord's return to earth? Did not God set these in the heavens for SIGNS?

The sun, moon, and stars testify to the truthfulness of the resurrection. Paul said, "There is one glory of the (1) sun, and another glory of the (2) moon, and another glory of the (3) stars: for one star differeth from another star in glory. So also is THE RESURRECTION OF THE DEAD." (1Cor. 15:41-42). These heavenly bodies rise and move across the face of the sky to go down out of sight. So man comes on the scene to pass across this stage of action to go down in darkness of death. But the sun, moon and stars rise again. So will man rise again.

The sun and moon testify to the work of CREATION. We have seen that the number for creation is FOUR. There are FOUR seasons in the year. There are FOUR quarters to the moon. There are FOUR tides a day, two high tides, and two low tides. The moon controls the tides.

The sun and moon testify to the Divine rule. TWELVE has been found to be the number for Divine rule or authority. Jesus said, "Are there not TWELVE hours in the day?" (John 11:9). In Gen. 1:16 we read, "God made two great lights, the greater light to RULE the day, and the lesser light to RULE the night." Thus the sun rules for TWELVE hours, and the moon for TWELVE hours. Thus their rule of TWELVE hours each corresponds to the number TWELVE for Divine rule or authority.

The sun and the moon as they pass through the heavens, varying north and south as they pass along the section of the sky where the TWELVE signs of the Zodiac are located. God, in speaking to Job, mentioned the SIGNS of the Zodiac. God asked Job, "Canst thou bring forth Mazzaroth in his season? Or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? Canst thou set the DOMINION (OR RULE) thereof in the earth?" (Job 38:32-33). The marginal rendering of the word Mazzaroth is "THE TWELVE SIGNS." Bible dictionaries tell us that this word refers to the signs of the Zodiac. Thus God, centuries ago, spoke of the TWELVE signs of the Zodiac, and of their dominion or rule in the earth. These twelve signs were not created by the imagination of man, but they came from God Himself. He set them in the heavens to speak of His Divine rule. The number of the signs, TWELVE, agree with the Bible number for rule by Divine authority, TWELVE.

In Judges 4:1-6 we read where Israel, under Deborah and Barak defeated the army of Sisera, who had nine hundred chariots of iron. The 15th verse said, "The Lord discomfited Sisera and all his chariots." Then in the song of Deborah and Barak we read, "They fought FROM HEAVEN. The STARS in their courses (mg., paths) fought against Sisera. The river Kishon swept them away." (Judges 5:20-21). This indicates that a great sudden downpour of rain overflowed the river Kishon, and destroyed a great part of Sisera's army. If the STARS in their paths fought against Sisera, then the influence of the stars on the weather caused that great

flood at the proper time to destroy the enemies of the Lord's people. How little does man know in comparison with God, and of what God has revealed in His work and nature!

There are TWENTY-FOUR hours in a day, that is, in a day and night. This is the number for the priesthood of believers. In Rev. 4:4 John tells us he saw TWENTY-FOUR elders sitting on TWENTY-FOUR thrones. In Rev. 5:9-10 he tells us that they sang that Christ had made them unto God kings and priests and that they should REIGN on the earth. The TWELVE hours the sun rules the day and the TWELVE hours the moon rules the night (Gen. 1:16) when added would equal TWENTY- FOUR, the number of elders who said that they should REIGN on the earth. Jesus said to His TWELVE apostles that they should sit upon TWELVE thrones, judging the TWELVE tribes of Israel. (Matt. 19:28). Perhaps the other TWELVE represents the authority of those who will, under Christ, rule over the Gentile nations.

The moon testifies to the eternal life and the eternal security of God's children. “His seed shall endure for ever (ETERNAL LIFE), and his throne as the sun before me. It shall be established for ever AS THE MOON, and as a faithful witness in heaven.” (Ps. 89:36-37). “Let them be for SIGNS.” (Gen. 1:14). On the TWENTY-EIGHTH day the moon completes its circuit around the earth, or from new moon to new moon. TWENTY-EIGHT is the number for ETERNAL LIFE. The moon in its course makes a circle around the earth. There is no end to a circle. Neither is there any end to eternal life.

BIBLE NUMBERS AGAINST THE THEORY OF EVOLUTION

The inspiration of the Bible has been proven beyond the shadow of a doubt. The evidence that has been brought showing the vast system of numbers on which the whole Bible is built, from Genesis to Revelation, a system that is harmonious in every place, has so established the Divine inspiration of the scriptures that it can never be refuted. God has been shown to be the author of the Book of all books. His hand has been seen guiding the writers of the various books of the Bible through more than fifteen centuries, causing each and every writer to be in harmony with the others in the use of numbers.

Since the Omniscient God, Who knew from the beginning, and Who foretold the end from the beginning, speaks in the Bible, then His word and authority is SUPREME and FINAL. There can be no appeal from His testimony to the finite and limited opinions and theories of men. He Who bringeth out the stars by number, and calleth them all by name, Who knows the numbers of the hairs of our heads, is not to be compared with any. (Ps. 147:4-5; Matt. 10:30; Isa. 40:18).

It has been shown that TEN is the number for LAW. This same number is connected with God's law of reproduction. In Gen. 1:11 God said, “Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit, whose seed, was in itself, AFTER HIS KIND.” Then in Gen. 1:24 God said, “Let the earth bring forth the living creature AFTER HIS KIND, and cattle, and creeping thing, and beast of the earth AFTER HIS KIND, and it was so.”

TEN times the expression AFTER HIS KIND, and AFTER THEIR KIND, are found in the record of creation. The expression AFTER HIS KIND is found once in Gen. 1:11; twice in Gen. 1:12; once in Gen. 1:21; twice in (Gen. 1:24; twice in Gen. 1:25. The expression AFTER THEIR KIND is found once in Gen. 1:21 and once in Gen. 1:25, making TEN in all. So God's record of creation and His LAW of reproduction is in harmony with His system of numbers that have been found throughout the Bible. No wonder Paul said, “Beware lest any man spoil you through philosophy and VAIN DECEIT, after the traditions of men, after the rudiments of the world, and not after Christ.” (Col. 2:8)

BIBLE EQUATIONS

In closing this part of the book it is interesting to notice some Bible equations, and how different numbers add up to make other Bible numbers.

The number THREE has been seen to represent both the Trinity and the resurrection. FOUR is the number for creation. “God said, let us (the Father, the Son and the Spirit) make man (the creature) in our image, after our likeness. “(Gen. 1:26). When FOUR for creation is added to THREE for the Trinity the result is SEVEN, the number for completeness. After God had created man, the FOURTH party, He rested on the SEVENTH day from His work which He had finished.(Gen. 2:1-2). After the record of creation is given then the account of the serpent's (Satan's) work is given as he brought about man's rebellion against God. (Gen. 3:1-15). When SIX, the number for Satan's influence, is added to the number SEVEN found above the result is THIRTEEN, the number for rebellion or depravity.

God made man for the purpose of having DOMINION over the works of His hands. The number for rule or dominion by Divine authority is TWELVE. How perfectly the numbers in Gen. 1:26 fit in here. “And God (the Trinity, 3) said, Let us make man (the creature, 4) in our image, after our likeness: and let them have DOMINION:

1. OVER the fish of the sea, and
2. OVER the fowl of the air, and
3. OVER the cattle, and
4. OVER all the earth, and
5. OVER every creeping thing that creepeth upon the earth.

Here are FIVE things over which man was to have DOMINION. FIVE is the number for GRACE. “Much more they which receive abundance of GRACE and of the gift of righteousness shall REIGN in life by one, Jesus Christ.” (Romans 5:17).

When THREE for the Trinity, FOUR for the creature (man) and FIVE for grace are added, the sum is TWELVE. This is the number for rule or Dominion by Divine authority, which God purposed that man should exercise over His creation. Is this accidental?

But when the numbers in Gen. 1:28 are run and added to those found in Gen. 1:26 it becomes the more amazing. “And God blessed them, and God said unto them, (1) Be fruitful, and (2) multiply, and (3) replenish the earth, and (4) subdue it: and (5) have dominion . . .

1. OVER the fish of the sea, and
2. OVER the fowl of the air, and
3. OVER every living thing that moveth upon the earth.”

Here God is seen blessing man whom He had created. David said, “For such as are blessed of Him shall inherit the EARTH.” (Ps. 37:22). Then the number FIVE for grace is found in this verse. This shows that those who are blessed by the grace of God (FIVE) shall inherit the earth, and have dominion over it. The FIFTH division in Gen. 1:28, which is “Have DOMINION”, has THREE sub-divisions. THREE is the number for resurrection. This shows that those who are blessed by God's grace, will, after their resurrection from the dead, have DOMINION or rule over the earth. When this number FIVE, and the number THREE are added to the number TWELVE, found in Gen. 1:26, the total is TWENTY, the number for redemption. Thus after those who are blessed with the grace of God are raised from the dead, and have their redeemed bodies, they will reign with Christ on the earth. (Rev. 5:9-10; 20:6).

It has been shown that FOUR stands for the first creation, and man in his natural state. It has also been shown that TEN represents the LAW, under which natural man was placed. In Gal. 4:21-24, which has already been quoted, Paul states that Agar, or Hagar, represents the LAW. In Gen. 16:3 it is found that Sarah gave Hagar to Abram to be his wife after Abram had dwelt TEN years in Canaan. In the same connection where Paul shows that Hagar represented the LAW, he also states that “He who was of the bondwoman was born after the flesh.” (Gal.

4:23). The number for the man after the flesh was FOUR. God foretold FOUR things about Ishmael, Hagar's son. God said:

1. He shall be a wild man;
2. His hand will be against every man, and
3. Every man's hand against him, and
4. He shall dwell in the presence of all his brethren." (Gen. 16:12).

The numbers 1 to 4 when added equal TEN, the number for the LAW. 1 + 2 + 3 + 4 = 10, LAW. (See above).

Six is the number for SATAN'S influence over men. TWENTY-ONE sins were recorded against Israel in her wilderness journey. The numbers 1 to 6 when added equal that number:

1 + 2 + 3 + 4 + 5 + 6 = 21, the number for Israel's sins.

It has been shown that SEVEN denotes completeness, and that TWENTY-EIGHT is the number for ETERNAL LIFE. The numbers 1 to 7 when added make that number.

1 + 2 + 3 + 4 + 5 + 6 + 7 equal 28, Eternal Life.

The number for redemption is TWENTY. The number for the blood of Christ is THIRTY. The number for the Holy Spirit's work is FIFTY. These three (20 + 30 + 50 equals 100) equal the number for God's election of grace.

FIVE, the number for grace, when multiplied by TWENTY, the number for redemption, equals ONE HUNDRED, the number for God's election of grace.

FREEDOM FROM THE LAW

The freedom of a child of God from the law is taught by Bible numbers. "Sin (13) shall not have dominion over you; for ye are not under the law (10), but under grace (5)." (Rom. 6:14). The LAW (10) plus sin (13) brings death, (23). But the child of God has passed from death (23) unto life (28). (John 5:24). Since the child of God is not under the law then the number TEN cannot be added to him to bring death.

The LAW was given to the natural man, represented by the number FOUR. It brings judgment and death. In 2Corinthians 3:7-9 Paul calls the LAW the ministration of death and condemnation. Jesus said the one who believed "Shall not come into condemnation; (R. V. judgment) but is passed from death unto life." (John 5:24).

GRACE, represented by FIVE, has set the believer free from law observances. "Let no man therefore judge you (1) in meat, or (2) in drink, or (3) in respect of an holy day, or (4) of the new moon, or (5) of the sabbath days." Since he is not under a HOLYDAY then the commandment, "Remember the sabbath day, to keep it HOLY", (Ex. 20:8) does not apply to him.

The sabbath commandment was the FOURTH commandment, and was not given to the one born again, represented by EIGHT, but to the natural man, represented by FOUR. Hagar, who represents the law, together with Ishmael, her son, who represents the one born of the flesh, was to be cast out. "What saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman." (Gal. 4:30). Hagar's number was TEN, representing the law. (Gal. 4:21-24; Gen. 16:3). Ishmael's number was FOUR, representing the flesh. (Gal. 4:23).

The sabbath day was the SEVENTH day. The commandment concerning the sabbath was the FOURTH. SEVEN + FOUR = ELEVEN, the number for judgment. There is a concrete example of this FOURTH commandment and the SEVENTH day bringing judgment and death upon a man, in Num. 15:32-35: "While the children of Israel were in the wilderness, they found a man gathering sticks upon the Sabbath day." (The SEVENTH day, and the FOURTH

commandment) . . . . "And they put him in a ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall surely be put to death: all the congregation shall stone him with stones without the camp." (Num. 15:32-35).

Thus, the FOURTH commandment, which was about the sabbath day, or SEVENTH day, brought judgment upon the man. FOUR + SEVEN = ELEVEN, the number for judgment. That judgment, which was the sentence of death, was pronounced by the Lord Himself, or by Divine authority. ELEVEN for judgment, plus TWELVE for Divine authority, equals TWENTY-THREE, the number for death. Thus it is seen that the FOURTH commandment, which concerned the SEVENTH day, brought judgment, represented by ELEVEN. That judgment (11), being pronounced by Divine authority (12), brought death (23).

Why is it that the numbers work out like this? Surely God fixed it so. This shows where the modern sabbath observer places himself. Surely as Paul said, he understands neither what he says, nor whereof he affirms. (1Timothy 1:7).

THE SECURITY OF GOD'S CHILDREN

The security of the Lord's people is shown over and over again by Bible numbers. It has been shown that ONE HUNDRED is the number which represents the children of promise, or the ELECT. "Now we, brethren, as Isaac was, are the children of promise." (Gal. 4:28). In both Gen. 21:5 and 26:12 the number ONE HUNDRED is connected with Isaac. In both Matt. 18:12 and Luke 15:4-7 Jesus connects this same number with His sheep. It has also been shown that there were an hundred silver sockets in the tabernacle. (Ex. 38:27). The court of the tabernacle was also an hundred cubits long. (Ex. 27:9-11, 18). All this pictures the believer chosen in Christ, and built in Christ. Take one silver socket from the tabernacle and the whole pattern is marred. The boards and pillars for the veil rested in those 100 silver sockets. Take one silver socket from the veil and the picture of the work of the cross is marred. Take one socket out from under the boards and the picture of redemption is marred. Remove several of the 100 sockets and the walls would not hold up, the coverings would not hang right, the bars would be loosened, and the whole tabernacle would become a ramshackle affair. The symmetry and beauty of the structure would be gone. The hundred silver sockets must all remain in the tabernacle. Even so, if one of God's elect is lost out of the circle, God's elective purpose falls apart like an old garment ripped at the seams.

In the parable in Luke 15:4-7 it took the hundredth sheep to fill the full number, and to enclose the hundred sheep in the fold. Without that one sheep the number would be incomplete. ONE HUNDRED is the number we use to denote the entirety of a thing. When one speaks of an hundred per cent of anything he means the whole of that thing. God will not be satisfied with anything short of one hundred per cent of those who come to Christ. "All the Father giveth me shall come to me (100%); and him that cometh to me I will in no wise cast out. FOR (because) I came down from heaven, not to do mine own will, but the will of Him that sent me. AND THIS IS THE FATHER'S WILL which hath sent me, that of all (100%) which He hath given me I should lose nothing (no %), but should raise it (100%) up again at the last day. And this is the will (purpose) of him that sent me, that every one (100%) which seeth the Son, and believeth on Him, may have everlasting life (100%): and I WILL raise him (100% of them) up at the last day." (John 6:37-40).

So the full number of the elect must remain and shall remain intact to fulfill the word of God, and God's elective purpose.

Jesus said. "Other sheep I have, which are not of this fold: them also I MUST (Christ's obligation) bring, and they (100%) shall hear my voice; and there shall be one fold (a completed one), and one shepherd." (John 10:16). "For thus saith the Lord God; Behold, I, even I, will both

search my sheep, and seek them out." (Ezek. 34:11). The work of the Lord in seeking out His sheep is now going on through the preached word and the work of the Spirit. It will continue to go on until His last sheep, Jew or Gentile, answers the call and is safely sheltered in the fold. This is the meaning of the hundred silver sockets, and the court which was an hundred cubits long. The court of the tabernacle was a picture of a sheepfold. It was built an hundred cubits long to picture the enclosure of God's full number of ELECT. This court was enclosed on every side by an hanging FIVE cubits high. (Ex. 27:18). This shows us that the Lord's people are shut in by GRACE on every side. When the Lord shuts one in no man can open. "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth and shutteth, and no man openeth." (Rev. 3:7). Only Christ can open to let His sheep go in. And when He shuts them in no one can open to let them out.

Now the reader is better prepared to understand that wonderful passage in John 10:27-29, which Jesus spoke to show the security of His sheep. In that passage Jesus makes SEVEN positive statements about His sheep. Every statement is in the indicative mood, both in the Greek and English. The one who would insert an "if" in all this passage would change the mood of these Bible statements from indicative to subjunctive. The mood of the Bible sentences were inspired as well as other things, and he who would change the mood by placing the word "If" anywhere in John 10:27-29 is changing the word of God.

Those SEVEN positive statements are as follows:

1. "My sheep hear my voice, and
2. I know them, and
3. They follow me; and
4. I give unto them eternal life; and
5. They shall NEVER perish,
6. Neither shall any man pluck them out of my hand, an'?
7. No man is able to pluck them out of my Father's hand." (John 10:27-29).

These SEVEN positive statements give to us a picture of the completeness of the security of the Lord's own. Because they are completely secured none shall ever perish. The life which they have is eternal life. Since that life is eternal it is impossible for them to ever perish.

ONE stands for unity. In John 10:16 Jesus "said, "They shall hear my voice, and there shall be ONE fold, and ONE shepherd." The FIRST of the SEVEN statements in John 10:27-29 is "My sheep hear my voice." This guarantees that all His sheep shall hear His voice, and that there will be ONE fold.

TWO stands for division, or separation. The SECOND statement of Jesus was, "I know them." His knowledge of His sheep enables Him to seek out His sheep and separate them from those who are not His sheep. It enables Him to say to His critics, "But ye believe not, because ye are not of my sheep." (v. 26).

THREE stands for the resurrection. The THIRD statement was, "They follow me." This guarantees that Jesus will raise them all up at the last day. THREE times over Jesus said of those who come to Him, "I WILL raise him up at the last day." (John 6:40; 6:44; 6:54).

FOUR stands for the natural man. When Jesus said, "Other sheep I have, which are not of this fold: them also must (future) I bring, and they shall (future) hear my voice," He had in mind people who were yet in their natural state. We were all in that state when He called us. The FOURTH statement was, "I give unto them eternal life."

FIVE is the number for grace. The FIFTH statement is, "They shall never perish." God's grace keeps His people from perishing. That is the meaning of the hanging FIVE cubits high that enclosed the tabernacle court on every side. Here is shown the Lord's sheep enclosed by grace on

every side so they cannot perish. Grace makes the promise sure to all the seed. “Therefore it is of faith, that it might be by grace; to the end that the promise might be sure to ALL the seed.” (Rom. 4:16).

When we eliminate the four italicized words (words supplied by the translators) from John 10:27-29 there are exactly the same number of words in this passage as there are pillars in the court of the tabernacle. This writer, along with others, constructed a miniature tabernacle, and he has counted the pillars, and the words. (Keep in mind that the corner pillars in the four corners of the tabernacle, and the two side pillars in the gate are used twice. This reduces the actual number of pillars to fifty--four). When the italicized words are omitted there are exactly fifty-four words in John 10:27-29. With those 54 pillars the court of the tabernacle was enclosed. With these 54 words our Lord safely enclosed His sheep.

Examining the Greek text on John 10:27-29 (in Dr. G. R. Berry's Interliner Translation) we find there are exactly 54 words in the original text. It has already been shown that there are 54 Greek words in John 3:14-16. That teaches the security of the Lord's people, even as does John 10:27-29. God knew what He was doing when He said to Moses, “Make all things according to the pattern shewed thee in the mount.” (Heb. 8:5). He knew what He was doing when He placed 54 pillars in the court. Jesus knew what He was doing when He used just 54 words to picture the eternal safety of those within His fold. God knew what He was about when He had the court of the tabernacle made ONE HUNDRED cubits long. And Jesus knew what He was doing when He was speaking of His sheep, the ONE fold, and the eternal security of His own. God told Moses to make all things according to the pattern shown him in the mount. It took all those 54 pillars in the court to make it according to the pattern. One less or one more would not do. The pattern would have been marred. One word less, or one more, in John 10:27-29 will mar the pattern. That is exactly what apostasy teachers do when they seek to add an “If” to John 10:27-29.

SIX is the number for Satan's influence. The SIXTH statement of John 10:27-29 is, “Neither shall any pluck them out of my hand.” This safely secures the Lord's own from all the power of the Devil.

SEVEN denotes completeness. The SEVENTH statement is, “No man is able to pluck them out of my Father's hand.”

This gives to the Lord's sheep complete security for all time. `Whom He justified, them (100%) He also glorified.” (Rom. 8:30). The justified and the glorified are equal in number.

(Note: The Westcott-Hort text has only 53 Greek Words in John 10:27- 29, but the Vatican text, the oldest in existence so far as is known, and Dr. Berry's Interliner have 54 words in these verses. The last word “`Mou” translated “My”, while in these other two texts, for some reason is not found in the Westcott-Hort text. This word goes with “Father” in the words “Out of my Father's hand.”)

ISRAEL’S RESTORATION

Israel's restoration to her land, and the conversion of that people is set forth in Bible numbers. This has already been touched upon but it is well for the Bible student to consider this question still further.

“And the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. (1) If I shut up heaven that there be no rain, or (2) if I command the locusts to devour the land, or (3) if I send pestilence among my people; (4) if my people, which are called by my name shall (1) humble themselves, and (2) pray, and (3) seek my face, and (4) turn from their wicked ways; then will I (1) hear from heaven, and (2) will forgive their sin, and (3) will heal their land.” (2Chronicles 12-14).

First we have the words IF used THREE times concerning what God will do to the land and people. Here we see the work of the TRINITY in punishing Israel. The 4th IF applies to Israel. Here we see Israel in the flesh. FOUR is the number for the first creation or man in the flesh. As such he needs to repent. In their (1) humbling themselves, (2) praying, (3) seeking God's face, and (4) turning from their wicked ways, there is a picture of the repentance of that people. Then God promised that (1) He would hear, and (2) He would forgive, and (3) He would heal their land. In these THREE we see the work of the Trinity. (1) The Father hears. (2) Their sins are forgiven through Christ. (3) The Holy Spirit's work heals the people and the land.

When the FOUR things Israel is to do are added to the THREE things the Trinity will do that makes SEVEN which denotes a complete restoration for Israel. “And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins They (Israel) are beloved for the fathers' (plural) sakes.” (Rom. 11:26-28).

Let not the reader think this writer is teaching the salvation of every Jew, believers or unbelievers. In the passage in Romans Paul is telling about what will happen to Israel after the fullness of the Gentiles has come in. This has nothing to do with any Israelite who may have died in unbelief before that time. It applies to such Israelites who shall turn to the Lord after the fullness of the Gentiles has come in. Out of them God will completely restore and rebuild the nation of Israel; all the tribes. Out of a small portion of the cotton seed a farmer raises this year he can grow as large a crop next year. So out of the number who repent in the latter days God can and will rebuild the whole nation of Israel.

Israel is to be re-gathered and they are to become a born- again people. “And it shall come to pass in that day, that the Lord shall set His hand again the SECOND time to recover the REMNANT of His people, which shall be left (1) FROM Assyria, and (2) FROM Egypt, and FROM Pathros, and (4) FROM Cush, and (5) FROM Elam, and (6) FROM Shinar, and (7) FROM Hamath, and (8) FROM the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the FOUR corners of the earth.” (Isa. 11:11-12).

In the EIGHT places from which they will be regathered we see a new birth for Israel. EIGHT is the number for the new birth. God promises to do just that for Israel. “I will take you from among the heathen, and gather you out of all countries, and bring you into your own land. . . . A NEW spirit will I put within you.” (Ezek. 36:24-26). This NEW heart, which God promised to give Israel when he gathers them out of all countries and brings them to their own land, will come through the NEW birth. That new birth is pictured in the EIGHT places mentioned by Isaiah out of which they shall be regathered. The Bible numbers cannot be evaded.

After Isaiah mentioned the EIGHT places from which they are to be regathered he also mentions the FOUR corners of the earth. EIGHT + FOUR = TWELVE, the number for rule by Divine authority. This will put Israel under the reign of Christ, which Isaiah foretold in the beginning of that very chapter. (Isa. 11:1-5). In the fourth verse Isaiah spoke about Christ, (the “Branch”, Isa. 11:1) judging the poor with righteousness, and reproving with equity for the meek of the earth. This is THAT DAY Isaiah had under consideration in Isa. 11:10.

The numbers will fit the right doctrines, but they cannot be made to fit the wrong doctrines. When the numbers are applied to Heb. 8:8-10 that passage becomes very enlightening. “Behold the clays come, saith the Lord, when I will make a new covenant with the house of Israel (1) and with the house of Judah (2): not according to the covenant that I made with their fathers when I took them by the hand to lead them out of the land of Egypt; . . . . For this is the covenant that I will make with the house of Israel (1) after those days,” etc.

First the Lord mentions both the house of Israel, which had ten tribes, and the house of Judah, which had two tribes. TWO is the number for division. In this the division of that nation stands out. But in the 10th verse the house of Judah is not mentioned. It is simply the house of Israel. Here is shown the union of those two houses into ONE. They will have been made into ONE nation again, in keeping with Ezek. 37:22. This new covenant will abolish the DIVISION, and bring UNITY.

THE PRE-MILLENNIAL POSITION

The Premillennial position with regard to the THOUSAND YEARS is proven by Bible numbers, and their opponents are left out of the picture.

The Premillennialists have always taught that the first resurrection was the bodily resurrection of the saved, and that the Lord's coming and their resurrection must take place before the reign of the thousand years. Their position is vindicated by the use of Bible numbers.

The expression THOUSAND YEARS is found SIX times in Rev. 20:1-7. Each time it occurs the meaning of the numbers from ONE to SIX is fitting.

The FIRST time the thousand years is mentioned in this place is in Rev. 20:2. "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a THOUSAND YEARS." (Rev. 20:1-2).

ONE is the number for unity. Men have been working for unity, harmony, and peace among the nations of the earth, and they have failed. There is a good reason why they have failed. The DEVIL is not yet bound. Not until he is bound can there be UNITY, harmony and peace on earth. The Devil will be bound so that unity can be brought to pass.

The SECOND time the THOUSAND YEARS is found is in Rev. 20:3, "And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the THOUSAND YEARS should be fulfilled: and after that he must be loosed a little season."

TWO is the number for DIVISION. When the Devil is shut up and sealed that will put an end to his work of division until the thousand years are over.

The THIRD time the THOUSAND YEARS is found is in the 4th verse. "And I saw thrones, and they sat upon them, and judgment was given unto them: And I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, And They (both groups mentioned above) lived and reigned with Christ a THOUSAND YEARS." (Rev. 20:4).

The writer has divided this verse so the reader can see that the martyred saints are not the only ones who will live and reign with Christ a thousand years. Opponents of the Pre-millennial position always ignore the first group in this verse. "I saw thrones, and they sat upon them, and judgment was given to them." This is the first group. The conjunction AND, which follows this statement, adds the martyrs of the tribulation period, that is, those who will be killed by the beast, to the first group in this verse. It is unfair to take the second group only and ignore the group in the first statement. But that is the method used to evade the Premillenial position.

THREE has been found to be the number connected with the bodily resurrection of Christ and His people. This is the THIRD time John mentions the THOUSAND YEARS. In the very next verse John refers back to this and calls it the FIRST RESURRECTION. "This is the first resurrection." (v. 5). The opponents of the Premillennial position have tried to insist that the first

resurrection is the new birth. Here is where the Bible system of numbers blasts their theory to pieces. EIGHT, and not THREE, is the number for the new birth. The first resurrection is found connected with the THOUSAND YEARS the THIRD time John mentions this time period. THREE is definitely the number that is connected with the bodily resurrection of the saved dead.

It has been shown that John divides the ones in the verse under consideration into TWO groups. TWO is the number for division. The first resurrection is the one that will divide between the saved and unsaved dead. It will bring the children of God out from among the other dead. In every cemetery there will be a division when the saints are raised. The bodies of the sleeping saints will be separated from the unsaved dead.

There is still a further meaning to be found in these TWO groups. But time and space forbids going into that in this place.

The FOURTH time the THOUSAND YEARS occurs is where it is said, "But the rest of the dead lived not again until the THOUSAND YEARS were finished." These are the unsaved dead. FOUR is the number for the unsaved, or fleshly man. Those who die in that state will not be in the first resurrection. They will not be raised until the thousand years are over.

The FIFTH time the THOUSAND YEARS is found is in Rev. 20:6. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a THOUSAND YEARS."

FIVE is the number for GRACE. Those who received grace will reign with Christ. "Much more they which receive the abundance of GRACE and the gift of righteousness shall REIGN in life by one, Jesus Christ." (Rom. 5:17). That the saints do not reign in this present time is made plain by Paul when he said, "I would to God ye did reign, that we also might reign with you." (1Cor. 4:8). If Paul did not count himself and his brethren to be reigning during their life time, then how dare others claim that they are now reigning with Christ? Those who receive grace are to reign in life by Christ, and with Christ, but not until after the resurrection of the saved has taken place. We cannot now live a thousand years in our bodies. But we can live that long, and longer, in our glorified bodies.

There is a FIVE-fold division in Rev. 20:6. Here is GRACE in the reign, and in the FIFTH time the thousand years is mentioned.

1. Grace makes people blessed and holy.
2. Grace will give one a part in the first resurrection.
3. Grace will save from the second death.
4. Grace makes priests unto God and Christ.
5. Grace will give a part in the thousand years reign.

When all these numbers are added they make FIFTEEN, the number for REST. 1 + 2 + 3 + 4 + 5 equals 15. Grace and the resurrection are both found in this verse. THREE is the number for the resurrection, and FIVE is the number for grace. THREE times FIVE makes FIFTEEN, the number for REST. This period of time will be a time of REST. "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea: and in that day there shall be a root of Jesse, which shall stand for an ensign (national banner or flag) unto the people; to it shall the Gentiles seek: and his REST (Number 15) shall be glorious." (Isa. 11:9-10).

"The Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land and it shall come to pass in that day that the Lord will give thee REST (1) FROM sorrow, and (2) FROM thy fear, and (3) FROM the hard bondage wherein thou wast made to serve." Here Israel will be given REST from THREE things. THREE, the resurrection number, comes in again

with Israel's REST. That REST will not come until the first resurrection has taken place. (Isaiah 14:1-3).

When a person gets on the right doctrine the Bible numbers automatically fall into place. Not until recently had the writer noticed the number THREE in this verse. For some time he knew the word REST was there, and believed it had reference to Israel's rest in the thousand years. When he turned to it he saw the number THREE showing up again.

Israel will then have rest:

1. FROM sorrow,
2. FROM fear, and
3. FROM bondage.

The SIXTH time the THOUSAND YEARS occurs is in Rev. 20:7. Since SIX is Satan's number the reader should expect to find his work and influence connected with this passage, and that is just what is found. “And when the THOUSAND YEARS are expired, SATAN shall be loosed out of his prison, and shall go out to deceive the nations in the four quarters of the earth.” Rev. 20:7-8. Here Satan's work comes in again under the number SIX. This is the SIXTH time the thousand years is mentioned by John. Since SIX is the number connected with Satan his work appears again in this connection.

Thus the reader can see the precision with which the Bible numbers fall in their places to teach their lesson.

THE RESURRECTION OF THE UNSAVED

This writer has been unable to find the resurrection of the unsaved dead connected with the number THREE. But it has been shown that it is connected with the resurrection of the saved. It has been shown that TWENTY-THREE is the number for death, and TWENTY is for redemption. The number THREE is connected with the resurrection of the saved. THREE from TWENTY-THREE leaves TWENTY, for the redemption of the body of the saved. If number THREE is also applied to the resurrection of the wicked then when they are raised we would have to subtract this number from TWENTY-THREE, which would leave TWENTY, and would also give to the unsaved the redemption of their bodies. Is there any hint in the scriptures that there is redemption for the bodies of the unsaved?

The resurrection of the unsaved is referred to in four places in the New Testament: John 5:29; Acts 24:15; Rev. 20:5, and Rev. 20:12-13. The THIRD time it is referred to is in Rev. 20:5 where the expression THOUSAND YEARS occurs the FOURTH time. In this place it distinctly says, “The rest of the dead lived not again until the thousand years were finished.” This disconnects the resurrection of the wicked from the number THREE. Their resurrection is a separate resurrection, both in nature and point of time. No scripture can be quoted that states that they will be raised when our Lord returns. Those who teach that they will are without a quotation of scripture which proves their claim. All their argument is builded upon deduction, and human inference. For lack of scripture they substitute human reasoning. So their doctrine is builded on human reason, not the scripture.

We have abundantly connected Bible numbers with the teaching of the Premillennialists. The numbers are there for the other man if he can use them. If he cannot use them there must be something wrong with his doctrine. It would be interesting to see the general resurrectionist try to apply the numbers to his theory about the resurrection. Can he make THREE apply to the NEW BIRTH? It is easy to apply number THREE to the resurrection of the bodies of the saved. Now if the NEW BIRTH is also a resurrection as they claim, then just where in the Bible is number THREE associated with the NEW BIRTH? It is easy to find number EIGHT connected with the NEW BIRTH. So that false doctrine, started by Augustine years ago, by which he hoped

to escape the argument of two separate bodily resurrections, is forever exploded with Bible numbers.

What will Postmillennialists, Amillennialists, and Antimillennialists say to this? They can easily see that these numbers bring the infidels face to face with an argument they can never answer. They can never account for this vast system of numbers except by admitting that the Bible was inspired of God. Now that the general resurrectionists are confronted with a like problem what will they do? Here we have before us a vast system of Bible numbers running from Genesis to Revelation. They fit in the doctrine of the incarnation of Jesus. They fit into grace, redemption, the new birth, the security of the believer, the law, depravity, and other doctrines. They refute the infidel's claim that the Bible is just a man-made book. All this the Postmillennialists, Amillennialists, and general resurrectionists can see, and would be willing to concede. Then why is their theory of the resurrection and the thousand years reign so out of harmony with the Bible system of numbers? Is there any place in which the Premillennial position can be said to be out of harmony with the numbers? How is it that this writer has been able to fit the numbers in with the Premillennial position so harmoniously unless God fixed it that way?

THE OMNISCIENCE OF GOD

Surely no one can study this system of numbers and question the fact that God knew all things from the beginning. The God who could devise so vast a system of numbers and make it fit in so perfectly in His word from beginning to end is unlimited. The numbers fit in the births, lives, and deaths of Bible characters in such a way as to unfold God's pattern through the ages. To fix the numbers in such a way God had to be infinite in power and wisdom. There had to be exactly sixty-six of Jacob's descendants to go down into Egypt with him to foreshadow the future idol worship of the nation. (Gen. 46:26; Jer. 25:4-11). Had not two of Judah's sons died before this, that number would have been sixty--eight, which would not have represented Israel's idol worship. Then Jacob, Joseph and Joseph's two sons, who were already in Egypt," made seventy, which number is the exact number of years they went into Babylonian captivity because of their idol worship. (Jer. 25:4-11) All this had to be foreseen and worked out beforehand by the Lord. No wonder the Psalmist said, "Great is our Lord, and of great power: his understanding is INFINITE." (Ps. 147:5).

Job said of man, "His days are determined, the NUMBER of his months are with thee (God), thou halt appointed his bounds that he cannot pass." (Job 14:5). Again Job said to God, "Thou numberest my steps." (Job 14:16) Then Jesus said to His disciples, "The very hairs of your head are ALL NUMBERED." (Matt. 10:30).

Thus God has numbered the stars and named them. He has numbered men's days, their months and their steps, and even the hairs of their heads. In the face of such evidence how can one accept the Bible and question the knowledge of God?

On the other hand how can one see God's vast system of numbers running throughout the Bible, the created universe, and the lives and actions of men from start to finish, and keep from believing the Bible, and the infinite wisdom of God. His unlimited foreknowledge and wisdom enabled Him to devise a system of numbers which would fit into every detail of the Bible, and in human lives, from beginning to end. While finite man is too limited to comprehend the thousandth part of it all, yet enough has been brought out to convince the most skeptical. Then let man cease his cavillings and bow in the dust before such wisdom.

THE INSPIRATION OF THE WORD

The first doctrine that would claim our attention is the doctrine of the inspiration of the Bible, or the word of God. Enough internal evidence has already been presented to baffle the

wisdom of this world, and to shut the mouth of all critics of the Bible. Such a vast system of numbers, running from Genesis to Revelation, cannot be gainsaid. The agreement and harmony of the different writers, from one end of the Bible to the other on the meaning of such numbers as THREE, FOUR, FIVE, SIX, SEVEN, EIGHT, NINE, TEN, ELEVEN, TWELVE, THIRTEEN, and so on, present an argument for the inspiration of the word of God that can never be met. Somewhere the various writers of the different books, men who lived in different ages, and most of whom never saw the others, would have crossed up each other had they not all have been guided by a master mind, ONE, Who never made a mistake, and Whose knowledge and wisdom comprehended the events of all time.

The precision with which the Bible numbers all fall in their places cannot be accounted for except by the supernatural power and wisdom of a God Who is infinite.

Why does the number for the first creation always come around on FOUR? Why does FIVE stand for grace from beginning to end? Why does FIVE, the number for grace, when subtracted from THIRTEEN, the number for rebellion and depravity, leave the number for the new birth, that is EIGHT? Why does it happen that when the number for the Trinity, THREE, when added to the number for the first creation, FOUR, equals the exact number for completeness, SEVEN, and we find God, after completing His work, resting on the SEVENTH day? Then why does the Devil's number, SIX, when added to the above number, make the very number that stands for rebellion, that is, THIRTEEN?

Could this writer, or any other man, or any number of men working together, have devised such a scheme of numbers and have made them fit from one end of the Bible to the other? It has scarcely been a year since this writer saw this vast design of numbers. As he has studied on these things almost continuously for the past eleven months he has been made to see a divine pattern unfold in the word of truth which he knows no enemy of the word of God can answer. The infidel or modernist who would seek to debate this issue would soon be buried so deep beneath an avalanche of scriptural texts that he would not know how to start to evade the argument. Before the wisdom of the Almighty God, Who devised this system of numbers, the mind of man is helpless.

Who but God could control the birth rate and death rate and fix it to where just ELEVEN groups of people would spring from Canaan, Ham's son, upon whom a judgment, represented by the number ELEVEN, was pronounced? How did it happen that Moses wrote that there were ELEVEN dukes in the house of Esau (Gen. 36:40-43) when the judgment pictured by the ELEVEN dukes, was not pronounced until about twelve hundred years from that time?

How did it happen that the number for the law when added to the number for sin, or rebellion, equals exactly the number for death? Why did it happen that the number for judgment plus the number for Divine authority equal the number for death?

How did it happen that Shem, the son of Noah through whom Christ came, had just FIVE sons, representing the grace that was to come through Christ? How did it happen that Arphaxad, through whom Christ came, was the THIRD son of Shem, thus representing the resurrection which came through Christ?

Christ came of the tribe of Judah. (Heb. 7:14). Grace came through Christ. (John 1:17). How did it happen that Judah had just FIVE sons?

How is it that two of the FIVE died early in life, leaving exactly THREE to picture the resurrection that comes through Christ?

Was it a mere accident that the 273 of the firstborn who were redeemed in Num. 3:39-47 equal exactly the number for Israel's rebellious nature multiplied by the number of sins they committed in their wilderness journey, (13 x 21 equals 273)? Will the doubter answer? Who but

God could time the numbering of the Levites and the firstborn to make the equation come out evenly, especially when many of the 21 sins had not yet been committed?

These things bring man face to face with God, the Author of the Bible, and the One before Whom those who reject His word will some day be brought to judgment. These things challenge the infidel and agnostic to account for what could not possibly have been done by human wisdom and ingenuity.

VERBAL INSPIRATION

Not only does this system of Bible numbers establish the doctrine of the inspiration of the Bible, but it also establishes the doctrine of VERBAL INSPIRATION. By verbal inspiration we mean that not only did God inspire the thoughts of the Bible, but that He also inspired men to use the very words which they wrote. There have been some among us who claimed that God only inspired the thoughts of the Bible, and that men were left to choose their own words to convey those thoughts. That theory of inspiration crumbles to dust beneath the weight and evidence of Bible numbers, and the doctrine of VERBAL, or word inspiration stands, stronger than the rock-ribbed hills.

Paul said, “The LAW worketh WRATH.” (Rom. 4:15). The number for LAW is TEN. In the works of the flesh as given by Paul in Gal. 5:19-21, the TENTH one is “WRATH”. Neither was this a mere coincidence. THIRTEEN is the number for rebellion and depravity. In the things Paul listed in Rom. 1:29-31 the THIRTEENTH is “Haters of God.” Here is seen the depraved nature of man, represented by number THIRTEEN.

There were EIGHTEEN references to Israel's Egyptian bondage given in the Old Testament. The TENTH time that bondage is referred to is in Ex. 20:2. “I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of BONDAGE.” The very next word begins the TEN Commandments, which is called the “yoke of BONDAGE.” (Ex. 20:3; Gal. 5:1).

John 1:17 states “The law was given by Moses.” In the list in Heb. 11:1- 23 of those who accomplished things by faith, Moses is the TENTH, and TEN is the number for LAW.

Six is the number that represents Satan's influence over man. The SIXTH time Job's name is mentioned it was mentioned by Satan, and Satan slandered Job with a question of SIX words: “Doth (1) Job (2) serve (3) God (4) for (5) nought (6)? (Job 1:9).

THREE is the number for the resurrection. When Jesus raised Lazarus from the dead He spoke just THREE words to him. They were: “Lazarus (1) come (2) forth (3).” (John 11:43). Was John given the exact words to write or was he left to give the thought in his own words? Surely the Spirit of God gave him the exact words to write.

The THIRD beatitude is “Blessed are the meek: for they shall inherit the earth.” (Matt. 5:5). It is stated in Ps. 37:11 that “The meek shall inherit the earth; and shall delight themselves in the abundance of PEACE.” This connects PEACE with the inheritance of the earth by the meek. In Matt. 5:5 their inheritance of the earth is connected with the THIRD beatitude. The THIRD thing mentioned by Paul as the fruit of the Spirit is PEACE. “The fruit of the Spirit is (1) love, (2) joy, (3) peace,” etc. (Gal. 5:22).

THREE is the number for the resurrection of the body. The meek will not inherit the earth until after the resurrection. That is why the THIRD beatitude is “Blessed are the meek: for they shall inherit the earth.” When they are raised from the dead and inherit the earth they shall have an abundance of PEACE. How well this fits in with the word PEACE being the THIRD mentioned in Gal. 5:22.

In Matt. 19:29 our Lord said, "Every one that hath forsaken (1) houses, or (2) brethren, or (3) sisters, or (4) father, or (5) mother, or (6) wife, or (7) children, or (8) lands, for my name's sake shall receive an hundredfold, and shall inherit everlasting life." Here we have the number EIGHT to picture those with the new birth. It is the same in Mark's account, Mark 10:29-30. On the other hand Luke only mentions FIVE. "There is no man that hath left (1) house, or (2) parents, or (3) brethren, or (4) wife, or (5) children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." (Luke 18:29-30).

In this may be seen the leadership of the Spirit of God. Matthew and Mark were inspired to list the number (EIGHT) which would show the new birth. Luke was inspired to list the number (FIVE) which would show the GRACE of God. It took the EIGHT listed by Matthew and Mark, no more, and no less, to show that the one who would forsake these things for Christ is a born again person. It took the FIVE listed by Luke, no more, and no less, to picture the grace of God that would enable a person to forsake all for Christ. All three of the writers were given the exact words to use.

Thus the doctrine of the Verbal Inspiration of the word is established by the numbers. The numbers fall in their places because of the verbal inspiration of the word.

LUKE 20:27-38

Having examined Rev. 20:1-8 from the standpoint of numbers the writer wishes to consider the passage in Luke 20:27-38. For some good reason the opponents of the Premillennial position always ignore this passage. They can find no way to twist it to fit the idea of a general, or simultaneous resurrection. This writer has examined many books written to refute the Premillennial position of two separate resurrections. In none of them has he ever found the passage in Luke 20:27-38 considered. They try to evade the argument of the first resurrection in Rev. 20:4-6 by classifying it as the new birth, or referring it back to Matt. 27:52-53. But John was called upon to give a prophecy of future things, not things already past. (Rev. 1:3; Rev. 22:7, 18).

In the passage in Luke the Sadducees, who did not believe in the resurrection of the body, came to Jesus with a question which they thought would catch Him on the subject of the resurrection. They presented to Jesus a case where seven brothers had married the same woman, and they had all died, the seven men and the woman. They wanted to know whose wife she would be in the resurrection. Here is a case of EIGHT dead persons. EIGHT is the number for the NEW BIRTH, and none but born-again people, or children of God can be found in this resurrection. Our Lord's reply is full of meaning: "They which shall be accounted worthy to obtain that world, and the resurrection FROM the dead, neither marry nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being children of the resurrection. Now that the dead are raised, even Moses being shewed at the bush, when he calleth the Lord the God of (1) Abraham, and the God of (2) Isaac, and the God of (3) Jacob. For He is not God of the dead, but of the living: for ALL LIVE unto Him."

The reader's attention is called to several outstanding things in this passage.

First, we have under consideration the subject of the resurrection of the body. The seven men and the woman were dead. The Sadducees were not trying to trap Jesus on the new birth, but on the subject of the resurrection of dead bodies.

Second, there were EIGHT persons dead; the seven men and the woman. EIGHT is the number for the NEW BIRTH. So we may only expect to find saved people in this resurrection.

Third, Jesus said that those who would obtain this resurrection were accounted worthy. This leaves the lost out of this resurrection.

Fourth, Jesus said those who were in this resurrection can not die anymore. That is not so with the lost. After they are raised and judged they will be cast into the lake of fire, which is the second death. (Rev. 20:12-15). So the people in this resurrection who cannot die any more, are the same identical ones who will be in the first resurrection, over whom the second death hath no power. (Rev. 20:6).

Fifth, Jesus plainly calls those in this resurrection, "The children of God." The unsaved dead are not God's children. So there are no unsaved in this resurrection.

Sixth, Jesus calls this a resurrection FROM THE DEAD. It is a resurrection which will separate the dead who belong to Christ from the dead who belong to Satan. When God said to His people, "Come out FROM among them, and be ye separate", He was calling on them to separate themselves from others. Dr. Berry's Interliner translates this passage, "The resurrection which is FROM AMONG the dead." Page 222. So this will be a resurrection which will separate the saved dead from the unsaved dead, or bring them out from the dead that belong to Satan.

Seventh, Jesus said, "They all live unto Him, that is to God." The unsaved do not live unto God, and their resurrection is not called a resurrection of life, but of damnation. (John 5:28-29).

Eighth, God, by calling Himself the God of THREE persons, (1) Abraham, (2) Isaac, and (3) Jacob, was shewing forth the resurrection of His people, and His people only. He is the God of the saved, not the unsaved.

Ninth, a resurrection FROM the dead (dead persons) excludes the idea of a general resurrection. If all were raised at the same time, both saved and unsaved, then where would there be a resurrection FROM the dead? In that case the resurrection of the saved would not bring them out FROM the other dead, but it would bring them out with them. To come out FROM certain ones does not mean to come out with those same ones. We do not come out with those from whom we come out.

Tenth, Jesus called this a resurrection FROM the dead. Therefore the dead will not all be raised at the same time, but the SAVED ONLY.

Eleventh, those who will be raised FROM the dead will leave others behind when they are raised. If the others are raised at all their resurrection must be at another time.

Twelfth, if others are raised at another time, that puts an interval of time between the resurrection of the saved and unsaved. That interval of time will be at least a thousand years. "But the rest of the dead lived not again until the thousand years were finished." (Rev. 20:5). This being the FOURTH time the thousand years is mentioned it shows that these are the unsaved dead. In John 5:28-29 there are TWO resurrections the one which is unto life, and the one which is unto damnation. "The hour is coming in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the (1) resurrection of life; and they that have done evil, unto the (2) resurrection of damnation." Here the word resurrection is found TWO times. TWO is the number for DIVISION, or separation. It is not said they will be raised the same hour any more than John 5:25 teaches that all believers will be saved at the same time. The Bible rule of numbers gives us two separate resurrections here, even as it is taught in Rev. 20:4-6, and Luke 20:27-38.

Jesus connected the resurrection of the dead in John 5:28-29 with His VOICE. The THIRD time the VOICE of Jesus is heard speaking in Revelation is in Rev. 4:1. First, His voice spoke to John from the candlesticks. Second, His VOICE speaks at a door where He is knocking. (Rev. 3:20). Third, His VOICE speaks to John from the open door in heaven, and said, "Come up hither." (Rev. 4:1). Here we have a calling up into heaven. THREE is the resurrection number.

Here is pictured the resurrection of the saved dead, and the translation of the living saints. Immediately John saw a throne in heaven, and ONE on the throne. Around this throne he saw 24 elders, with CROWNS OF GOLD (glory). Peter said to the ELDERS (1Pet. 5:1) that "When the chief Shepherd SHALL APPEAR, ye shall receive a CROWN OF GLORY." (1Pet. 5:4). It was right after the VOICE of Jesus spoke the THIRD time, (Rev. 4:1) that John saw the ELDERS with their CROWNS of gold, or GLORY. (Rev. 4:2-4).

It has already been shown that the THIRD beatitude is "Blessed are the meek; for they shall inherit the earth." This puts their inheritance of the earth after the resurrection. "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off thou shalt see it." (Ps. 37:34). When the beast and his evil associates are destroyed, and the Devil is chained, then the meek shall inherit the earth, and reign with Christ. (Rev. 19:11-20).

No scripture has ever been found that states the unsaved will be raised at the Lord's return, while passages like 1Cor. 15:22-23, Phil. 3:20-21 and 1Thess. 4:16-17 definitely say the Lord's people will be raised at His coming.

Neither does 1Cor. 15:24 say that the end will come at the time of our Lord's coming. It says, "Then cometh the end." The English word "Then" means "At another time", or "later", as well as "at that time." But the Greek word "*Eita*" in this place never means "At that time." On page 188 of his lexicon Mr. Thayer has this to say about this word. "*Eita*", "Then", "Next", "After that", a word used to mark a sequence depending either on temporal succession as in Mark 4:28; 1Corinthians 15:5-7, 24; 1Timothy 2:13; or the nature of things enumerated. On page 629 Mr. Thayer gives the adverb "*Tote*" as the word for "At that time." But the word in 1Cor. 15:24 is "*Eita*", and not "*Tote*." So this definitely shows that the end does not come at Christ's coming, but later. Goodspeed's translation reads, "After that will come the end." William's translation reads, "After that comes the end."

One more thing needs to be mentioned in this connection. The FIRST RESURRECTION is mentioned twice in Rev. 20:5-6. TWO has been proven to be the number that represents DIVISION. So the first resurrection will be a resurrection that will DIVIDE the dead. It will DIVIDE the saved dead from the unsaved dead, when the CHILDREN OF GOD (Luke 20:35-36) shall be raised FROM the dead, viz, out from among the dead.

G E Jones in the WAYBACK Web

The Shayne Moses Project

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